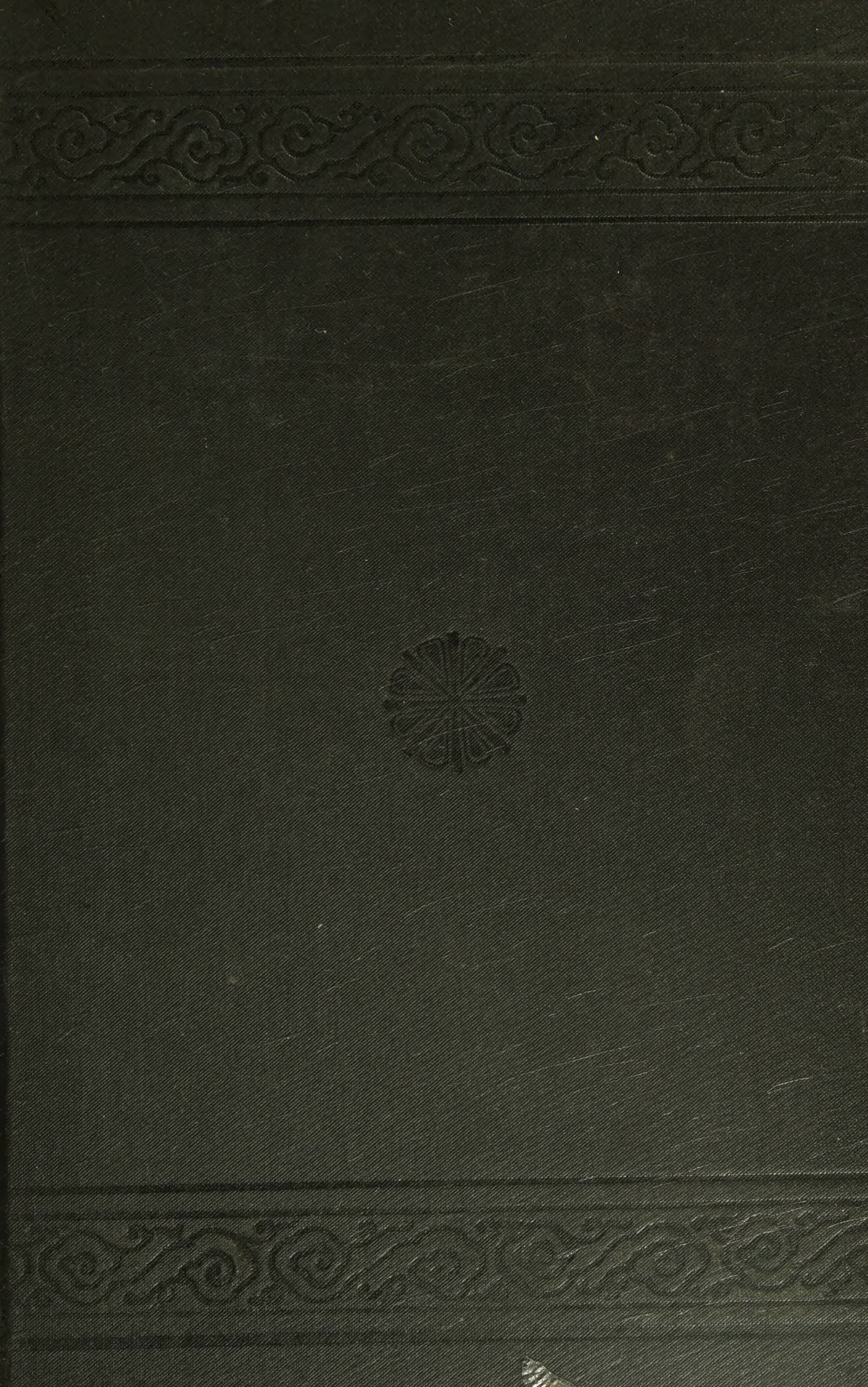

PRESENTED TO
Lake Erie College
Painesville
Ohio
BY
The American Swedenborg Printing and Publishing Society
3 WEST TWENTY-NINTH ST., NEW YORK

Class Book

MURRAY LIBRARY

1856

Presented by

Digitized by the Internet Archive
in 2026

https://archive.org/details/heavenlyarcanaco0007eman

ARCANA CŒLESTIA.

ARCANA CÆLESTIA

THE

HEAVENLY ARCANA

CONTAINED IN

THE HOLY SCRIPTURES OR WORD OF THE LORD

UNFOLDED

BEGINNING WITH THE BOOK OF GENESIS

TOGETHER WITH WONDERFUL THINGS SEEN IN THE WORLD OF SPIRITS AND IN THE HEAVEN OF ANGELS

TRANSLATED FROM THE LATIN OF

EMANUEL SWEDENBORG

Servant of the Lord Jesus Christ

VOL. VII

NEW YORK

AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY

20 COOPER UNION

MDCCCLXXXII

Published by The American Swedenborg Printing and Publishing Society, organized for the purpose of Stereotyping, Printing and Publishing Uniform Editions of the Theological Writings of Emanuel Swedenborg, and incorporated in the State of New York, A.D., 1850.

v. 7

GENESIS.

CHAPTER THE FIFTIETH.

1. AND Joseph fell upon his father's face, and wept upon him, and kissed him.

2. And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel.

3. And forty days were fulfilled to him, because thus the days of the embalmed are fulfilled; and the Egyptians bemoaned him seventy days.

4. And the days of his bemoaning passed away: and Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

2. My father adjured me, saying, Behold, I die; in my sepulchre, which I have digged for myself in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will return.

6. And Pharaoh said, Go up, and bury thy father, as he hath adjured thee.

7. And Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt;

8. And all the house of Joseph, and his brethren, and his father's house; only their infants, and their flocks, and their herds, they left in the land of Goshen.

9. And there went up with him also chariots, and horsemen; and it was a very great army.

10. And they came to the threshing-floor of Atad, which is in the passage of Jordan, and they mourned there a great and very sore lamentation, and he made a mourning for his father seven days.

11. And the inhabitant of the land, the Canaanite, saw the mourning in the threshing-floor of Atad, and they said, This is a grievous mourning to the Egyptians; therefore they called the name thereof Abel-Mizraim, which is in the passage of Jordan.

12. And his sons did according as he had commanded them.

13. And his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abra-

Lake Erie College.
3524

ham had bought with the field for the possession of a sepulchre from Ephron the Hittite, upon the faces of Mamre.

14. And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15. And Joseph's brethren saw that their father was dead, and they said, Peradventure Joseph will hold us in hatred, and in requiting, will requite us all the evil which we have done unto him.

16. And they charged Joseph, saying, Thy father commanded before he died, saying,

17. Thus shall ye say unto Joseph, Forgive, I pray thee, the transgression of thy brethren, and their sin, for they have recompensed evil unto thee; and now forgive, we pray thee, the transgression of the servants of the God of thy father. And Joseph wept as they spake unto him.

18. And his brethren also went, and fell down before him, and said, Behold, we are to thee for servants

19. And Joseph said unto them, Fear not, for am I instead of God?

20. And ye thought evil upon me, God thought it for good, to the intent to do according to this day, to make alive a great people.

21. And now fear ye not; I will sustain you, and your infants. And he comforted them, and spake to their hearts.

22. And Joseph dwelt in Egypt, he and his father's house: and Joseph lived an hundred and ten years.

23. And Joseph saw Ephraim's sons of the third generation; the sons of Machir, also the son of Manasseh were born upon Joseph's knees.

24. And Joseph said unto his brethren, I die, and God in visiting will visit you, and will cause you to come up out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob.

25. And Joseph adjured the sons of Israel, saying, In visiting, God will visit you, and ye shall cause my bones to come up from hence.

26. And Joseph died, a son of an hundred and ten years; and they embalmed him, and he was placed in an ark in Egypt.

THE CONTENTS.

6497. AFTER having treated of Abraham, Isaac, and Jacob, by whom in the supreme sense the Lord is represented, the subject now treated of in this last chapter in the internal sense is concerning the church; that after the celestial church perished, a spiritual church was established by the Lord; its beginning and progress are described in the internal sense; and at the end of the chapter, the end of that church; and that in its place only the representative of a church was established amongst the posterity of Jacob.

THE INTERNAL SENSE.

6498. Verses 1, 2, 3. *AND Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel. And forty days were fulfilled to him, because thus the days of the embalmed are fulfilled, and the Egyptians bemoaned him seventy days.* And Joseph fell upon his father's face, signifies the influx of the internal principle into the affection of good. And wept upon him, signifies sorrow. And kissed him, signifies first conjunction. And Joseph commanded his servants the physicians, signifies preservation from the evils which obstructed. To embalm his father, signifies lest he should be infected with any contagion. And the physicians embalmed Israel, signifies the effect to preserve the good which is from truth. And forty days were fulfilled to him, signifies states of preparation by temptations. Because thus the days of the embalmed are fulfilled, signifies that those states are of preservation. And the Egyptians bemoaned him, signifies the sadness of the scientifics of the church. Seventy days, signifies a full state.

6499. Ver. 1. "And Joseph fell upon his father's face."—That hereby is signified the influx of the internal principle into the affection of good, appears (1.) from the signification of *falling upon the face* of any one, as denoting influx; (2.) from the representation of *Joseph*, as denoting the internal principle, see n. 5805, 5826, 5827, 5869, 5877, 6177, 6224; (3.) from the signification of *face*, as denoting affection, see n. 4796, 4797, 5102; and (4.) from the representation of *Israel*, who is here the *father*, as denoting spiritual good, or the good of truth, see n. 3654, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833. Hence it is evident, that by Joseph falling upon the face of his father, is signified influx of the internal principle into the affection of spiritual good. Influx of the internal principle into the affection of spiritual good is signified, because the subject here treated of in the internal sense is, that a spiritual church was established by the Lord; for by Israel is signified the good of truth or spiritual good, and this good constitutes the spiritual church, therefore also by Israel that church is signified, see n. 4286, 6426. To the intent that this good may exist, there must be influx from the internal celestial principle, which is represented by Joseph; for without influx from that principle, spiritual good is not good, because it is of no affection. In what follows, in the internal sense, the subject is also continued concerning the establishment of that church, n. 6497. The reason why that church is described by Israel now dead and presently to be buried, is, because in the internal sense by death is not signified death, nor by burial, burial; but by death is signified new life, n. 3498, 3505, 4618, 4621, 6036, and by burial, regeneration, n. 2916, 2917, 5551.

6500. "And wept upon him."—That hereby is signified sorrow, appears without explanation. By the sorrow here signified by weeping, is not meant, in the internal sense, sorrow on account of death, (as it is in the external,) but on account of the good of the spiritual church, that it cannot be elevated above the natural principle. For the Lord flowing-in through the internal principle continually wills to perfect that good, and to draw it towards Himself, but still it cannot be elevated to the first degree of good, which is of the celestial church; as the man of the spiritual church is respectively in an obscure principle, and reasons concerning truths whether they are truths, or confirms those things which are called doctrine; and this without the perception whether what he confirms be true or not true, and when he has confirmed it in himself, he believes that it is altogether true, although it may be false. For there is nothing which cannot be confirmed, this being the work of ingenuity, not of intelligence, still less of wisdom; and the false may be confirmed more easily than the truth, because it favours the lusts, and is in accordance with the fallacies of the senses. Inasmuch as the man of the spiritual church is of such a quality, he cannot by any means be elevated above the natural principle; hence then comes the sorrow signified by the expression, "Joseph wept upon him."

6501. "And kissed him."—That hereby is signified first conjunction, appears from the signification of *kissing*, as denoting conjunction from affection, see n. 3573, 3574, 4215, 4533, 5929, 6260. In the present case, it denotes first conjunction, because a closer conjunction is treated of in what follows.

6502. " Ver. 2. "And Joseph commanded his servants the physicians."—That hereby is signified preservation from the evils which obstructed conjunction, appears (1.) from the signification of *commanding*, as denoting to flow-in, see n. 5732; (2.) from the representation of *Joseph*, as denoting the internal principle, see just above, n. 6499; and (3.) from the signification of *physicians*, as denoting preservation from evils; that it is from the evils which obstructed conjunction, (concerning which conjunction, see just above n. 6501,) appears from the series. Hence it is evident, that by Joseph commanding his servants the physicians, is signified the influx from the internal principle concerning preservation from the evils which obstructed conjunction. Physicians signify preservation from evils, because in the spiritual world diseases are evils and falses, spiritual diseases being nothing else; for evils and falses take away health from the internal man, and induce sicknesses in the mind, and at length pains; nor is any thing else signified in the Word by diseases. That in the Word physicians, the art of physic, and medicines, signify preservations from evils and falses, is manifest from the passages where they are named, as in Moses, "If hearing thou wilt hear the voice of thy God, and wilt do that which is good in his eyes, and wilt give ear to his commandments, and wilt keep all his statutes, I will not put upon thee any *disease* which I have put upon the Egyptians, because *I Jehovah am thy physician*," Exod. xv. 26; Jehovah the physician denotes the preserver from evils, for these are signified by the diseases upon the Egyptians. That the diseases upon the Egyptians signify evils and falses originating in reasonings from scientifics and fallacies concerning the arcana of faith, will be shown, by the divine mercy of the Lord, when those diseases come to be treated of: that spiritual things are signified, is evident from this consideration, that it is said, if they would hear the voice of God, would do good, would give ear to the commandments, and would keep the statutes, that in this case those diseases should not be upon them. In the same sense also the Lord calls Himself a physician in Luke, where He says, "*They that are whole need not a physician*, but they that are sick: I came not to call the righteous, but sinners to repentance," v. 31, 32; in this passage also physician denotes a preserver from evils, for by the whole, or healthy, are meant the righteous, and by the sick, sinners. And in Jeremiah, "Is there no *balm* in Gilead, *is there no physician there?* why then has not *health* gone up to the daughter of my people?" viii. 22; where physician denotes preservation from falses in the church, for the health of the daughter of my people is the truth of doctrine there. That healings, cures, remedies, and medicines are not spoken of in the Word in a natural but in a spiritual sense, is evident from Jeremiah, "Wherefore hast thou smitten us, *that we have no remedy?* we wait for peace, but there is no good, *a time of healing*, but behold terror," xiv. 19; viii. 15. Again, "I will cause to come up to him *health and cure, and I will heal them*, and I will reveal to them the crown of peace and truth," xxxiii. 6. Again, "There is none that judgeth thy judgment *for health*, thou hast no medicines of restoration," xxx. 13. Again, "Go up into Gilead, and take *balm*, O virgin daughter of Egypt: in vain hast thou multiplied *medicines*, there is no *healing* for thee," xlvi. 11. And in Ezekiel, "Near the river upon the bank thereof, on this side and on that, there came up every tree of food, whose leaf falleth not off, neither is the fruit thereof consumed; it is brought forth again in its months, because the waters thereof issue out of the sanctuary; whence its fruit is for food, *and its leaf for medicine*," xlvii. 12. The subject here treated of by the prophet is the new house of God, or the new temple, by which is signified a new church, and in the interior sense the Lord's spiritual kingdom; wherefore *the river*, upon whose bank came up every tree of food, signifies those things which are of intelligence and wisdom, see n. 108, 109, 2702, 3051; *trees* the perceptions and conjunctions of good and truth, n. 103, 2163, 2682, 2722, 2972, 4552; *food*, the goods and truths themselves, n. 680, 4459, 5147, 5293, 5576, 5915; *waters* issuing out of the sanctuary, the truths which constitute intelligence, n. 2702, 3058, 3424, 4976, 5668; the *sanctuary*, celestial love, in the supreme sense the Divine Human [principle] of the Lord, from Whom is that love; the *fruits*, which are for food, signify the goods of love, n. 913, 983, 2846, 2847, 3146; the *leaf*, which was for medicine, signifies the truth of faith, n. 885; hence it is evident what *medicine* signifies, viz., that which preserves from falses and evils; for when the truth of faith leads to the good of love, it preserves, because it withdraws from evils.

6503. "To embalm his father."—That hereby is signified lest he should be infected with any contagion, appears (1.) from the signification of *embalming*, as denoting the means of preservation from contagion; and (2.) from the representation of *Israel*, who is here the *father*, as denoting the good of the spiritual church, see above, n. 6499: hence it is evident, that by embalming his father, is signified the means of preservation, lest the good of the spiritual church should be infected with any contagion. The reason why embalming signifies the means of preservation from contagion, is, because the purpose of embalming bodies was to preserve them from decay. The means of the preservation of spiritual good from contagion is also treated of in what presently follows.

6504. "And the physicians embalmed Israel."—That hereby is signified the effect to preserve the good which is from truth, appears (1.) from the signification of *embalming*, as denoting the means of preservation from contagion, see just above, n. 6503, in the present case the effect of preservation, because it is said, "they embalmed;" (2.) from the signification of *physicians*, as denoting preservation from evils, see above, n. 6502; and (3.) from the representation of *Israel*, as denoting spiritual good, which is the same as the good derived from truth, see also above, n. 6499.

6505. Ver. 3. "And forty days were fulfilled to him."—That hereby is signified a state of preparation by temptations, appears (1.) from the signification of the number *forty*, as denoting temptations, see n. 730, 862, 2272, 2273; and (2.) from the signification of *days*, as denoting states, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850. That they are states of preparation, is signified by those days being fulfilled to him; for by the fulfilling of those days, preparation was made that the bodies might be preserved from decay; in the spiritual sense, that souls might be preserved from the contagion of evil. That evils and falses are removed by means of temptations, and that man is thereby prepared to receive truths and goods, see n. 868, 1692, 1717, 1740, 2272, 3318, 4341, 4572, 5036, 5356, 6144.

6506. "Because thus the days of the embalmed are fulfilled."—That hereby is signified that those states are of preservation, appears (1.) from the signification of *days*, as denoting states, see just above, n. 6505; and (2.) from the signification of being *embalmed*, as denoting the means of preservation, see also above, n. 6503.

6507. "And the Egyptians bemoaned him."—That hereby is signified the sadness of the scientifics of the church, appears (1.) from the signification of *bemoaning*, as denoting the height of sadness, and the representative of internal mourning, see n. 3801, 4786; and (2.) from the representation of the *Egyptians*, as denoting the scientifics of the church, see n. 4749, 4964, 4966. The sadness of the scientifics of the church, signified by the Egyptians bemoaning Israel, does not mean sadness on account of his death, for this sense is the sense of the letter; but it here signifies sadness because the good of the church, represented by Israel, left the scientifics, which are the external things of the church, when it ascended from them to the internal of the church, which is the good of truth; for in this case it no longer views scientifics attaching to itself, (*apud se*,) as heretofore, but below itself. For when the truth of the spiritual church becomes good, a turning is effected, and then it no longer looks at truths from truths, but from good; this turning has been occasionally treated of before. Hence comes sadness: and also on this account, that in this case another order takes place amongst scientifics, which is not effected without pain.

6508. "Seventy days."—That hereby is signified a full state, appears from the signification of *seventy*, for this number involves the same as seven, which signifies an entire period from beginning to end, thus a full state, see n. 728, 2044, 3845; that in the Word numbers signify things, see n. 1963. 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175; and that numbers multiplied signify the same as the simple numbers from which they are compounded, see n. 5291, 5335, 5708; thus seventy the same with seven. That seventy denote an entire period, thus a full state, is evident also from the following passages: "It shall come to pass in that day, Tyre shall be given up to oblivion *seventy years*, according to the days of one king. *At the end of seventy years* it shall be unto Tyre as the song of a harlot; for it shall come to pass, *at the end of seventy years*, Jehovah shall visit Tyre," Isaiah xxiii. 15, 17; Tyre denotes the knowledges of good and truth which are of the church, n. 1201, which should be given to oblivion; seventy years denote an entire period from beginning to end; according to the days of one king, denotes the state of truth within the church, for days are states, n. 6505, and king is truth, n. 1672, 2015, 2069, 3009, 5044, 5068, 6148. Every one, who weighs the matter, may see that by Tyre in the above passage is not meant the city of Tyre; and that without the internal sense it cannot be comprehended what is meant by Tyre being given up to oblivion seventy years, and that this should be according to the days of one king; and so of the rest. And in Jeremiah, "The whole earth shall be for a desolation, for a devastation; and these nations shall serve the king of Babel *seventy years;* and it shall come to pass, when the *seventy years* shall be fulfilled, I will visit their iniquity upon the king of Babel, and upon this nation," xxv. 11, 12; xxix. 10: seventy years denote a full state of desolation and devastation; this was signified by the captivity of seventy years which the Jewish people endured. And in Daniel, "Seventy weeks are determined upon thy people, and upon thy city of holiness, to finish the transgression, and to seal up sins, and to expiate iniquity and to bring the justice of ages, and to seal up the vision and the prophet, and to anoint the Holy of holies," ix. 24, where seventy manifestly denotes a full state, thus an entire period, before the Lord was to come, whence it is said of Him, that He came in the fulness of time. That seventy weeks denote a full state, is evident from all the particulars contained in that verse, viz., that so many were determined to finish the transgression, also to expiate iniquity, and to bring the justice of ages, to seal up the vision and the prophet, to anoint the Holy of holies; each of these things involves fulness. The like is involved in what follows immediately afterwards in the same chapter, "Know therefore and understand, from the going forth of the word even to restore and build up Jerusalem, even to Messiah the prince, are *seven weeks*," verse 25, where seven denote a full state; that seven as well as seventy signify a full state, may be seen just above; Jerusalem in this passage manifestly denotes a new church, for Jerusalem on this occasion was not built, but destroyed

6509. Verses 4, 5, 6 *And the days of his bemoaning passed* *away; and Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father adjured me, saying, Behold, I die; in my sepulchre, which I have digged for myself in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will return. And Pharaoh said, Go up, and bury thy father, as he hath adjured thee.* And the days of his bemoaning passed away, signifies that the states of sorrow were accomplished. And Joseph spake unto the house of Pharaoh, signifies influx of the internal principle into the natural mind. Saying, If now I have found grace in your eyes, signifies that he may be well received. Speak, I pray you, in the ears of Pharaoh, saying, signifies solicitation to consent. My father adjured me, signifies that he has the church at heart. Saying, Behold, I die, signifies that it ceased to be. In my sepulchre, which I have digged for myself in the land of Canaan, there shalt thou bury me, signifies that it was to be raised up again where the former church had been. Now therefore let me go up, I pray thee, and bury my father, signifies resuscitation of the church there by the internal principle. And I will return, signifies presence in the natural mind. And Pharaoh said, Go up, and bury thy father, signifies affirmation that the church be raised up again. As he hath adjured thee, signifies because he has it at heart.

6510. Ver. 4. "And the days of his bemoaning passed away."—That hereby is signified that the states of sorrow were accomplished, appears (1.) from the signification of *passing away*, as denoting what is accomplished; and (2.) from the signification of *days of bemoaning*, as denoting states of sorrow, see above, n. 6500; that days denote states, see n. 6505.

6511. "And Joseph spake unto the house of Pharaoh."—That hereby is signified influx of the internal principle into the natural mind, appears (1.) from the signification of *speaking*, as denoting influx, see n. 2951, 5481, 5743, 5797; (2.) from the representation of *Joseph*, as denoting the internal principle, see above, n. 6499; (3.) from the representation of *house*, as denoting the mind, see n. 4973, 5023; and (4.) from the representation of *Pharaoh*, as denoting the natural principle, see n. 5160, 5799, 6015. Hence it is evident that by Joseph speaking to the house of Pharaoh, is signified influx of the internal principle into the natural mind.

6512. "Saying, If now I have found grace in your eyes." —That hereby is signified that he may be well received, appears from the signification of *finding grace in the eyes*, as being a form of insinuation, thus that he may be well received, see n. 4975, 6178.

6513. "Speak, I pray you, in the ears of Pharaoh, saying." —That hereby is signified solicitation to consent, appears (1.)

from the signification of *speak, I pray you*, as denoting solicitation; and (2.) from the signification of *ears*, as denoting obedience, see n. 2542, 3869, 4551, 4652 to 4660; in the present case consent, because it is to the king. Obedience also is consent, but it is called obedience when applied to those of inferior rank, and consent when applied to those of higher rank.

6514. Ver. 5. "My father hath adjured me."—That hereby is signified that he has the church at heart, appears (1.) from the representation of *Israel*, who is here the *father*, as denoting the spiritual church, see n. 4286, 6426; and (2.) from the signification of *adjuring*, as denoting to bind inwardly, in the present case to have at heart, for he who binds inwardly, and thus by conscience, does it because he has it at heart; hence this is here signified by adjuring.

6515. "Saying, Behold, I die."—That hereby is signified that the church ceased to be, appears from the signification of *dying*, as denoting no longer to be, see n. 494, and as denoting the last time of the church, when it expires, n. 2908, 2917, 2923.

6516. "In my sepulchre, which I have digged for myself in the land of Canaan, there shalt thou bury me."—That hereby is signified that the church was to be raised up again, where a former church had been, appears (1.) from the signification of a *sepulchre*, and of *burying*, as denoting resuscitation, see n. 5551; and (2.) from the signification of the *land of Canaan*, as denoting the Lord's kingdom and church, see n. 1413, 1437, 1607, 1866, 3038, 3481, 3705, 4240, 4447. The reason why Jacob was willing to be buried in the land of Canaan, where Abraham and Isaac were buried, and not elsewhere, was, because his posterity were to possess it, and thus he would lie amongst his own people; but in the internal sense this was not signified, but something else, viz., regeneration and resurrection, because the church was there; for by burial, in the internal sense, is signified regeneration and resurrection, see n. 2916, 2917, 4621, 5551; by the land of Canaan, the church, as is evident from the passages here above cited; and by Abraham, Isaac, and Jacob, the Lord as to the Divine [principle] itself, and the Divine Human, and in the respective sense the Lord's kingdom as to its internal and external, see n. 1965, 1989, 2011, 3245, 3305, 4615, 6098, 6185, 6276; this now in the internal sense is signified by their burial there; hence amongst the Jews who believe in a resurrection, there still remains an opinion, that although they are buried elsewhere, they shall nevertheless rise again there. The reason why it is said that the church will be raised again *where a former church had been*, is, because the Lord's church from the most ancient times had been there, see n. 3686, 4447, 4454, 4516, 4517, 5136: hence also it was that Abraham was ordered to go thither, and that the posterity of

Jacob were introduced thither; not because that land was more holy than other lands, but because from the most ancient times all the places therein, provinces and cities, as well as mountains and rivers, were representative of such things as are of the Lord's kingdom, and the names themselves, which were given them, involved such things; for every name which is given from heaven to any place or person, involves what is celestial and spiritual; and when it is given from heaven it is then perceived there; and the most ancient church, which was celestial, and had communication with heaven, gave the names. The reason therefore why the church was again to be established there, was, because the Word was to be given, in which all things, collectively and individually, might be representative and significative of spiritual and celestial things, and thus the Word might be understood in heaven as well as on earth; which could not possibly have been the case, unless the names of places and of persons were also significative. Hence it is, that the posterity of Jacob were introduced thither, and hence prophets were there raised up by whom the Word was written; and also on this account, the representative of a church was instituted amongst the posterity of Jacob. Hence it is evident why it is said that a church was to be raised up again where a former church had been. That the names contained in the Word signify things, see n. 1224, 1264, 1876, 1888, 4442, 5225, besides several other places, where the significations of the names have been explained: but that those names are perceived in heaven as to their signification, and this without instruction, is an arcanum which no one has heretofore known; wherefore it may be expedient to declare it. Whilst the Word is reading, the Lord flows-in and teaches; there are also (what is wonderful) scriptures in the spiritual world, which I have occasionally seen, and which I was able to read, but not to understand; nevertheless, they are clearly understood by good spirits and angels, because they are in agreement with their universal language; and it has been given me to know, that every single expression therein, even to each syllable, involves such things as are of that world, thus spiritual things; and that they are there perceived by their aspiration, and from the affection resulting from the pronunciation of them, thus from a milder or harsher modification; but this possibly scarcely any one will believe. This discovery is made, to the intent it may be known, that names in the Word, inasmuch as they are inscribed in heaven, are instantly perceived there as to their signification.

6517. "Now, therefore, let me go up, I pray thee, and bury my father."—That hereby is signified the resuscitation of the church there by the internal principle, appears (1.) from the signification of *being buried*, as denoting resuscitation, see just above, n. 6516; (2.) from the representation of *Israel*, who is here the *father*, as denoting the church, see also above, n. 6514; and (3.) from the representation of *Joseph*, (who says this of himself,) as denoting the internal principle, see n. 6499.

6518. "And I will return."—That hereby is signified presence in the natural mind, appears from the signification of *returning*, as denoting presence; for in the internal sense, to depart and to go, signify to live, see n. 3335, 4882, 5493, 5605; hence to return or to come again denotes the presence of life there from whence departure was made, for the mind is still present there. The reason why it denotes presence in the natural mind, is, because by the land of Egypt, to which he was to return, is signified the natural mind, see n. 5276, 5278, 5280, 5288, 5301.

6519. Ver. 6. "And Pharaoh said, Go up, and bury thy father."—That hereby is signified affirmation that the church may be raised up again, appears from what was said just above, where the like words occur; that it denotes affirmation, is evident.

6520. "As he hath adjured thee."—That hereby is signified that he has it at heart, appears from the signification of *adjuring*, as denoting to have at heart, see above, n. 6514.

6521. Verses 7—9. *And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house; only their infants, and their flocks, and their herds, they left in the land of Goshen. And there went up with him also chariots, and horsemen; and it was a very great army.* And Joseph went up to bury his father, signifies the internal principle for the re-establishment of the church. And with him went up all the servants of Pharaoh, signifies that it adjoined to itself the scientifics of the natural principle. The elders of his house, signifies which were in agreement with good. And all the elders of the land of Egypt, signifies that they were in agreement with truth. And all the house of Joseph, signifies the celestial things of the spiritual principle. And his brethren, signifies the truths thence derived. And his father's house, signifies spiritual good. Only their infants, signifies innocence. And their flocks, signifies charity. And their herds, signifies exercises of charity. They left in the land of Goshen, signifies that they were in the inmost of the scientifics of the church. And there went up with him also chariots, signifies doctrinals. And horsemen, signifies intellectual things. And it was a very great army, signifies truths and goods conjoined.

6522. Ver. 7. "And Joseph went up to bury his father."—That hereby is signified the internal principle for the re-establishment of the church, appears (1.) from the representation of *Joseph*, as denoting the internal principle, see above, n. 6499;

(2.) from the signification of being *buried*, as denoting resuscitation, see n. 6516, thus re-establishment, because it is predicated of the church; and (3.) from the representation of *Israel*, who is here the *father*, as denoting the church, see n. 4286, 6426.

6523. "And with him went up all the servants of Pharaoh."—That hereby is signified that it adjoined to itself the scientifics of the natural principle, appears (1.) from the signification of *going up with him*, as denoting to adjoin to himself; for as it was by his command that they went up, he adjoined them to himself. (2.) From the signification of the *servants of Pharaoh*, as denoting the scientifics of the natural principle; for by Pharaoh is represented the natural principle in general, see n. 3160, 5799, 6015; and whereas in the natural principle there are scientifics, these are signified by his servants, as also by the Egyptians, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 6004, 4700, 5702.

6524. "The elders of his house."—That hereby is signified which were in agreement with good, appears (1.) from the signification of *elders*, as denoting the chief things of wisdom, thus agreeing with good, of which we shall speak presently; and (2.) from the signification of *house*, as denoting good, see n. 2559, 3652, 3720, 4982. Elders denote the chief things of wisdom, because in the Word, old men signify such as are wise, and in the sense abstracted from person, wisdom. Inasmuch as the twelve tribes of Israel signified all truths and goods in the complex, there were set over them princes, and also elders; by princes, were signified primary truths, which are of intelligence; and by elders, the chief things of wisdom, thus which are of good. That princes signify primary truths which are of intelligence, may be seen, n. 1482, 2089, 5044; but that elders signify the chief things of wisdom, and old men wisdom, is evident from the following passages: "They shall extol Jehovah in the congregation of the people, and praise him in *the assembly of the old men*," Psalm cvii. 22; where the congregation of the people denotes those who are in the truths of intelligence, for congregation is predicated of truths, n. 6355, and also people, n. 1259, 1260, 2928, 3295, 3581; the assembly of the old men denotes those who are in the good of wisdom; for wisdom is of life, thus of good, but intelligence is of knowledges, thus of truth, n. 1555. Again, "*I am wiser than the old*, because I have kept thy commandments," Psalm cxix. 100, where the old manifestly denote the wise. In like manner in Job, "*In the old there is wisdom, in length of days intelligence*," xii. 12. And in Moses, "*Thou shalt rise up before the hoary head, and shalt honour the faces of the old*," Levit. xix. 32; this command was given, because the old represented wisdom. And in the Revelation, "On the thrones I saw *four and twenty elders* *sitting*, clothed in white garments, and they had on their heads golden crowns," iv. 4; elders denote those things which are of wisdom, and thus of good; that elders denote those things, is evident from the description, that they sat on thrones, were clothed in white garments, and had golden crowns on their heads; for thrones denote the truths of intelligence derived from the good of wisdom, n. 5313, in like manner white garments; that garments denote truths, see n. 1073, 4545, 4763, 5248, 5954, and that white is predicated of truth, n. 3301, 5319; the golden crowns on their heads denote the goods of wisdom, for gold is the good of love, n. 113, 1551, 1552, 5658; and the head denotes the celestial principle, where wisdom is, n. 4938, 4939, 5328, 6436. They who are in the third or inmost heaven, thus nearest the Lord, are called wise; but they who are in the middle or second heaven, thus not so near Him, are called intelligent. Again, "All the angels stood about the throne, and the *elders*, and the four beasts," Rev. vii. 11, where also elders denote those things which are of wisdom. So likewise in the following passages: "The boy shall lift up himself *against the old man*, and the despised against the honourable," Isaiah iii. 5. Again, "Jehovah Zebaoth shall reign in Mount Zion, and in Jerusalem, and before *his elders* in glory," xxiv. 23. And in Jeremiah, "My priests and *my elders* have expired in the city, because they have sought food for themselves wherewith to refresh their soul," Lam. i. 19. Again, "Her king and *her princes* are among the Gentiles, there is no law; *the elders of the daughter of Zion* sit upon the earth, and are silent," Lam. ii. 9, 10. Again, "They have ravished the women in Zion, the virgins in the cities of Judah; princes are hanged up by their hands, *the faces of the old men were not honoured, the elders* have ceased from the gate," Lam. v. 11, 12, 14. And in Ezekiel, "Misery shall come upon misery, and rumour shall be upon rumour; therefore they shall seek a vision from the prophet, but the law hath perished from the priest, and *counsel from the elders;* the king shall mourn, and the prince shall be clothed with astonishment," vii. 26, 27. And in Zechariah, "There shall yet dwell *old men and women* in the streets of Jerusalem, and a man in whose hand is his staff on account of the multitude of days," viii. 4. That elders might represent those things which are of wisdom, there was taken from the spirit of Moses, and given to them, whence they prophesied, Numb. vi. 16, and the following verses. In the opposite sense, elders denote those things which are contrary to wisdom, Ezek. viii. 11, 12.

6525. "And all the elders of the land of Egypt."—That hereby is signified which were in agreement with truth, appears (1.) from the signification of *elders*, as denoting the chief things of wisdom, thus the things in agreement with good, see just above, n. 6524, in the present case they are in agreement with truth, for the things which are in agreement with good, are in agreement also with truth; (2.) from the signification of the *land of Egypt*, as denoting the natural mind where scientifics are, see n. 5276, 5278, 5280, 5288, 5301, thus also where truths are, for scientifics are the truths of the natural mind, and when they are truths, they are called scientific truths.

6526. Ver. 8. "And all the house of Joseph."—That hereby are signified the celestial things of the spiritual principle, appears from the representation of *Joseph*, as denoting the celestial of the spiritual principle, see n. 4286, 4592, 4963, 5307, 5331, 5332: hence the house of Joseph denotes the celestial things of the spiritual principle.

6527. "And his brethren."—That hereby are signified the truths thence derived, appears from the representation of the *sons of Israel*, who are here the *brethren* of Joseph, as denoting spiritual truths, see n. 5414, 5879, 5951; these truths are also from the internal celestial principle, which is Joseph, but through spiritual good, which is Israel.

6528. "And his father's house."—That hereby is signified spiritual good, appears from the representation of *Israel*, who is here the *father*, as denoting spiritual good, see n. 3654, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833: hence his house denotes in the complex all the things of that good.

6529. "Only their infants."—That hereby is signified innocence, appears from the signification of *infants*, as denoting innocence, see n. 430, 3183, 5608.

6530. "And their flocks."—That hereby is signified charity, appears from the signification of *flocks*, as denoting the interior good of charity, see n. 5913, 6048.

6531. "And their herds."—That hereby are signified the exercises of charity, appears from the signification of *herds*, as denoting the exterior goods of charity, see n. 2566, 5913, 6048, thus the exercises thereof, for these are the exterior goods of charity.

6532. "They left in the land of Goshen."—That hereby is signified that they were in the inmost of scientifics, appears from the signification of the *land of Goshen*, as denoting the midst or inmost in the natural principle, where the scientifics of the church are, see n. 5910, 6028, 6031, 6068. That the interior and exterior goods of innocence and charity (n. 6529 to 6531) were in that inmost, is signified by leaving the infants, the flocks, and herds in the land of Goshen; for the things which are left any where, are there; thus by *their leaving* in the internal sense is not signified to leave, but to be there, viz., in the inmost of the scientifics of the church, which is the land of Goshen.

6533. Ver. 9. "And there went up with him also chariots."

—That hereby are signified doctrinals, appears from the signification of *chariots*, as denoting doctrinals, see n. 5321, 5945.

6534. "And horsemen."—That hereby are signified intellectual things, appears from the signification of *horsemen*, as denoting those things which are of the intellect, for by horse is signified the intellectual principle, see n. 2760 to 2762, 3217, 5321, 6125. That horsemen denote those things which are of the intellect, may be manifest from the following passages: "Jehovah alone did lead him, *he caused him to ride upon the high places of the earth*," Deut. xxxii. 12, 13, speaking of the ancient church; to cause to ride on the high places of the earth, denotes to gift with superior intellect. And in David, "Mount in thine honour, and *ride upon the word of truth*, and of meekness, and of justice; and thy right hand shall teach thee wonderful things," Psalm xlv. 4, speaking of the Lord; to ride upon the word of truth, denotes to be in the very intellect itself of truth. Again, "Sing unto God, praise his name, extol *him that rideth upon the clouds*, by his name Jah," lxviii. 4, speaking also of the Lord; clouds denote the literal sense of the Word, see preface to Gen. xviii., n. 4060, 4391, 5922, 6343; to ride upon them denotes to be in the internal sense, where truth is in its intelligence and wisdom. And in Zechariah, "In that day I will smite *every horse* with astonishment, and *his rider with madness*, and I will open mine eyes upon the house of Judah; but *every horse of the people I will smite with blindness*," xii. 4; where horse denotes the intellectual principle, and his rider the intellect. Who does not see that horse in this passage does not mean a horse, nor rider, a rider? but that such a principle is signified as can be smitten with astonishment and madness, and also with blindness; that this has relation to the intellect, is evident. That by horses and horsemen are signified intellectual things, and in the opposite sense reasonings and the falses thence derived, may be manifest from the Revelation, "I saw, when behold a *white horse*, and *he that sat upon him* had a bow, and a crown was given to him, and he went forth conquering. Then there went forth *another bay horse*, and *to him that sat upon him* it was given to take away peace from the earth, and that they should slay each other, whence there was given to him a great dagger. I saw, when behold a *black horse*, and *he that sat upon him* had a pair of balances in his hand: then I saw, when behold a *pale horse, and his name that sat upon him* was Death," vi. 2, 4 to 6, 8. That in this passage, horses and they that sat upon them signify such things as are of the understanding of truth, and in the opposite sense such as are of the false principle, is evident from every particular contained in it; the white horse and he that sat upon him, denote the understanding of truth from the Word; that he who sat upon the white horse is the Lord as to the Word, is expressly said, Rev. xix. 11, 13, 16; the bay horse and he that sat upon him, denote reasonings grounded in the lusts of evil, whereby violence is done to the truths derived from the Word; the black horse and he that sat upon him, denote the intellectual principle of truth extinguished; and the pale horse and he that sat upon him, denote damnation thence derived. In the opposite sense, horses and horsemen denote the intellect perverted, and the falses thence derived, as in Ezekiel, "Aholah committed whoredom under me, and she doated upon her lovers, captains and leaders, all young men of desire, *horsemen riding on horses.* Her sister Aholibah loved her neighbours the sons of Asher, captains and leaders, clothed with perfect ornament, *horsemen riding on horses*, all young men of desire," xxiii. 5, 6, 12; where Aholah denotes the perverted spiritual church, which is Samaria, and Aholibah denotes the perverted celestial church, which is Jerusalem: for the Israelites, who were of Samaria, represented the spiritual church, but the Jews, who were of Jerusalem, represented the celestial church; the Assyrians and sons of Asher denote reasoning against the truths of faith, n. 1186; horsemen riding on horses denote perverted intellect, whence come falses. And in Habakkuk, "Behold I raise up the Chaldeans, a bitter and hasty nation, marching into the breadth of the earth, to inherit habitations not their own; whose *horses* are *swifter* than leopards, fiercer than the wolves of the evening, *that their horsemen may spread themselves*, whence *their horsemen* come from far," i. 6, 8; where the Chaldeans denote those who are in falses, but in externals appear to be in truths, thus they denote the profanation of truth, as Babel denotes the profanation of good, see n. 1182, 1368; to march into the breadth of the earth, denotes to destroy truths; that the breadth of the earth denotes truth, see n. 3433, 3434, 4482: hence it is evident that the horsemen, who spread themselves, and come from far, denote those things which are of perverted intellect, thus falses.

6535. "And it was a very great army."—That hereby are signified truths and goods conjoined, appears from the signification of *army*, as denoting truths and goods, see n. 3448; and whereas in this case the truths and goods, which are signified by the elders of the house of Pharaoh, by the elders of the land of Egypt, by the house and brethren of Joseph, and by the house of their father, were together, therefore by a very great army are here signified truths and goods conjoined.

6536. Verses 10, 11. *And they came to the threshing-floor of Atad, which is in the passage of Jordan, and there they mourned a great and very sore lamentation, and he made a mourning for his father seven days. And the inhabitant of the land, the Canaanite, saw the mourning in the thresing-floor of Atad, and they said, This is a grievous mourning to the Egyp-*

tians: wherefore they called the name thereof Abel-Mizraim, which is in the passage of Jordan. And they came to the threshing-floor of Atad, signifies the first state. Which is in the passage of Jordan, signifies, of initiation into the knowledges of good and truth. And there they mourned a great and very sore lamentation, signifies grief. And he made a mourning for his father seven days, signifies the end of grief. And the inhabitant of the land, the Canaanite, saw the mourning in the threshing-floor of Atad, signifies perception of grief by the good of the church. And they said, This is a grievous mourning to the Egyptians, signifies that scientifics have grief before they are initiated into the truths of the church. Wherefore they called the name thereof Abel-Mizraim, signifies the quality of grief.

6537. Ver. 10. "And they came to the threshing-floor of Atad."—That hereby is signified the first state, appears (1.) from the signification of a *threshing-floor*, as denoting where the good of truth is; for in a threshing-floor there is corn, and by corn is signified the good derived from truth, n. 5295, 5410, and also the truth of good, n. 5959; and (2.) from the signification of *Atad*, as denoting the quality of that state, as is the case with names of places elsewhere. By the threshing-floor of Atad is signified a state towards the good and truth of the church, because it was in the passage of Jordan; and by that passage is signified initiation into the knowledges of good and truth, of which we shall speak presently; for Jordan was the first boundary to the land of Canaan, and whereas by the land of Canaan is signified the church, therefore by Jordan are signified those things which are the first of the church, or by which entrance to the church is opened. Hence it is, that by the threshing-floor of Atad is signified the first state; and whereas the first state was signified, mourning was made near the threshing-floor, inasmuch as it was on this side Jordan, and the land of Canaan was there in sight, whereby is signified the church. That a threshing-floor signifies where the good of truth and the truth of good are, thus where the things of the church are, is manifest from Joel, "Be glad, ye sons of Zion, and rejoice in Jehovah your God; *the threshing-floors are full of corn*, and the presses overflow with new wine and oil," ii. 23, 24, where the sons of Zion denote truths derived from good; the threshing-floors full of corn denote that truths and goods abound. And in Hosea, "Be not glad, Israel, because thou hast committed whoredom from under thy God, thou hast loved a harlot's hire *upon all floors of corn; the floor* and the wine-press shall not feed them, and the new wine shall lie to them," ix. 1, 2; where to commit whoredom and to love the hire of a harlot, denotes to falsify truths, and to love what is falsified; floors of corn denote the truths of good falsified. Inasmuch as a threshing-floor signified good and also truth, therefore at the time when they gathered from the floor, they celebrated the feast of tabernacles, of which it is thus written in Moses, "Thou shalt observe the feast of tabernacles seven days, *when thou hast gathered from thy threshing-floor*, and from thy wine-press," Deut. xvi. 13; the feast of tabernacles signified holy worship, thus worship grounded in good and truth, n. 3312, 4391.

6538. "Which is in the passage of Jordan."—That hereby is signified, of initiation into the knowledges of good and truth, appears from the signification of *Jordan*, as denoting initiation into the knowledges of good and truth, thus denoting the first of the Lord's kingdom and church as to entrance, and the last as to exit, see n. 4255; that the rivers where the land of Canaan terminated were representative of the ultimates in the Lord's kingdom, see n. 1585, 4116, 4240. Hence it is, that by the passage of Jordan is signified initiation into the knowledges of good and truth, for these knowledges are the first things whereby man is initiated into the things of the church.

6539. "And there they mourned a great and very sore lamentation."—That hereby is signified grief, appears from the signification of *lamentation*, as denoting grief; the grief which is here signified is the grief of initiation, see just above, n. 6537, for before the knowledges of good and truth, which are initiaments, can be implanted into good, and thereby become the good of the church, there is grief, for another state must be induced in the natural principle, and the scientifics in that principle must be otherwise arranged; thus the things which man had previously loved must be destroyed, therefore also he must undergo temptations: hence the grief which is represented by the great and sore lamentation which they mourned.

6540. "And he made a mourning for his father seven days."—That hereby is signified the end of grief, appears (1.) from the signification of *mourning*, as denoting grief before the knowledges of good and truth are implanted, see just above, n. 6539; and (2.) from the signification of *seven days*, as denoting an entire period from beginning to end, see n. 728, 2044, 3845, 6508, in the present case therefore denoting the end, because when those days were finished, they passed over Jordan.

6541. Verse 11. "And the inhabitant of the land, the Canaanite, saw the grievous mourning in the threshing-floor of Atad."—That hereby is signified the perception of grief by the good of the church, appears (1.) from the signification of *seeing*, as denoting perception, see n. 2150, 3764, 4723, 5400, (2.) from the signification of *inhabitant*, as denoting good, see n. 2268, 2451, 2712, 3613; (3.) from the signification of the *land*, in the present case of Canaan, where the inhabitant the Canaanite dwelt, as denoting the church, see n. 1413, 1437, 1607, 1866, 3038, 3481, 3705; (4.) from the signification of *mourning*, as denoting grief, see just above, n. 6539, 6540; and (5.) from the signification of the *threshing-floor of Atad*, as denoting the first state of initiation, see n. 6537, 6538. Hence it is evident, that by the inhabitant of the land, the Canaanite, seeing the grievous mourning in the threshing-floor of Atad, is signified perception of grief by the good of the church.

6542. "And they said, This is a grievous mourning to the Egyptians."—That hereby is signified that scientifics have grief before they are initiated into the truths of the church, appears from what has been said above, n. 6539, where these words were explained.

6543. "Wherefore they called the name thereof Abel-Mizraim."—That hereby is signified the quality of grief, appears from the signification of a *name*, and of *calling a name*, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421, and that in old time names were given which signified things and states, thus quality, see n. 1946, 3422, 4298; therefore the quality itself is signified by Abel-Mizraim, by which name in the original tongue is signified *the mourning of the Egyptians*.

6544. Verses 12, 13. *And his sons did according as he had commanded them. And his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham had bought with the field for the possession of a sepulchre from Ephron the Hittite, upon the faces of Mamre.* And his sons did according as he had commanded them, signifies effect according to influx. And his sons carried him into the land of Canaan, signifies that the church was translated thither. And buried him, signifies resuscitation there. In the cave of the field of Machpelah, signifies the beginning of regeneration. Which Abraham had bought with the field, signifies those whom the Lord had redeemed. For the possession of a sepulchre from Ephron the Hittite, signifies those who receive the truth and good of faith, and suffer themselves to be regenerated. Upon the faces of Mamre, signifies quality and quantity.

6545. Ver. 12. "And his sons did according as he had commanded them."—That hereby is signified effect according to influx, appears from the signification of *doing*, as denoting effect; and from the signification of *commanding*, as denoting influx, see n. 5486, 5732.

6546. Ver. 13. "And his sons carried him into the land of Canaan."—That hereby is signified that the church was translated thither, appears from the signification of *carrying*, as denoting to translate, viz., the church, for this is signified by the *land of Canaan*, see n. 1413, 1437, 1607, 1866, 3038, 3481, 3705. Why the church was translated thither, may be seen above, n. 6516.

6547. "And buried him."—That hereby is signified resuscitation there, appears from the signification of being *buried*, as denoting resuscitation, see n. 5551, 6516.

6548. "In the cave of the field of Machpelah."—That hereby is signified the beginning of regeneration, appears from the signification of the *cave of the field of Machpelah*, as denoting faith in obscurity, see n. 2935; and that Machpelah denotes regeneration, see n. 2970, thus the beginning of regeneration, for at that time faith is in obscurity.

6549. "Which Abraham had bought with the field."—That hereby is signified those whom the Lord had redeemed, appears (1.) from the signification of *buying*, as denoting redemption, see n. 6458, 6461; (2.) from the representation of *Abraham*, as denoting the Lord, see n. 1965, 1989, 2011, 2172, 2198, 3245, 3305, 3439, 3703, 4615, 6098, 6185, 6276; and (3.) from the signification of *field*, as denoting the church, see n. 2971, 3766. Hence it is evident, that by "which Abraham had bought with the field," are signified they who are of the church, whom the Lord had redeemed.

6550. "For a possession of a sepulchre from Ephron the Hittite."—That hereby are signified those who receive the truth and good of faith, and suffer themselves to be regenerated, appears (1.) from the signification of *sepulchre*, as denoting regeneration, see n. 2916, 2917, 5551, 6459; and (2.) from the representation of *Ephron the Hittite*, as denoting those in whom good and truth can be received, see n. 6458.

6551. "On the faces of Mamre."—That hereby is signified quality and quantity, appears from the signification of *Mamre*, as denoting the quality and quantity of the thing to which it is adjoined, see n. 2970, 2980, 4613, 6456. That something peculiar is signified by Abraham's having bought the cave of the field of Machpelah, which is before Mamre, from Ephron the Hittite, may be manifest from this consideration, that it is so often repeated; as in Genesis, "*The field of Ephron, which is in Machpelah, which is before Mamre*, was made sure," xxiii. 17. Again, "After this, Abraham buried his wife *in the cave of the field of Machpelah, upon the faces of Mamre;*" and again, "*The field and the cave* which was in it were made sure unto Abraham *for the possession of a sepulchre from the sons of Heth*," verses 19, 20. "They buried Abraham *in the cave of Machpelah, in the field of Ephron*, the son of Zohar, *the Hittite, which is on the faces of Mamre; the field which Abraham bought from the sons of Heth*," xxv. 9, 10. Also, "Bury me *in the cave that is in the field of Machpelah, which is on the faces of Mamre*, in the land of Canaan, *which Abraham bought with the field from Ephron the Hittite*, for the possession of a sepulchre. *The purchase of the field, and of the cave* that is therein, was *from the sons of Heth*," xlix. 30, 32; and in this chapter, "They buried him *in the cave of the field of Machpelah, which Abraham had* *bought with the field* for the possession of a sepulchre from *Ephron the Hittite, upon the faces of Mamre*." The peculiar thing, signified by this frequent repetition in nearly the same words, is grounded in this consideration, that by Abraham, Isaac, and Jacob is represented the Lord; by their burial is represented resurrection and resuscitation; by the cave of the field of Machpelah, the beginning of regeneration; by Ephron the Hittite, they who receive the good of faith, and suffer themselves to be regenerated; and by the sons of Heth, the spiritual church. Thus, since those things collectively signify the establishment of a spiritual church, they are so often repeated.

6552. Verse 14. *And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.* And Joseph returned into Egypt, he and his brethren, signifies the life of the internal celestial principle and of the truths of faith in scientifics. And all that went up with him to bury his father, signifies all things which conduce to regeneration. After he had buried his father, signifies to resuscitate the church.

6553. Verse 14. "And Joseph returned into Egypt, he and his brethren."—That hereby is signified the life of the internal celestial principle and of the truths of the church in scientifics, appears (1.) from the signification of *returning*, as denoting to live, see n. 5614, 6518; (2.) from the representation of *Joseph*, as denoting the internal celestial principle, see n. 5869, 5877, 6177; (3.) from the representation of *the sons of Israel*, who are here his *brethren*, as denoting the truths of faith in the complex, see 5414, 5879, 5951; and (4.) from the signification of *Egypt*, as denoting scientifics, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966. The life of the internal celestial principle, and of the truths of faith in scientifics, has been treated of in the chapters which treat of Joseph, in that he was made lord of the land of Egypt, and governor of the house of Pharaoh; and which afterwards treat of the journeying of the sons of Jacob to Joseph, and of their coming with their father Jacob into Egypt, see n. 6004, 6023, 6051, 6052, 6077.

6554. "And all that went up with him to bury his father."—That hereby are signified all things which conduce to regeneration, appears from the signification of *burying*, as denoting regeneration and resurrection, see n. 2916, 2917, 4621, 6516; and as denoting the raising up and establishment of the church, see n. 5551, 6516. All things which conduce thereto, are signified by *all that went up with him*, for they were the whole house of Joseph, the house of his father, the elders of the house of Pharaoh, and the elders of the land of Egypyt: by the house of Joseph are signified the celestial things of the spiritual principle, n. 6526; by the house of his father, all those things which are of spiritual good, n. 6528; by the elders of the house of Pharaoh, those things which were in agreement with good, n. 6524; and by the elders of the land of Egypt, those things which were in agreement with truth: hence it is evident, that by all who went up with him to the burial, are signified all things which conduce to regeneration. The reason why to bury signifies both regeneration and resurrection, and likewise the raising up and establishment of the church, is, because those significations involve similar meanings; for regeneration is resurrection, inasmuch as when man is regenerated, from dead he becomes alive, and thus rises again; in like manner, when the church is raised up and established in man, for this is effected by regeneration, thus by resurrection from death to life.

6555. "After he had buried his father."—That hereby is signified to resuscitate the church, appears (1.) from the signification of *burying*, as denoting the resuscitation of the church, see just above, n. 6554; and (2.) from the representation of *Israel*, as denoting the spiritual church, see n. 4286, 6426, 6514, 6517, 6522.

6556. Verses 15 to 21. *And Joseph's brethren saw that their father was dead, and they said, Peradventure Joseph will hold us in hatred, and in requiting will requite us all the evil which we have done unto him. And they charged Joseph, saying, Thy father commanded before he died, saying, Thus shall ye say unto Joseph, Forgive, I pray thee, the transgression of thy brethren, and their sin, for they have recompensed evil unto thee; and now forgive, we pray thee, the transgression of the servants of the God of thy father. And Joseph wept as they spake unto him. And his brethren also went, and fell down before him, and said, Behold, we are to thee for servants. And Joseph said unto them, Fear not, for am I instead of God? And ye thought evil upon me, God thought it for good, to the intent to do according to this day, to make alive a great people. And now fear ye not, I will sustain you and your infants. And he comforted them, and spake to their hearts.* And Joseph's brethren saw that their father was dead, signifies principles alienated from truth and good, and perception that the church was raised up. And they said, Peradventure Joseph will hold us in hatred, signifies that they rejected the internal principle. And in requiting will requite us all the evil which we have done unto him, signifies that punishment therefore is imminent according to desert. And they charged Joseph, saying, signifies influx from the internal principle, and thence perception. Thy father commanded before he died, saying, signifies that it was from the command of the church. Thus shall ye say unto Joseph, signifies perception from the internal principle what ought to be done. Forgive, I pray thee, the transgression of thy brethren, and their sin, signifies supplication and penitence. For they have recompensed evil unto thee, signifies that they were averse from the good and truth which flow-in. And now forgive, we pray thee, the transgression of the servants of the God of thy father, signifies penitence and the acknowledgment of the divine things of the church. And Joseph wept while they spake unto him, signifies reception from love. And his brethren also went, and fell down before him, signifies the submission of those things which are in the natural principle beneath the internal. And they said, Behold, we are to thee for servants, signifies that they would not be at their own disposal. And Joseph said unto them, Fear not, signifies recreation from the internal principle. For am I instead of God? signifies that God will provide. And ye thought evil upon me, signifies that the alienated principles intend nothing but evil. God thought it for good, signifies that the Divine [principle] turns it into good. To the intent to do according to this day, signifies that it is according to order from eternity. To make alive a great people, signifies that hence is life to those who are in the truths of good. And now fear ye not, signifies that they should not be solicitous. I will sustain you and your infants, signifies that they should live by the internal principle from the Divine by truth which is of the understanding and good which is of the will. And he comforted them, signifies hope. And spake to their hearts, signifies confidence.

6557. Verse 15. "And Joseph's brethren saw that their father was dead."—That hereby are signified principles alienated from truth and good, and perception that the church was raised up, appears (1.) from the signification of *seeing*, as denoting to understand and perceive, see n. 2150, 2325, 2807, 3764, 3863, 4403 to 4421, 4567, 4723, 5400; (2.) from the representation of the *sons of Jacob*, who are here the *brethren*, as denoting principles alienated from truth and good; for when they willed to kill, and sold Joseph, they represented these alienated principles. That this state is here signified, is evident from their words, "They said, Peradventure Joseph will hold us in hatred, and in requiting will requite us all the evil which we have done unto him;" hence it is that at this time they represented the opposite. (3.) From the signification of being *dead*, as denoting to be resuscitated, viz., the church, see n. 3326, 3498, 3505, 4618, 4621, 6036, 6221; and (4.) from the representation of *Israel*, who is here the *father*, as denoting the church, see n. 4286, 6426. Hence it is evident, that by the brethren of Joseph seeing that their father was dead, is signified perception by the principles alienated from truth and good that the church was raised up.

6558. "And they said, Peradventure Joseph will hold us in hatred."—That hereby is signified that they rejected the internal principle appears (1.) from the signification of *holding* *in hatred*, as denoting to be averse from and to reject; and (2.) from the representation of *Joseph*, as denoting the internal principle, see n. 6177, 6224. Not that Joseph rejected them, but that they rejected Joseph; it is according to appearance, to attribute to the internal principle, which is Joseph, what is of the external principle, which is his brethren; in like manner as hatred and revenge are attributed to Jehovah, which yet belong to man.

6559. "And in requiting, he will requite us all the evil which we have done unto him."—That hereby is signified that punishment is therefore imminent according to desert, appears from the signification of *requiting the evil which we have done unto him*, as denoting punishment according to desert; for requiting the evil which is done to any one, is punishment grounded in desert. It may be expedient to say how the case is with requiting evil, or with punishments, in the spiritual world, because hence the internal sense of these words is evident. If evil spirits do any evil in the world of spirits above what they have imbued by life in the world, punishers are instantly at hand, and chastise them exactly according to the degree of their excess; for the law in the other life is, that no one ought to become worse than he had been in the world. They who are punished are altogether ignorant whence those chastisers know that the evil is above what they have imbued; but they are informed, that such is the order in the other life, that evil itself brings its own punishment with it, so that the evil of a deed is intimately conjoined with the evil of punishment, that is, in the evil itself is its punishment; and consequently, it is according to order, that recompensers be instantly at hand. It is done in this manner when evil spirits in the world of spirits do evil; but in their particular hells one chastises another, according to the evil which they had actually imbued in the world, for this evil they bring with them into the other life. From these considerations it may be manifest how it is to be understood, that punishment is therefore imminent according to desert, which is signified by the words, "in requiting, he will requite us all the evil which we have done unto him." But if perchance good spirits speak or do evil, they are not punished, but pardoned, and also excused. For their end is not to speak evil, nor to do it, and they know that such things are excited in them from hell, so as to come forth without any blame of theirs; this is also perceived from their struggling against such evils, and afterwards from their grief.

6560. Ver. 16. "And they charged Joseph, saying."—That hereby is signified influx from the internal principle, and thence perception, appears (1.) from the signification of *charging*, or commanding, as denoting influx, see n. 5486, 5732; (2.) from the representation of *Joseph*, as denoting the internal principle, see n. 6177, 6224; and (3.) from the signification of *saying*, as denoting perception, see frequently above. Hence, by they charged Joseph, saying, is signified influx from the internal principle, and thence perception. The reason why their charging Joseph denotes influx from the internal principle into the external, but not from the external into the internal, is, because all influx comes from an interior principle, and in no case from an exterior, see n. 6322.

6561. "Thy father commanded before he died, saying."—That hereby is signified that it was from the command of the church, appears (1.) from the representation of *Israel*, who is here the *father*, as denoting the church, see n. 4286, 6426; (2.) from the signification of *commanding*, as denoting influx, see just above, n. 6560, in the present case denoting commandment, because of the church, thus from the Divine [Being]; and (3.) from the signification of *before he died*, as denoting when as yet the church was. That it is from the command of the church, that every one ought to forgive his brother or neighbour, is manifest from the Lord's words in Matthew, "Peter said to Jesus, Lord, how often shall my brother sin against me, and I ought to forgive him? until seven times? Jesus said unto him, I say not until seven times, but until seventy times seven," xviii. 21, 22. But with the Jewish nation it was a rooted persuasion, that they should not in any case forgive, but should account as an enemy every one who in any way had injured them, and in this case they thought it allowable to hold him in hatred, to treat him wantonly, and to kill him. The reason was, because that nation was in external things alone without an internal principle, thus they were not in any commandment of the internal church. Hence it was that the brethren of Joseph were so much afraid that Joseph would hold them in hatred, and would recompense evil to them.

6562. Ver. 17. "Thus shall ye say unto Joseph."—That hereby is signified perception from the internal principle what ought to be done, appears (1.) from the signification of *saying*, in the historicals of the Word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509, 5687, 5743; and (2.) from the representation of *Joseph*, as denoting the internal principle, see n. 6177, 6224, 6560; that it is perception *what ought to be done*, is signified by *thus* ye shall say.

6563. "Forgive, I pray thee, the transgression of thy brethren and their sin."—That hereby is signified supplication and penitence, appears from the signification of *forgive, I pray thee*, as denoting supplication; and that it also denotes penitence, is evident from the confession that they had transgressed and sinned, and likewise from what follows, that they offered themselves to Joseph for servants. Mention is made of transgression and also of sin, on account of the marriage of truth and good in every paricular of the Word; for transgression signifies evil against truth, which is the lesser evil; and sin, evil against good, which is the greater: hence it is that mention is made of both; as also in other passages, as in Genesis, "Jacob said to Laban, What is *my transgression?* what is *my sin*, that thou hast pursued after me?" xxxi. 36. And in Isaiah, "I will blot out as a cloud *thy transgressions*, and as a cloud *thy sins*," xliv. 22. And in Ezekiel, "In *his transgression* which he hath *transgressed*, and *in his sin* which he hath *sinned*, in them shall he die," xviii. 24. Again, "Whilst *your transgressions* are revealed, that *your sins* may appear in all your works," xxi. 24. And in David, "Blessed is he whose *transgression* is forgiven, whose *sin* is covered," Psalm xxxii. 1.

6564. "For they have recompensed evil unto thee."—That hereby is signified that they were averse from the good and truth which flow-in, appears from the signification of *evil*, as denoting aversion, see n. 5746; that it denotes aversion from the good and truth which flow-in, is signified by they have recompensed *to thee*, for Joseph is the celestial principle and internal good, see n. 5805, 5826, 5827, 5869, 5877, through which good and truth flow-in from the Lord. In regard to influx through the internal principle, the case is this: the Lord continually flows-in through man's internal principle with good and truth; good gives life and its heat, which is love, and truth gives illustration and its light, which is faith: but with the evil when this influx proceeds further, viz., into exterior principles, it is resisted and rejected, or perverted, or suffocated; and according to the rejection, perversion, or suffocation, the interiors are closed, the only entrance remaining open here and there being like clefts round about; hence there remains to man the faculty of thinking and willing, but against truth and good. This closing penetrates towards the exterior principle more and more according to the life of evil, and the persuasion of the false thence derived; and at last, even to the sensual principle, in which the thought is afterwards grounded; in this case, pleasures and appetites swallow up every thing. In such a state are they who are in the hells; for the evil, who come into the other life, are deprived of all regard to what is honest and good for the sake of gain, honour, and reputation; and then they are in the sensual principle.

6565. "And now, we pray thee, forgive the transgression of the servants of the God of thy father."—That hereby is signified penitence and acknowledgment of the divine things of the church, appears (1.) from the signification of "*we pray thee forgive the transgression*," as denoting confession that they had transgressed, and penitence; and (2.) from the signification of *the servants of the God of thy father*, as denoting the acknowledgment of the divine things of the church. For by calling themselves the servants of the God of his father, they acknowledge that they serve the God of the church, consequently they acknowledge the divine things therein, for by Israel, who is here the father, is signified the church, see n. 4286, 6426.

6566. "And Joseph wept whilst they spake unto him."—That hereby is signified reception from love, appears (1.) from the signification of *weeping*, as being significative both of sorrow and love, see n. 3801, 5480, 5873, 5927, 5930; (2.) from the representation of *Joseph*, as denoting the internal celestial principle, see n. 5805, 5826, 5827, 5869, 5877, 6177, 6224; and (3.) from the signification of *speaking*, as denoting influx, and thence reception, see n. 5797; for influx is from the internal celestial principle, which is Joseph, and reception is by the truths in the natural principle, which are his brethren. Hence it is evident that by Joseph weeping whilst they spake unto him, is signified reception from love.

6567. Ver. 18. "And his brethren also went, and fell down before him."—That hereby is signified the submission of those things which are in the natural principle beneath the internal, appears (1.) from the representation of the *sons of Israel*, who are the *brethren*, as denoting spiritual truths in the natural principle, see n. 5414, 5879, 5951; (2.) from the signification of *falling down before him*, as denoting submission; and (3.) from the representation of *Joseph*, as denoting the internal principle, see n. 6499. Hence it is evident, that by his brethren going and falling down before him, is signified submission of those things which are in the natural principle beneath the internal. The subject treated of in this chapter is the establishment of a spiritual church, and in the present passage the submission of those things which are in the natural principle beneath the internal; respecting which submission it is to be noted, that the spiritual church cannot possibly be established with any one, unless those things which are of the natural or external man, be submitted to the spiritual or internal man. So long as the truth alone, which is of faith, predominates with man, and not the good which is of charity, so long the natural or external man is not submitted to the spiritual or internal; but as soon as good has the dominion, the natural or external man submits himself, and then the man becomes a spiritual church. That this is the case, is known from this circumstance, that he does from affection what the truth teaches, and he does not act contrary to that affection, howsoever desirous the natural principle is to do so; the affection itself and the reason thence derived have the dominion, and subdue in the natural principle the delights of self-love and of the love of the world, as well as the fallacies which had filled the scientifics in that principle and at length to such a degree, that this subjugation is one of the things which give it satisfaction, and in this case the natural principle is at rest, and afterwards in agreement; and when it is in agreement, it partakes of the pleasantness of the internal principle. From these considerations it may be known what is meant by the submission of those things which are in the natural principle beneath the internal; which things are signified by his brethren going, and falling down before him, and saying, "Behold, we are to thee for servants."

6568. "And they said, Behold, we are to thee for servants."—That hereby is signified that they would not be at their own disposal, appears from the signification of *servants*, as denoting to be without freedom grounded in the proprium, thus not at their own disposal and government, see n. 5760, 5763.

6569. Ver. 19. "And Joseph said unto them, Fear not." That hereby is signified recreation from the internal principle, appears (1.) from the representation of *Joseph*, as denoting the internal principle, see above, n. 6499; and (2.) from the signification of *fear not*, as denoting that they should not be solicitous; and whereas in what now follows, Joseph withdraws them from that solicitude, by comforting them, and speaking cordially to them, therefore in the present case by "fear not" is signified recreation.

6570. "For am I instead of God?"—That hereby is signified that God will provide, appears from the signification of the expression, "Am I instead of God," as denoting that he was not God, but that God will provide.

6571. Ver. 20. "And ye thought evil upon me."—That hereby is signified that the alienated principles intend nothing but evil, appears (1.) from the representation of the *sons of Jacob*, who in this case are *ye*, as denoting principles alienated from truth and good, see above, n. 6557; for when they thought evil against Joseph, they then represented alienated principles; and (2.) from the signification of *thinking evil upon me*, as denoting to intend evil; for the evil, which is thought against any one, is intended: and whereas alienated principles cannot intend good, therefore it is said, that they intend *nothing but* evil. With respect to this circumstance, that principles alienated from truth and good intend nothing but evil, the case is this: man, who is alienated from truth and good, intends nothing but evil, for he cannot intend good; and that which he intends reigns within him, and therefore is in all his thoughts, and also in the smallest things appertaining to him; for intention or end is the veriest life of man, the end being his love, and love being the life; and what is more, man is altogether such as is the end which rules him, and his effigy is also such in the light of heaven; and (what possibly may be considered surprising) such as his effigy is in general, such is the effigy of the smallest things of his will; thus man is wholly such as his end is. Hence it may be manifest that man, who is an evil end, cannot possibly be amongst those who are good ends, thus he who is in hell cannot be in heaven: for the ends are in conflict together, and the good ends conquer because they are from the Divine [Being]. Hence also it may be manifest, that they do not think truly, who believe that every one can be let into heaven, from mere mercy alone; for if any one, who is an evil end, comes into heaven, his life is in painful agitation like one who lies in the agony of death, and is direfully tortured; besides that in the light of heaven he appears as a devil. Hence it is evident, that they who are alienated from truth and good, must needs think nothing but evil; this evil is in the smallest things of their thoughts and will, as is very manifest from the sphere which exhales from them at a distance, for from that sphere their quality is perceived. This sphere is like a spiritual evaporation from every thing of the life.

6572. "God thought it for good."—That hereby is signified that the Divine [Being] turns it into good, appears from the signification of *thinking for good*, as denoting to intend, see just above, n. 6571; but as it is said of God, it denotes to turn into good, for what God intends, He performs.

6573. "To the intent to do according to this day."—That hereby is signified that it is according to order from eternity, appears (1.) from the signification of *doing*, when said of the Divine [Being], as denoting order; for whatsoever the Divine [Being] does, is order; and (2.) from the signification of *according to this day*, as denoting from eternity, see n. 2838, 3998, 4304, 6165, 6298.

6574. "To make alive a great people."—That hereby is signified that hence is life to those who are in the truths of good, appears (1.) from the signification of *making alive*, as denoting spiritual life, see n. 5890, 6032; and (2.) from the signification of *people*, as denoting truth, see n. 1259, 1260, 3295, 3581, 4619, in the present case the truth of good, because it is said **a** great people; for truth which is from good is greater than the truth from which good is derived, for the former truth, viz., which is from good, is in itself good, because formed from good, and thus it is good in its form. The words, which Joseph here spake to his brethren, "*Ye thought evil upon me, God thought it for good, to the intent to do according to this day, to make alive a great people*," contain an arcanum of heaven; the arcanum is this: the Lord permits infernals in the other life to lead the good into temptation, consequently to infuse evils and falses; which they do with every effort, for when they do so, they are in their life and the delight of life; but on such occasions the Lord Himself immediately, and mediately through the angels, is present with those who are in temptation, and resists, by refuting the falses of the infernal spirits, and by dissipating their evil; whence come refreshment, hope, and victory. Thus the truths of faith and the goods of charity, in those who are in the truths of good, are more inwardly implanted, and more strongly confirmed; these are the means whereby spiritual life is bestowed. From these considerations it may be manifest what is signified in the internal sense by the words in this verse, viz., that they who are alienated from truth and good, as are the spirits who induce temptations, intend nothing but evil, but that the Divine [Being] turns it into good, and this according to order from eternity, whence there is life to those who are in the truths of good. For it is to be noted, that infernal spirits, to whom it is permitted thus to teaze the good, intend nothing but evil; for they will with all their power to withdraw them from heaven, and to plunge them into hell, since it is the very delight of their life to destroy any one as to the soul, thus to eternity; but not the smallest permission is given them by the Lord, except for the end that good may thence come forth, viz., that truth and good may be formed and strengthened in those who are in temptation. In the universal spiritual world, the end which proceeds from the Lord reigns, which is, that nothing at all, not even the smallest circumstance, shall exist, but that good may come forth from it; hence the Lord's kingdom is called a kingdom of ends and uses.

6575. Ver. 21. "And now fear ye not."—That hereby is signified that they should not be solicitous, appears without explanation.

6576. "I will sustain you and your infants."—That hereby is signified that they should live by the internal principle from the Divine by truth which is of the understanding and good which is of the will, appears (1.) from the signification of *sustaining*, as denoting the influx of good and truth, see n. 6106, thus life by truth and good; and (2.) from the representation of *Joseph*, as denoting the internal principle, see n. 6499; but whereas spiritual life is not from the internal principle, but through the internal principle from the Lord, it is said by the internal principle from the Divine. By *you and your infants*, are signified spiritual truths in the internal principle, and the innocence in them, which were to live a life of truth and good through the internal principle from the Divine. To sustain denotes life by truth and good, because spiritual food is science, intelligence and wisdom, thus truth and good, see n. 56 to 58, 681, 4792, 5293, 5340, 5342, 5576, 5579. The reason why it is said truth *which is of the understanding*, and good *which is of the will*, is, because all truth belongs to the understanding, and good to the will, for the understanding is the recipient of truth, and the will is the recipient of good.

6577. "And he comforted them."—That hereby is signified hope, appears from the signification of *comforting*, as denoting to appease the restlessness of the mind with hope, see n. 3610.

6578. "And spake to their hearts."—That hereby is signified confidence, appears from the signification of *speaking to the heart*, as denoting to give confidence, that nothing of evil should befall them; for to speak denotes influx, see n. 2951, 5481, 5797, and the heart denotes the will, see n. 2930, 3888, thus to speak to the heart denotes influx into the will, and thence confidence. From these considerations it is also evident that there is a marriage of the truth of the understanding, and of the good of the will, in every single thing of the Word, for to comfort is predicated of the understanding, and to speak to the heart is predicated of the will; therefore also "he comforted them" signifies hope, for this is of the understanding by truth, and "he spake to the heart" signifies confidence, for this is of the will by good; for genuine confidence cannot be given to any except to those who are in the good of charity, nor genuine hope, except to those who are in the good of faith.

6579. Verses 22, 23. *And Joseph dwelt in Egypt, he and his father's house; and Joseph lived an hundred and ten years. And Joseph saw Ephraim's sons of the third generation; the sons also of Machir the son of Manasseh were born upon Joseph's knees.* And Joseph dwelt in Egypt, signifies the life of the scientifics of the church from the internal principle. He and his father's house, signifies from the internal principle and its good. And Joseph lived an hundred and ten years, signifies state and quality. And Joseph saw Ephraim's sons of the third generation, signifies the establishment of the church as to the intellectual principle, and its derivatives. The sons also of Machir the son of Manasseh, signifies, and as to the will-principle and its derivatives. Were born upon Joseph's knees, signifies by good conjoined with truth from the internal principle.

6580. Ver. 22. "And Joseph dwelt in Egypt."—That hereby is signified the life of the scientifics of the church from the internal principle, appears (1.) from the signification of *dwelling*, as denoting life, see n. 1293, 3384, 3613, 4451, 6051; (2.) from the representation of *Joseph*, as denoting the internal principle, see above, n. 6499; and (3.) from the signification of *Egypt*, as denoting the scientifics of the church, see n. 4749, 4964, 4966, 6004. The subject treated of in the preceding verses of this chapter is concerning the spiritual church about to be established; and afterwards that the external or natural principle was altogether submitted to the internal or spiritual, which is signified by Joseph's brethren falling down before him, and offering themselves to him for servants; the subject now treated of is concerning that church established, which is described in these verses by Joseph dwelling in Egypt, and by sons being born of Ephraim, and of Machir the son of Manasseh In the man, who is a spiritual church, there is life from the internal principle in the scientifics of the church; for scientifics with him are made subordinate, and are reduced to such an order, as to receive the influx of good and of truth, so that they are recipients of influx from the internal principle. It is otherwise with those who are not a church, scientifics with them being so arranged, that the things confirming truth and good are rejected to the sides, thus far removed from the light of heaven; hence the things which remain are receptive of false and evil.

6581. "He and his father's house."—That hereby is signified from the internal principle and its goods, appears (1.) from the representation of *Joseph*, who in this case is *he*, as denoting the internal principle, see n. 6499; and (2.) from the signification of *house*, as denoting good, see n. 2048, 3720, 4982.

6582. "And Joseph lived an hundred and ten years."—That hereby is signified state and quality, appears from the signification of *numbers* in the Word, as denoting things, see n. 575, 1963, 1988, 2075, 2252, 3252, 4264, 5265, 6174, 6175; and indeed the state and quality of the thing, n. 4670. This is also the case with the number an hundred and ten, which contains the state and quality of the life of scientifics from the internal principle.

6583. Ver. 23. "And Joseph saw Ephraim's sons of the third generation."—That hereby is signified the establishment of the church as to the intellectual principle and its derivatives, appears (1.) from the representation of *Ephraim*, as denoting the intellectual principle of the church, see n. 3969, 5354, 6222, 6234, 6238, 6267; and (2.) from the signification of *sons of the third generation*, as denoting derivatives; for sons and the sons of sons, inasmuch as they descend from the parent, are derivatives of that thing which is represented by the parent; the establishment of the church from the internal principle, that is, through the internal principle from the Lord, is signified by *Joseph saw*. What the intellectual principle of the church is, which is represented by Ephraim, may be seen, n. 6222.

6584. "The sons also of Machir the son of Manasseh."—That hereby is signified, and as to the will-principle and its derivatives, appears (1.) from the representation of *Manasseh*, as denoting the will-principle of the church, see n. 5351, 5353, 5354, 6222, 6238, 6267, 6296; and (2.) from the signification of *his sons and son's sons*, who are here the *sons of Machir*, as denoting derivatives, as above, n. 6583. The derivatives of the will-principle of the church, which are signified by the sons of Machir, are goods conjoined with truths; so also truths derived from good, for they are the forms of good. That the sons of Machir denote goods conjoined with truths, is signified by their being born on Joseph's knees, as follows immediately; and that they denote truths derived from good, is plain from the Book of Judges, "*From Machir* shall descend lawgivers," v. 15, where lawgivers denote truths derived from good, n. 6372.

6855. "Were born upon Joseph's knees."—That hereby is signified by good conjoined with truth from the internal principle, appears (1.) from the signification of bringing forth *on the knees*, as denoting the conjunction of good and truth, see n 3915; and (2.) from the representation of *Joseph*, as denoting the internal principle, see n. 6499. The sons of Machir being said to be born on Joseph's knees, involves that Joseph ackowledged them for his own, for when it is so said, it is signified that they are adopted as his own; as may be manifest from the sons born of Bilhah the servant of Rachel, concerning whom Rachel says, "Behold my servant Bilhah, come thou to her, and *let her bring forth on my knees*, and I also shall be built up by her," Gen. xxx. 3. The reason why those sons were acknowledged by Joseph for his own, is, because by Manasseh is represented the will-principle of the church, thus the good thereof, and the internal principle (represented by Joseph) flows-in with good, but not with truth except through good; hence it is, that they are said to be born on Joseph's knees.

6586. Verses 24—26. *And Joseph said unto his brethren, I die, and God in visiting will visit you, and will cause you to come up out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph adjured the sons of Israel, saying, In visiting God will visit you, and ye shall cause my bones to come up from hence. And Joseph died, a son of a hundred and ten years; and they embalmed him, and he was placed in an ark in Egypt.* And Joseph said unto his brethren, I die, signifies prediction that the internal principle of the church would cease. And God in visiting will visit you, signifies that the last time was about to come. And will cause you to come up out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob, signifies that they would come to the state of the church in which the ancients were. And Joseph adjured the sons of Israel, saying, signifies a binding. In visiting God will visit you, signifies when that last time of the church should come. And ye shall canse my bones to come up from hence, signifies that there would be the representative of a church, but not a representative church, which also is in an internal principle. And Joseph died, signifies that the internal principle of the church ceased to be. A son of a hundred and ten years, signifies state on this occasion. And they embalmed him, signifies preservation still. And he was placed in an ark in Egypt, signifies concealment in the scientifics of the church.

6587. Ver. 24. "And Joseph said unto his brethren, I die."

—That hereby is signified prediction that the internal principle of the church would cease, appears (1.) from the representation of *Joseph*, as denoting the internal principle, see n. 6499; in the present case the internal principle of the church, because the subject treated of in the preceding verses is concerning the church established by the internal principle, that is, through the internal principle from the Lord; and (2.) from the signification of *dying*, as denoting to cease to be such, see n. 494, thus to cease; and that to die denotes the last time of the church, see n. 2908, 2912, 2917, 2923; the prediction concerning this time is signified by "Joseph said unto his brethren," for the subject treated of in the following verses to the end of the chapter, is concerning the further state of the church. Hence it is evident, that by Joseph said unto his brethren, I die, is signified that the internal principle of the church would cease. The case herein is this: a church, in order to be a church, must be internal and external; for there are some who are in the internal of the church, and there are others who are in its external; the former are few, but the latter are numerous; nevertheless where the internal church is, the external must be also, for the internal of the church cannot be separated from its external; and also where the external church is, the internal church must be also, but the internal in this case is in obscurity. The internal of the church consists in willing what is good from the heart, and in being affected therewith; and its external consists in putting it into practice, according to the truth of faith which is known from good: but the external of the church consists in the holy performance of rituals, and in doing works of charity, according to the precepts of the church. From these considerations it is manifest that the internal of the church is the good of charity in the will; when therefore this ceases, the church itself also ceases, for the good of charity is its essential; external worship indeed remains afterwards, as before, but in this case it is not worship, but ceremony, which is preserved because it was so appointed. But this ceremony, which appears as worship, is as a shell without a kernel, for it is the external which remains wherein there is not any internal; when the church is of this description, it is at its end.

6588. "And God in visiting will visit you."—That hereby is signified that the last time would come, appears from the signification of *being visited*, as denoting the last time, in the present case the last time of the oppression of the sons of Israel in Egypt; in the internal sense, the last time of the old church, and the first of the new; this last time in the Word is called visitation, and is predicated both of the church in general, and also of those who are within the church in particular; and of the new church which is born, and of the old church which expires; in particular, of the man of the church who is saved, and of him also who is damned. That these things are signified in the Word by visitation, and the day of visitation, is manifest from the following passages: "Blessed be the Lord God of Israel, because *he hath visited*, and wrought deliverance for his people. By the bowels of the mercy of our God, in which the day-spring from on high *hath visited us*, that it might appear to them who sit in darkness and in the shadow of death," Luke i. 68, 78, 79; these words are part of the prophecy of Zechariah concerning the Lord who was born; to be visited, here denotes the raising up of a new church, and the consequent illustration of those who are in ignorance of the truth and good of faith, thus it denotes their deliverance; wherefore it is said, he hath visited and wrought deliverance for his people, he hath visited that he may appear to those who sit in darkness and in the shadow of death. And in Moses, "Jehovah said unto Moses, Gather the elders of Israel together, and say unto them, Jehovah the God of your fathers hath appeared unto me, the God of Abraham, of Isaac, and of Jacob, saying, *In visiting I will visit you*, and that which is done to you in Egypt," Exod. iii. 16. And again, "The people believed and heard, *that Jehovah had visited the sons of Israel*," iv. 31. In these passages, to be visited denotes the last time when the church ceases, and the first when it commences; the last with the Egyptians, and the first with the sons of Israel, thus also the deliverance of the latter. And in Jeremiah, "They shall be carried away to Babel; and there shall they be even *until the day in which I will visit them;* then will I cause the vessels of the house of God to come up, and will bring them back to this place," xxvii. 22. Again, "When seventy years shall be fulfilled to Babylon, *I will visit you;* and will establish upon you my good word, and will bring you back to this place," xxix. 10, where to visit denotes to deliver; in general it denotes the last time of captivity and of desolation. Visitation and the day of visitation denote the last time of the church in Isaiah, "What will ye do in the *day of visitation* and desolation, which shall come from afar? to whom will ye flee for help?" x. 3. Again, "Behold, *the day* of Jehovah cometh, both with cruel indignation, and wrath, and anger, to lay the earth desolate. *I will visit evil on the world*, and their iniquity on the wicked," xiii. 9, 11. And in Jeremiah, "They shall fall amongst those that fall, and *in the time of their visitation* they shall stumble," viii. 12. And in Hosea, "*The days of visitation* are come, the days of recompense are come," ix. 7. And in Moses, "Jehovah said unto Moses, Therefore now go, lead this people in, as I spake unto thee; behold, my Angel shall go before thee; nevertheless, *in the day that I visit, I will visit* upon their sin," Exod. xxxii. 34. And in Luke, Jesus said concerning Jerusalem, "They shall not leave in thee one stone upon another, because thou knowest not *the time of thy* *visitation*," xix. 14; the day of visitation denotes the Lord's coming, and illustration on the occasion; but as respects the Jewish nation, since they did not acknowledge it, it denotes the last time of the representatives of the church amongst them; for when Jerusalem was destroyed, the sacrifices ceased, and that nation was dispersed. And in Ezekiel, "A great voice cried in mine ears, that *the visitations of the city* draw nigh, and a man hath the instrument of destruction in his hand," ix. 1, where the sense is the same. And in Isaiah, "Rephaim shall not rise again, *because thou hast visited*, thou hast extinguished them," xxvi. 14; Rephaim denote the posterity of the most ancient church, which was before the flood, who were also called Nephilim, and Enakim, concerning whom see n. 567, 581, 1673; thou hast visited and extinguished Rephaim, denotes the last time of that church, and also the casting them into hell, on which subject see n. 1265 to 1272. Visitation denotes recompense, thus damnation, in Jeremiah, "*Shall not I visit for this?* shall not my soul be avenged on such a nation as this?" v. 9. Again, "I will bring upon him the calamity of Esau, *in the time that I visit him*," xlix. 8. And in Hosea, "*I will visit his ways upon him*, and will recompense his works," iv. 9.

6589. "And shall cause you to come up out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob."—That hereby is signified that they would come to the state of the church in which the ancients were, appears (1.) from the signification of the *land of Egypt*, from which they were to come up, as denoting the vastated church, which the Egyptians represented by their oppressing the sons of Israel, and its destruction was represented by their being overwhelmed in the Rea Sea; and (2.) from the signification of the *land of Canaan*, to which the sons of Israel were to go up, as denoting the Lord's kingdom and church, see n. 1607, 3038, 3481, 3705, 4447, 4517. That it denotes the ancient church, or the state of the church in which the ancients were, is signified by God swearing to give this land to Abraham, to Isaac, and to Jacob, for by these in the supreme sense is meant the Lord, in the representative sense His kingdom in the heavens and His kingdom in the earths, which is the church, see n. 1965, 1989, 2011, 3245, 3305, 6098, 6185, 6276; wherefore to swear to give the land to them, is to confirm that they should come to the state of the church in which the ancients were. Not that the posterity of Jacob were to come thereto, for they could not come to the state of that church, but only to its external, viz., to representatives; and scarcely to them; but that they should come thereto who are signified by the sons of Israel, as are all they who are of the spiritual church, both who lived at that time, and who are to come. That to swear denotes to confirm from the Divine [Being or principle], see n. 2842, 3375. The reason why the land of Canaan was promised and given to the posterity of Jacob, was, that they might represent the church; and this because the church from ancient times had been in that land, and in those times all those places were named and made representative; see n. 3686, 4447, 4516, 4517, 5136, 6516.

6590. Ver. 25. "And Joseph adjured the sons of Israel, saying."—That hereby is signified a binding, appears without explanation.

6591. "In visiting God will visit you."—That hereby is signified when the last time of the church should come, appears from the signification of *visiting*, as denoting the last time of the church, see just above, n. 6588.

6592. "And ye shall cause my bones to come up from hence."—That hereby is signified that there should be the representative of a church, but not a representative church, which also is in the internal principle, appears from the representation of *Joseph*, as denoting the internal principle of the church, see above, n. 6587; and whereas by him is represented the internal principle of the church, by his bones is signified that which is most external, or the ultimate of the church, thus the representative thereof. For the representatives, which were in the ancient church, and which were also instituted amongst the posterity of Jacob, were the ultimates of the church; whereas the things which they signified and represented were the internal things of the church: these latter were signified by flesh in which is spirit, but the former by bones. Hence it may be manifest what the quality of the church is, when it is only in external things without the internal, viz., it is like the bony skeleton of a man without flesh. That amongst the Israelitish and Jewish people there was not a church, but only the representative of a church, see n. 4281, 4288, 4307, 4500, 4680, 4844, 4847, 4903, 6304. And that the representative of a church was not instituted amongst them, until they were entirely vastated as to an internal principle, for otherwise they would have profaned holy things, see n. 4289.

6593. Ver. 26. "And Joseph died."—That hereby is signified that the internal principle ceased to be, appears (1.) from the signification of *dying*, as denoting to cease to be such, see n. 494, 6587; and (2.) from the representation of *Joseph*, as denoting the internal principle, see n. 6499. Concerning the quality of the church, when the internal principle has ceased, see above, n. 6587, 6592.

6594. "A son of a hundred and ten years."—That hereby is signified the state on this occasion, appears from the signification of *a hundred and ten years*, as denoting the state and quality of the life of scientifics from the internal principle, see n. 6582: that years denote states, see n. 487, 488, 493.

6595. "And they embalmed him."—That hereby is signified preservation still, appears from the signification of *embalming*, as denoting preservation from the contagion of evil, see n. 6503, 6504. Inasmuch as the end of the church is the subject here treated of, it may be expedient to say what is meant by preservation still, when the church ceases to be, as is the case when its internal principle ceases with man, see n. 6587, 6592. In this case, the external remains still, but it is such, that it has in it an internal principle; nevertheless this internal principle does not then appertain to man, because he does not think about it, or if he thinks about it he is not affected with it, but it appertains to the angels who are attendant on man; and whereas the man of the vastated church thinks nothing concerning an internal principle, neither is affected with it, and the generality are ignorant that such a principle exists, therefore it cannot be injured by man; for a man can injure what he knows, and especially what he has once believed, but not what he is either ignorant of, or does not believe to be; thus the internal principle of the church *is preserved*, lest it should be affected by any evil. In this manner the internal things of the church were preserved amongst the posterity of Jacob; for they were in externals without an internal principle, insomuch that they were not even willing to know of any internal principle; on which account the internal things of the church were not revealed to them. That internal things were not discovered to the posterity of Jacob, lest they should injure them by profaning, see n. 3398, 3480. And that they who do not believe the internal things of the church, cannot profane them, and still less they who are ignorant of them, see n. 593, 1008, 1059, 2051, 3398, 3402, 3898, 4289, 4601. Also that the interior things of the church are not revealed, until the church is vastated, because then they are no longer believed, and thus cannot be profaned, see n. 3398, 3399. These are the things which are meant by preservation.

6596. "And he was placed in an ark in Egypt."—That hereby is signified concealment in the scientifics of the church, appears (1.) from the signification of an *ark* (or chest), as denoting that in which something is stored up or concealed; and (2.) from the signification of *Egypt*, as denoting the scientifics of the church, see n. 4749, 4964, 4966. At that time, the scientifics of the church consisted of the knowledges of the representatives and significatives in the ancient church; the concealment of the internal principle in these is signified by the above words; concerning the concealment of the internal principle of the church, and consequent preservation lest it should suffer injury, see just above, n. 6595. That an ark (or chest) denotes that in which something is stored up or concealed, may be manifest from *the Ark of the Testimony*, which was called an ark on this account, because in it the Testimony or Law was stored up.

6597. We have now concluded the subject concerning the internal sense of the contents of the Book of Genesis; but as all the things in this book are historical, except in chap. xlviii. and xlix., which are also prophetical, therefore it can scarcely appear, that what has been expounded is the internal sense; for historical things hold the mind down in the literal sense, and thus remove it from the internal sense; and the more so, because the internal sense differs altogether from the literal, inasmuch as the former treats of spiritual and celestial things, but the latter of worldly and terrestrial. But that the internal sense is such as has been expounded, is evident from every thing which has been explained; and especially from this consideration, that it has been dictated to me from heaven.

CONTINUATION OF THE SUBJECT CONCERNING INFLUX, AND CONCERNING THE COMMERCE OF THE SOUL AND BODY.

6598. *IT is well known, that one man excels another in the faculty of understanding and perceiving that which is honest in moral life, just in civil life, and good in spiritual life; the cause consists in the elevation of the thought to the things of heaven, whereby it is withdrawn from the external things of sense. For they who think only from the things of sense, cannot at all see what is honest, just, and good; wherefore they trust to others, and speak much from the memory, and hereby appear to themselves wiser than others. But they who are able to think above the things of sense, (if the things in their memory be in orderly arrangement,) are in a superior faculty of understanding and perceiving; and this according to the degree in which they view things from an interior principle.*

6599. *How the case is with those who think in the sensual principle, and with those who think above the sensual principle, and what is the quality of the influx into these latter and into the former, it is allowed to declare from experience. But it is first to be noted, that the thought of man is distinguished into ideas, and that one idea follows another, as one expression follows another in speech; but the ideas of thought take one another up with such quickness, that whilst man is in the body, the thought appears to him as though it were continuous, and therefore there is no distinction; but in the other life it is manifestly perceived, that the thought is distinguished into ideas, for then the speech is affected by ideas, see n.* 2470, 2478, 2479. *How the case is with the thought and its ideas, may now be declared, viz.,* the thought diffuses itself into the surrounding societies of spirits and of angels, *and the faculty of understanding and perceiving is according to the extension into those societies, that is, according to the influx thence; and next*, in one idea of the thought there are things innumerable, *and more so in one thought composed of ideas.*

6600. *It has been manifestly shown to me, that the thought of man, as well as of spirits and of angels, spreads itself around into several societies in the spiritual world; but the thought of one in a different manner from that of another. That I might know this for certain, it was given me to discourse with some societies, to whom my thought reached, and it was thence given me to know what flowed-in to the thought, from what society it was, also where and of what quality the society was, so that I could not be deceived. According to the extension of the thought and affections into societies, the faculty of understanding and perceiving is produced in man, spirit, and angel. He who is in the good of charity and of faith, has extension into the societies of heaven, ample according to the degree in which he is in those principles, and in genuine good; for those principles are in agreement with heaven, wherefore they flow-in thither of their own accord, and to a great extent. There are some societies into which the affection of truth reaches, and others into which the affection of good. The affection of truth pervades the societies of the spiritual angels, but the affection of good the societies of the celestial angels. But on the other hand, the thought and affection of those who are principled in evil and false, extend into infernal societies, and this according to the degree of evil and false belonging to them. It is said that the thought and affection of man, of spirit, and of angel, diffuse themselves around into societies, and that hence is understanding and perception: but it is to be noted, that it is so said according to appearance, for there is not an influx of thoughts and affections into societies, but from societies, and this through the angels and spirits attendant on man; for, as was shown at the close of the preceding chapters, all influx is from an interior principle, thus with the good it is from heaven, that is, through heaven from the Lord, and with the evil it is from hell.*

6601. *One morning it was manifestly shown me, that in every idea and minute affection innumerable things were contained, also that such idea and affection penetrated into societies. I was kept for some time in a certain affection and consequent thought, and on this occasion it was shown how many societies concurred; there were five societies, which manifested themselves by living discourse; they said what they thought, and also that they perceived that those thoughts appertained to me: moreover that they knew also, to what I did not attend, the causes of the things which were thought, and also the ends; the rest of the* *societies, which were several, to which the thought was extended, were not so manifested, they were also more remote. The case is the same with the extension of thought from the objects which are thought of, as with the objects of sight; a sphere of rays diffuses itself from the latter to a considerable distance, and falls into the sight of man; this distance is greater or less, according to the sparkling and flaming property in the object; for if it be flaming, it appears at a much greater distance than when clouded and dusky. The case is similar with the internal sight, which is that of the thought, in regard to its objects; the objects of this sight are not material, like the objects in the world, but they are spiritual, and therefore they diffuse themselves to such things as are in the spiritual world, thus to truths and goods there, consequently to the societies which are principled therein; and as in the world a flaming object spreads itself to the greatest extent, so does good and the affection thereof in the spiritual world; for flame corresponds to the affection of good. From these considerations it may be manifest, that the quality of man's life is altogether according to the societies into which his thought and affection extend themselves, and according to the quality and quantity of their extension.*

6602. *That the spheres of the thoughts and affections extend themselves around into the spheres of societies which are afar off, was rendered manifest to me also from this consideration, that whilst I was thinking from affection concerning such things as particularly moved a society at a distance, they instantly discoursed with me on the same subject, saying what their sentiments were; this has occasionally been done; one society was to the right, at a very considerable distance, in the plane of the lower part of the thorax; and the other also to the right, but nearer, in the plane of the knees. The reason why distance is perceived, is owing to the state of the affection of truth and good; so far as the state of one society differs from the state of another, so far societies appear to be removed to a distance.*

6603. *But it is to be noted, that the thoughts and affections, which reach into societies, do not specifically move the societies to think and will like the man, spirit, or angel, from whom the thoughts and affections come forth, but they enter into the universal sphere of the affection and consequent thought of those societies; hence the societies know nothing about it. For the spiritual sphere, in which all societies are, is various with each, and when the thoughts and affections enter into this sphere, the societies are not affected. All thoughts and affections enter into the spheres of the societies with which they agree. Hence there are extensions in every direction in freedom, like the extensions of rays from objects in the world, which freely spread around, and reach the sight of every one who stands in the circuit, with a variety according to the clearness or dulness of the sight, and* *the serenity or obscurity of the atmosphere; in the spiritual world the affection of knowing truth and good corresponds to the serenity of the atmosphere.*

6604. *There has appeared to me occasionally an angel, and his face conspicuously, which was continually varied according to his affections, as they mutually succeeded each other in him in order, thus from one limit to the other, whilst the universally ruling affection still remained, whereby it might be known that he was the same angel; and I was instructed, that the changes of his face came from the societies with which he had communication, and that they existed according to the variations of the communication as it was nearer with one society than with another, and thus successively. For the extension of the affections and thoughts has its limits, and in the last societies it vanishes, and goes off as the sight into the universe; within the limits of that common sphere the thoughts and affections are capable of being varied, and may be sometimes nearer to one society, sometimes to another; when they are in the midst of one society, the rest are to that one in the circumferences; and so on with every variation within those limits.*

6605. *It is worthy of observation, that as the universal heaven resembles one man, which is thence called the Grand Man, (treated of at the close of several chapters,) so every society in like manner resembles a man, for the image of the universal heaven flows-in to the societies, and causes them to be like; and not only into the societies, but also into the individuals in the society, whence each individual has a human form, for every one in an angelic society is a heaven in its least form; the varieties of their human form are according to the quality of good and of truth appertaining to them. Hence it is, that every spirit and angel appears in a form altogether according to the communication of his thoughts and affections with societies; hence, in proportion as they are principled in good and truth, they are in a more beautiful human form; but if the communication of the thoughts and affections be diffused into societies which are not according to heavenly order, the form is proportionately without beauty. But if the communication be with infernal societies, the form is deformed and diabolical; and as they who are in total opposition to good and truth, are in opposition to the form of heaven, which is human, they appear in the light of heaven not as men, but as monsters. This is the case with the whole hell, with the societies therein, and with the individuals in the societies; and this also with a variety according to the degree of opposition of evil against good, and of the consequent false against truth.*

6606. *I have observed, whilst discoursing with angelic spirits, that the affections and thoughts appeared like a stream round about, and that the object of the thought was in the midst* *encompassed with that stream, which extended thence in all directions. From this circumstance also it has been made manifest, that the thoughts and affections extended themselves on all sides to societies.*

6607. *It has been shown, that when the thoughts with the affections diffuse themselves, they make a circuit almost according to the form of the circumvolutions of the cineritious substances in the human brain; the circumflexions were seen by me for a long time; they were circuitions, inflections, insinuations, and emersions, such as are proper to the said substance in the brains. But the forms of heaven are still more wonderful, and such as can never be comprehended, not even by the angels; in such a form are the angelic societies in the heavens, and into such a form the thoughts of the angels flow, and almost in an instant to a considerable distance, because they are according to a form infinitely perfect.*

6608. *Intellectual light has been given me, taken away, diminished, and moderated, in thinking, speaking, and writing, and this frequently; and it has been given me to perceive the varieties and discriminations. The light itself was perceived as an illumination, which illustrated the substances of the interior sight, as the light of the sun enlightens the organs of corporeal sight; this general illumination caused the object of things to appear, as the objects of the earth appear to an enlightened eye; and I have been instructed, that those variations existed according to communications with heavenly societies.*

6609. *The thoughts and discourses of the societies, within which was my thought, have been occasionally represented to me by clouds which ascended and descended in azure blue; from the forms of the clouds, their colours, thinness, and density, it was given me to know what flowed-in; truths were represented by the azure colour mixed with a beautiful and indescribably bright white; the appearances of truth were represented by an obscure whiteness, and falsities by black clouds; hence also the influx of the thoughts and affections might be known.*

6610. *During the course of man's life, the ideas of his thought vary; that is, they are multiplied and divided, and are thus extended to various and new societies; with those who are in evil, to infernal societies, and in like manner with those who are in the persuasions of the false; but with those who are in the persuasions of truth, that is, who are in persuasive faith, the ideas of the thought are exceedingly confined. But with those who are regenerated, the thoughts and affections are continually insinuated into new heavenly societies, and the extension increases; the former thoughts and affections are also divided, and being divided, they are associated with ideas, which are again communicated to new societies. At first, general things are* *filled with particulars, and these with singulars, thus with new truths, whereby illumination increases.*

6611. *I have discoursed with spirits concerning the changes of state of the life of man, that it is inconstant, and carried upwards and downwards, towards heaven and towards hell. But they who suffer themselves to be regenerated, are carried continually upwards, and thus at all times into more interior heavenly societies. The extension of the sphere into those societies is given by the Lord to those who are regenerated principally by temptations, in which resistance is made to evils and falses, for in such case the Lord fights by the angels against evils and falses, and thus man is introduced into the societies of those angels which are more interior; and into whatsoever societies he has once been introduced, he there remains; and hence also he receives a more extended and elevated faculty of perception.*

6612. *From these considerations it is also evident, that the more exteriorly man thinks, the less extension he has; and the more interiorly, so much the greater extension. For they who think exteriorly, that is, who are in the sensual principle, communicate only with grosser spirits; but they who think interiorly, from the rational principle, have communication with the angels The nature of the difference may be manifest from the density of the sphere in which sensual spirits are, and from the purity of the sphere in which the angels of heaven are; this difference is as the difference between the extension of sound and the extension of light, and how great this is, is well known to those who are skilled in the philosophy of nature.*

6613. That in one idea of thought there are things innumerable, and especially in one thought composed of ideas, *has been given me to know from much experience, some part of which it is here allowed to adduce.*

6614. *It has been shown me by living experience, how angelic ideas flow-in to the ideas of the spirits who are beneath, and who on that account are in grosser ideas; a store of ideas from the angelic heaven was presented visible as a bright cloud distinguished into little masses, each little mass, which consisted of things innumerable, produced one simple idea with a spirit, and it was afterwards shown, that a thousand and a thousand things were in it, which were also represented by a cloud to the eye of the spirits. I afterwards discoursed on these things with the spirits, showing that they may be illustrated by the objects of sight, for when an object, which appears simple, is viewed through an optic glass, a thousand things which were not before visible, are immediately presented to the sight; as in the case of the lesser worms, which appear as one obscure object; but when viewed in a microscope, not only are several, but each is* *seen in its form; and if they be subjected to still more minute examination, there is presented a view of organs, members, viscera, and also of vessels and fibres. Such likewise is the case with the ideas of thought; a thousand and a thousand things being contained in each of them, although the several ideas together, whereof thought is composed, appear only as a simple object. Nevertheless, in the ideas of the thought of one person there are more things contained, than in the ideas of the thought of another; the store of ideas contained is according to extension into societies.*

6615. *When the thought of the angels descends to lower things, it appears, as was said just above, like a bright cloud; but when the thought of the angels who are in the superior heavens descends, it appears like flaming light, from which issues a vibration of brilliancy; this bright cloud and flaming light are nothing else but the innumerable things which are in their thought. When these flow-in to the thought of the spirits who are beneath, they are there presented merely as one thing; the light and brilliancy flow-in to their thought, and the flaming principle into the affection of love, which leads the ideas and conjoins them; but the lucid flaming principle and the vibrating brilliancy do not appear to them: they were seen by me, to the intent that I might know that superior things flow-in to inferior; and that there are innumerable things, which are seen as one.*

6616. *That so many things are contained in one idea, was also manifest to me from this consideration: when I heard spirits discoursing with me, I could perceive from the mere tone of the expression of their discourse whether what they said was grounded in pretence, in sincerity, in friendliness, or in the good of love. This may be seen by man from the countenance of another, and also in some measure be heard from the speech of another; for when man sees the countenance of another cheerful towards him, and hears discourse which favours him, he can perceive whether any principle of pretence be in it, or of deceit, or of natural or accidental cheerfulness, or of modesty, friendliness, insanity, and so forth; which is a further proof that innumerable things are in every idea. When I have discoursed with spirits on this subject, some of them were incredulous, wherefore they were taken up into a higher region, and speaking with me from thence, they said that they saw innumerable things in every idea of my thought; and thus they believed.*

6617. *That innumerable things are in one idea, might also be manifest to me from this consideration, that the angels perceive in a moment the life appertaining to a spirit and to a man, on merely hearing him speak, or on looking into his thought: the angels of an inferior heaven can see this, and still* *more the angels of a superior heaven. A certain good spirit was taken up into the first heaven, and discoursing with me from thence he said, that he saw infinite things in what I was then reading in the Word, when yet I myself had only a simple thought on the subject; afterwards he was taken up into an interior heaven, and he thence said, that he now saw still more things, and so many, that the things which he had seen before were comparatively gross to him; he was next taken up into a still interior heaven, where the celestial angels are, and he thence said, that the things which he had before seen were scarcely any thing in respect to those which he now saw. Whilst this was transacting, various things flowed-in, and I was affected with various things which were thence derived.*

6618. *Certain spirits boasted that they knew every thing, (those spirits in the Grand Man have reference to the memory;) but they were told that there are indefinite things which they do not know, yea, that one idea may be filled with indefinite things, and still it would appear as a simple idea; also that if the ideas were to be filled to eternity with several things every day, they could not even know all general things, and that hence they might conclude how much there is which they do not know. This was also shown to them, so that they acknowledged it; an angel discoursed with them by changes of state, but they could not understand what he discoursed about, and then they were told, that every change contained things indefinite, which nevertheless were not even perceived by them, for besides that they did not understand, they were not even affected with those changes.*

6619. *That innumerable things are contained in the ideas of thought, and that those things which are contained in order are from interiors, was also evident to me whilst I was reading the Lord's Prayer morning and evening; on these occasions, the ideas of my thought were constantly open towards heaven, and innumerable things flowed-in, so that I observed clearly that the ideas of thought conceived from the contents of the prayer were filled from heaven. And such things were also infused as it is impossible to utter, and also impossible for me to comprehend, only I was sensible of the general affection thence resulting. And what is wonderful, the things which flowed-in were varied every day. Hence it was given me to know, that in the contents of this prayer there are more things than the universal heaven is capable of comprehending; and that with man more things are in it, in proportion as his thought is open towards heaven; and on the other hand, that fewer things are in it, in proportion as his thought is closed; for with those who have the thought closed, nothing more appears within than the sense of the letter, or that sense which is nearest to the expressions.*

6620. *From these considerations it may be known how infinite things are also in every part of the Word; for the Word descends from the Lord through heaven, although to those whose ideas are closed, it appears as a thing most simple. On this subject I once discoursed with spirits, who denied that any thing lay hid within the Word, and I said that there were infinite and ineffable things within, which cannot be perceived by those who have the ideas closed; wherefore they admit nothing else but the literal sense, which they interpret in favour of their own principles and lusts, and thereby preclude to themselves admittance to the things which are stored up within, and thus either render their ideas themselves empty, or too tight. On the same occasion it was also shown, of what quality an idea of thought appears when it is closed, and of what quality when it is open, for this can easily be shown in the light of heaven; the closed idea appeared like a black point, in which there is not any thing visible; but the open idea appeared as a bright point, in which there was as it were a flaming principle, to which every single thing therein had respect: the flaming principle represented the Lord, and the things which had respect to Him represented heaven; and it was said, that in every idea which is from the Lord, there is an image of the whole heaven, because it is from Him who is heaven.*

6621. *The thoughts of those who in the life of the body have studied only the art of criticism when they read the Word, and cared but little about the sense, have been represented as closed lines, which could not be opened, and as a texture thence derived. Some spirits of this description have been attendant on me, and in this case all the things which were thought and written became confused, the thought being kept as it were in prison; for it was determined only to expressions by withdrawing the mind from the sense, insomuch that they greatly fatigued me. Nevertheless they believed themselves wiser than others.*

6622. *I have discoursed with spirits concerning influx into the ideas of thought, in that man cannot at all believe that such innumerable things are contained therein, for they conceive thought to be merely some simple and single thing; thus they judge from the exterior sensual principle. The spirits with whom I discoursed on this occasion, were in the opinion, that there was not any thing within ideas, having given way to this impression in the life of the body; but that they might comprehend that they perceived innumerable things as one thing, it was given me to say, that the motions of myriads of moving fibres concur to one action, and at the same time all things in the body likewise, both in general and in particular, move and adapt themselves for that action, and yet the little action appears simple, and single, as if nothing of the sort were in it. In like manner, innumerable things occur to form one expresion* *of the voice, as the folding of the lips and of all the muscles and fibres; as well as of the tongue, throat, larynx, windpipe, lungs, diaphragm, with all their muscles in general and in particular; when man perceives one expression thence derived, merely as a simple sound having nothing in it, it may be manifest how gross is the perception derived from the sensual principle. What then must be the perception derived from the sensual principle concerning the ideas of thought which are in a purer world, and thereby more remote from that principle!*

6623. *Inasmuch as things so innumerable are in the ideas of thought, the angels can know, merely from a single expression proceeding from the thought, what is the quality of the spirit, or of the man. This also has been confirmed by experience: when the term* TRUTH *was only named, as was done by several spirits successively, it was instantly heard whether a principle of hardness, harshness, or softness, of infantility, tenderness, or innocence, of fulness or emptiness, or of falsity, was therein, also whether it was pretended, or closed, or open, and in what degree it was so; in a word, the very quality of the idea was heard, and this only in what was general; what then must be the case in the particulars which the angels perceive!*

6624. *Since man thinks from the sensual principle, such things are obscure to him, yea, so obscure, that he does not know what an idea is, and especially that thought is distinguished into ideas, as speech is into expressions; for thought appears to him to be continuous, and not discrete, when yet the ideas of thought are the expressions of spirits, and ideas of more interior thought are the expressions of angels. As ideas are the expressions of speech, they are also sonorous amongst spirits and angels; hence the tacit thought of man is audible to spirits and angels, when it so pleases the Lord. How perfect the ideas of thought are in comparison with the expressions of speech, may be manifest from this consideration, that a man can think more things within a minute, than he can utter or write in an hour. It might also be manifest from discourse with spirits and angels, for on such occasions in a moment I have filled a general subject with singulars, affection being adjoined, whence the angels and spirits distinctly comprehended all things, and many more, which appeared about that subject as a mist.*

6625. *From these considerations it may now be manifest, what is the quality of the ideas of those who live ill, and hence think ill, viz., that therein are hatreds, revenges, envyings, deceits, adulteries, haughtiness, external decorums, pretending what is honourable, chastity for the sake of appearance, friendship for the sake of honour and gain, and yet no friendship, besides filthy and defiled things which are not to be uttered; and moreover some doctrinals of faith which favour lusts, and where this is not the case, unbelief, and ridicule of the principles* *of faith; these and other such things are in the ideas of those who live ill, and who thence think ill. This being the case, it necessarily follows, that when such come into the other life, they are separated and removed far from heaven, where the above evils excite horror.*

6626. *I will relate a wonderful truth: the Lord, Who alone is Man, (from Whom angels, spirits, and the inhabitants of earth are called men,) by His influx into heaven, causes the universal heaven to represent and resemble one man; and by influx through heaven and from Himself immediately into the individuals there, causes each to appear as a man, the angels in a more beautiful and splendid form than it is possible to describe; in like manner by influx into the spirit of man; yea, with angel, spirit, and man, who lives in charity towards his neighbour, and in love to the Lord, the smallest things of the thought resemble a man, because that charity and love is from the Lord, and whatsoever is from the Lord resembles a man; those principles also are what constitute a man. But on the other hand in hell, as its inhabitants are principled in things contrary to charity and celestial love, in their own gross light indeed they appear as men, but in the light of heaven as horrid monsters, in some of whom scarcely any thing of the human form is discernible: the reason is, because the Lord's influx through heaven is not received, but is rejected, extinguished, or perverted; whence they have such an appearance. In like manner in the smallest things of their thought, or in their ideas, there are such forms; for such as any one is in the whole, such is he in part, since they are analogous and homogeneous. The form in which they appear is also the form of the hell in which they are; for every hell has its form, which in the light of heaven is like a monster, and such of the inhabitants as appear thence, are discoverable by their form from what hell they are. They have appeared to me in the gates which opened into the world of spirits, and they were seen as monsters, with much variety. That the gates of hell open into the world of spirits, see n.* 5852.

THE END OF THE BOOK OF GENESIS.

THE

FIRST PART OF THE

BOOK OF EXODUS.

CHAPTER THE FIRST.

6627. AT the beginnings of the chapters of the Book of Exodus, it is intended to premise doctrinals, first the doctrinals of charity, and afterwards the doctrinals of faith; to the end, that what is delivered throughout the explications in a scattered or detached state, may be brought to view in a series, and thereby may be manifested in its order, what is and what ought to be the doctrine of the church, that it may agree with good and truth in heaven.

6628. In the preceding explications it has been shown throughout, that the doctrine of charity was the doctrine which prevailed in the ancient churches, and that that doctrine conjoined all churches, and thus of several made one church; for they acknowledged as men of the church all those who lived in the good of charity, and they called them brethren, howsoever they might differ as to truths, which at this day are called the truths of faith. In these truths one instructed another, which instruction was reckoned amongst their works of charity; neither were they indignant if one did not accede to the opinion of another, knowing that every one receives truth in the degree that he is principled in good.

6629. Such being the quality of the ancient churches, the members thereof were accordingly interior men, and in consequence of being interior they were wiser; for they who are principled in the good of love and charity, are as to the internal man in heaven, and in an angelic society there which is in similar good. Hence they have an elevation of mind to interior things, and consequently they have wisdom; for wisdom cannot come from any other source than from heaven, that is, through heaven from the Lord; and in heaven there is wisdom, because the inhabitants thereof are principled in good.

6630. But this ancient wisdom in process of time decreased; for in proportion as the human race removed themselves from the good of love to the Lord, and of charity towards the neighbour, in the same proportion they removed themselves also from wisdom, because in the same proportion they removed themselves from heaven; hence it is, that man from an internal man became external, and this successively.

6631. And when man became external, he became also worldly and corporeal; and when this is the case he has no longer any concern about the things of heaven; for they are so far removed that they are not believed to exist, inasmuch as in this case the delights of earthly loves take entire possession, and therewith all evils, which are delightful to him by reason of those loves; and in such case, whatsoever he hears concerning the life after death, concerning heaven, and concerning hell, is as chaff in the wind, which is blown away as soon as it is seen.

6632. Hence also it is that the doctrine of charity, which was so much esteemed amongst the ancients, is at this day amongst things that are lost; for who at this day knows what charity is in the genuine sense, and what neighbour is in the genuine sense; when yet that doctrine abounds in so many and so important arcana, that it cannot be described as to a thousandth part? The Sacred Scripture throughout is nothing else but the doctrine of love and charity; which also the Lord teaches, when he says, "*Thou shalt love the Lord thy God from thy whole heart, and in thy whole soul, and in thy whole mind; this is the first and great commandment: The second is like unto it, Thou shalt love thy neighbour as thyself; from these two commandments hang the law and the prophets,*" Matt. xxii. 35, 36, 37, 38. The law and the prophets are the Word in all and singular things.

6633. Inasmuch as the doctrine of charity at this day is amongst things that are lost, and hence the doctrine of faith is much alienated from the truth, it is allowed, by the divine mercy of the Lord, at the beginning of each chapter of the Book of Exodus, to deliver that doctrine, and thus to restore it to the church.

CHAPTER I.

1. AND these are the names of the sons of Israel that came to Egypt with Jacob, a man and his house came.

2. Reuben, Simeon, Levi, and Judah.

3. Issachar, Zebulon, and Benjamin.

4. Dan and Naphtali; Gad and Asher.

5. And all the souls that came forth from the thigh of Jacob, were seventy souls: and Joseph was in Egypt.

6. And Joseph died, and all his brethren, and all that generation.

7. And the sons of Israel became fruitful, and were productive, and multiplied, and became exceeding exceedingly numerous, and the land was filled with them.

8. And a new king arose over Egypt, who knew not Joseph.

9. And he said to his people, Behold, the people of the sons of Israel are many and numerous in comparison with us.

10. Come, let us use prudence with them; peradventure they will multiply, and it shall come to pass that wars will break out, and they will also adjoin themselves to our foes, and will fight against us; and will go up out of the land.

11. And they set over them princes of tributes, to the intent that they might afflict them with burdens; and they built cities of store-houses for Pharaoh, Pithom and Raamses.

12. And as they afflicted them, so they multiplied, and so they increased; and they were affected with loathing by reason of the sons of Israel.

13. And the Egyptians caused the sons of Israel to serve in rigour.

14. And they rendered their life bitter with grievous servitude, in clay and in bricks, and in all service in the field, with all their service with which they caused them to serve in rigour.

15. And the king of Egypt said to the midwives of the Hebrews, of whom the name of the one was Shiprah, and the name of the other Puah;

16. And he said, When ye do the office of a midwife to the Hebrew women, and shall see upon the stools, if it be a son, ye shall kill him: and if it be a daughter, she shall live.

17. And the midwives feared God, and did not as the king of Egypt spake to them, and they kept the boys alive.

18. And the king of Egypt called the midwives, and said unto them, Wherefore do ye this word, and keep alive the boys?

19. And the midwives said to Pharaoh, Because the Hebrew women are not as the Egyptian women, for they are living: before the midwife cometh to them they have brought forth.

20. And God did well to the midwives, and the people multiplied and became exceedingly numerous.

21. And it came to pass, because the midwives feared God, he made them houses.

22. And Pharaoh commanded all his people, saying, Every son who is born ye shall cast him into the river, and every daughter ye shall keep alive.

THE CONTENTS.

6634. THE subject treated of in this first chapter, in the internal sense, is concerning the state of the church at its establishment, when good is the first agent, and is made fruitful by the multiplication of the truths of faith.

6635. Afterwards concerning the infestation of those truths by falses and evils in the natural principle; and how by that infestation good is rendered still more fruitful by truths: the subject is continued to the end of the chapter concerning that infestation and its increase in the series in which it is made, and concerning the implantation and confirmation of truths from good thence derived.

THE INTERNAL SENSE.

6636. VERSES 1, 2, 3, 4, 5. *And these are the names of the sons of Israel that came to Egypt with Jacob, a man and his house came. Reuben, Simeon, Levi, and Judah; Issachar, Zebulon, and Benjamin; Dan and Naphtali; Gad and Asher. And all the souls that came forth from Jacob's thigh were seventy souls: and Joseph was in Egypt.* These are the names of the sons of Israel, signifies the quality of the church. That came to Egypt with Jacob, signifies after the truths were initiated in scientifics. A man and his house came, signifies as to truth and as to good. Reuben, Simeon, Levi, and Judah; Issachar, Zebulon, and Benjamin; Dan and Naphtali; Gad and Asher, signify the process from beginning to end. And all the souls that came forth from Jacob's thigh, signifies all things which were from general truth. Were seventy souls, signifies what is full. And Joseph was in Egypt, signifies that the internal celestial principle was in the natural.

6637. "These are the names of the sons of Israel."—That hereby is signified the quality of the church, appears from the signification of name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2628, 2724, 3006, 3421; and from the representation of the sons of Israel, as denoting spiritual truths, see n. 5414, 5879, 5951; and from the representation of Israel, as denoting the good of truth, or spiritual good, see n. 3654, 4598, 5803, 5806, 5812, 5817, 5819, 5826, 5833. Inasmuch as Israel represents the good of truth or spiritual good, and his sons spiritual truths in the natural principle, therefore the sons of Israel represent the church, for the church is the church by virtue of spiritual good and of the truths thence derived : he who is not in spiritual good, that is, in the good of charity, and in spiritual truths, that is, in the truths of faith, is not of the church, notwithstanding his being born within the church ; for the whole heavenly kingdom of the Lord is in the good of love and faith, and unless the church be in like good, it cannot be a church, because not conjoined with heaven, for the church is the Lord's kingdom in the earths. It is called the church not from the circumstance of having the Word, and doctrinals thence derived, nor from the circumstance of the Lord being known there, and of the sacraments being there administered ; but it is the church from this circumstance, that life is formed according to the Word, or according to doctrine derived from the Word, and that doctrine is the rule of life ; they who are not of this description, are not of the church, but are out of it, and they who live in evil, thus who live contrary to doctrine, are further out of the church than the Gentiles, who know nothing at all concerning the Word, concerning the Lord, and concerning sacraments ; for the former, inasmuch as they are acquainted with the goods and truths of the church, extinguish the church in themselves, which the Gentiles cannot do, because they are ignorant of those goods and truths. It is further to be noted, that every one who lives in the good of charity and of faith, is a church and kingdom of the Lord, and hence also he is called the temple, and likewise the house of God : the church in general is constituted of those who are churches in particular, howsoever remote they are from each other as to place of abode : this then is the church which is meant by the sons of Israel in this verse, and in what follows.

6638. "That came to Egypt with Jacob."—That hereby is signified after that truths were initiated in scientifics, appears from the signification of Egypt, as denoting scientifics, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5004, 5700, 5702, 6015, 6125 ; and from the representation of Jacob, as denoting truth, and also good, in the natural principle, or the natural principle as to truth and good, see n. 3305, 3509, 3525, 3544, 3576, 3599, 3659, 3677, 3775, 3829, 4009, 4234, 4286, 4337, 4538, 5506, 5533, 5535, 6001, 6236. That to come into Egypt denotes to be initiated in scientifics, may be manifest from the explications of the things contained in those chapters which treat of the journeying of the sons of Jacob to Egypt, to buy corn, and afterwards of their coming thither with Jacob : how the case is with the initiation of the truths of the church into scientifics, see n. 6004, 6023, 6052, 6071, 6077 ; from these considerations it is evident, that by the sons of Israel coming to Egypt are signified truths initiated in scientifics.

6639. "A man and his house came."—That hereby is signified as to truth and as to good, appears from the signification of man (*vir*) as denoting truth, see n. 3134, 3459; and from the signification of house, as denoting good, see n. 3720, 4982. Inasmuch as in those chapters in Genesis, which treat of the coming of the sons of Jacob, and of Jacob himself, into Egypt to Joseph, the initiation of the truths of the church into scientifics was treated of, and the church was not established until that initiation was effected, therefore, according to the series of things in the internal sense, the establishment of the church is here treated of, and how it is continually infested by scientifics and falses; for howsoever truths have been initiated, and the church established with man, still scientifics and falses are continually in a state of insurrection and of assault against those things which are of the church in man. These scientifics and falses are what are represented by Pharaoh and the Egyptians afflicting the sons of Israel, and being desirous to kill their infant boys. He who does not know how the case is with the assault of the truth of the church by scientifics and falses, with those who are of the church, in the other life, cannot at all believe that it is so. The man of the church, who comes into the other life, must be purified from such things as infest truths and goods, otherwise he cannot be elevated into heaven, and there have admission into the society which is purified from such things; if he were to be elevated thither sooner, he would be like a dense earthly vapour in a serene aura, or as a black mote in a bright light. To the intent therefore that the man of the church on his arrival from the world may be purified, he is kept in a state that he may be assaulted by the scientifics which disagree with truths, and also by falses, and this until those scientifics become things of no account to him, and are removed. This seldom is effected with man during his life in the body, but in the other life it is effected with those who are to be elevated into heaven; but this with much variety. That this is the case has been given to know from much experience, which would fill many pages if all was adduced. These are the things which in the internal sense are described by the sons of Israel, in that they were oppressed by the Egyptians, and afterwards in that they were delivered, and, lastly, after various states in the wilderness, in that they were introduced into the land of Canaan. That the case is so cannot at all be comprehended by those who believe that salvation is an introduction into heaven merely out of mercy, which is granted to every one, who, from apparent confidence, which is called faith, thinks that he shall be saved because the Lord has suffered for him, without any regard to his own life; for if salvation was only an introduction into heaven out of mercy, all would be saved in the universal orb of earths; for the Lord, who is mercy itself, wills the salvation of all, and the death or damnation of none.

6640. "Reuben, Simeon, Levi, and Judah; Issachar, Zebulon, and Benjamin; Dan and Naphtali; Gad and Asher."—That hereby is signified a process from beginning to end, viz., of the establishment of the church, which is treated of in what now follows, appears from the signification of the sons of Jacob, and also of the tribes named from them, as denoting all things of good and of truth, that is, all things of love and of faith in the complex, see n. 3858, 3926, 3939, 4060, 6335; but various things according to the order in which they are named, n. 3862, 3926, 3939, 4603; thus denoting things innumerable, and all and singular things, which are of the Lord's church and kingdom, n. 6337; but what they specifically signify when they are named in such and such an order, no one knows but the Lord alone, nor any one in heaven but from the Lord, where the truths and goods which are signified are manifested by lights with adjoined perception. Inasmuch as the twelve tribes represented the Lord's kingdom, and all things therein, therefore to the intent that those lights also might be represented, and thereby all the truths and goods of the church, twelve precious stones in their order were engraven on gold, one stone for each tribe, and this was called the breast-plate, and was placed on Aaron's ephod, and thence by the various glitterings of light they received answers, to which was adjoined either a living voice, or an internal perception. Hence also it may be manifest, that the twelve tribes signify all the truths and goods of the Lord's kingdom and church in the complex, and that they signify various things according to the order in which they are named. That they are here named in another order than when named according to their nativities, is evident from this consideration, that Issachar and Zebulon are named before Dan and Naphtali, although the latter were born first; and also Benjamin before Dan, Naphtali, Gad, and Asher, when yet Benjamin was born last; also that Gad and Asher are named after all: the case is similar in other parts of the Word, where they are named in a still different order.

6641. "And all the souls that came forth from Jacob's thigh."—That hereby are signified all things which are from common or general truth, appears from the signification of soul, as denoting man (*homo*) in the general sense, in the present case the man of the spiritual church; but in the internal sense soul denotes truth and good, because hence man is man, see n. 6605, 6626; and from the signification of thigh, as denoting conjugial love, see n. 3021, 4277, 4280, 5050 to 5062; and whereas thigh denotes conjugial love, it denotes both celestial and spiritual love, see n. 3021, 4277, 4280, 4575; hence to come forth from the thigh, signifies truth and good from the heavenly marriage, consequently the truth and good of the church, for these when they are genuine, are born from the heavenly marriage, which is that of good and truth; and from the representation of Jacob as denoting truth and also good in the natural principle; but in the general, because his sons denote the distinct truths and goods in that general principle, see n. 6637: that Jacob here represents truths in the general, is because the subject treated of is concerning the spiritual church, for this church commences from truths in the general, and by them is introduced to its good; for with the man of the spiritual church it is not known what spiritual good is, thus neither is it acknowledged, but by truth; for he has no perception of truth derived from good as the man of the celestial church.

6642. "Seventy souls."—That hereby is signified what is full, appears from the signification of seventy, as denoting what is full, see n. 6508.

6643. "And Joseph was in Egypt."—That hereby is signified that the internal celestial principle was in the natural, appears from the representation of Joseph, as denoting the internal celestial principle, see n. 5869, 5877, 6224; and from the signification of Egypt, as denoting the natural principle, see n. 6147, 6254. That the internal celestial principle was in the natural where scientifics are, and there arranged all things, was represented by Joseph being made ruler over the whole land of Egypt, and by his being set over the house of Pharaoh; this was represented, because the subject treated of in the internal sense was concerning the establishment of a spiritual church, and because the natural principle could not be made a church, unless the internal celestial principle was therein and the sole agent; but on this subject see what was before said, n. 6275, 6284, 6299, 6451, 6587.

6644. Verses 6, 7. *And Joseph died, and all his brethren, and all that generation. And the sons of Israel became fruitful and productive, and multiplied, and became exceeding exceedingly numerous; and the land was filled with them.* And Joseph died, signifies that the case was now otherwise with the internal principle of the church. And all his brethren, and all that generation, signifies also with the external principle in particular and in general. And the sons of Israel became fruitful and productive, signifies that the truths of the church grew as to good. And multiplied, and became exceeding exceedingly numerous, signifies that they grew most as to truths from good. And the land was filled with them, signifies even to a full state of the church.

6645. "Joseph died."—That hereby is signified that the case was now otherwise with the internal principle of the church, appears from the signification of dying, as denoting the end of a former state and the beginning of a new one, thus that the case was now otherwise with the state of the church; that to die denotes to cease to be such, see n. 494, 6587, 6593; and that it denotes the end of a former representation, see n. 3253, 3259, 3276, 6302; and from the representation of Joseph, as denoting the internal principle, see n. 6177, 6224. The state of the church, such as it now is, is described in what follows in the internal sense; also the state of its external principle, which is signified by his brethren dying and all that generation. The case with the church appertaining to man is this: it undergoes successively new states; for as man is strengthened in the truth of faith and the good of charity, so he is introduced into other states; the former state in such case serves as a plane for a following state, and so on continually; thus a man who is a church, or who is regenerating, is perpetually led towards interior things, or interiorly into heaven. That this is the case, is in consequence of this circumstance, that the Lord, by virtue of love, which is infinite because it is divine, is willing to draw man even to himself, and thereby to bless him with all glory and happiness; as also is manifest from the Lord's words in John; "*I pray that they all may be one, as thou, Father, in me, and I in thee, that they also may be one in us: the glory which thou hast given me I have given them, that they may be one as we are one, I in them and thou in me. Father, I will that they also whom thou hast given me may be with me where I am; that they may see my glory which thou hast given me; for I have made known to them thy name, and will make known that the love wherewith thou hast loved me may be in them, and I in them,*" xvii. 20 to 26. That these words are of the divine love towards all who receive, is very evident: the same may be further manifest from this consideration, that the Lord appears in the other life as a sun, and hence fills the universal heaven with heat and light; the flame of that sun is nothing else but divine love, and the light thence derived is the holy principle of love, which is the divine truth, hence it may be manifest how great the love of the Lord is. This then is the reason why they who are of the church, are led successively into new states, and thus continually more interiorly into heaven, consequently nearer to the Lord.

6646. "And all his brethren, and all that generation."—That hereby is signified with the external principle also in particular and in general, appears from the representation of the sons of Jacob, who are here the brethren, as denoting the truths of the church in the natural principle, see n. 5403, 5419, 5427, 5458, 5512, thus its external principle; and from the signification of that generation, as denoting the external principle of the church in general, for generation here involves the same as the brethren of Joseph, but in a general sense respectively.

6647. "And the sons of Israel became fruitful and productive."—That hereby is signified that the truths of the church grew as to good, appears from the representation of the sons of Israel, as denoting spiritual truths, see n. 5414, 5879, and as denoting the church, n. 6637; and from the signification of becoming fruitful, as denoting to grow as to good, see n. 43, 55, 913, 983, 2846, 2847, 3146; and from the signification of being productive, as denoting further derivation; for when the church is established with man, in this case good continually grows and is derived, as well in the internal principle as also towards the external, and therein. That with those who are of the spiritual church, good grows by truths, has been often shown above; for the man of the spiritual church has not perception, as the man of the celestial church, wherefore neither does he know what the good of the church or spiritual good is, except by truths; wherefore when the man of the former church is regenerating, truths are excited from the Lord by the attendant angels, and hence he is led into good; but when that man is regenerated, then both truth and good together are excited, and he is thereby led; but with the man of the spiritual church, such as the truth is, such is the good, and hence such is the conscience, which is to him as perception, according to which he lives.

6648. "And multiplied and became exceeding exceedingly numerous."—That hereby is signified that they grew most as to truths from good, appears from the signification of being multiplied, as denoting to grow as to truths, see n. 43, 55, 913, 983, 2846, 2847; and from the signification of becoming numerous, as denoting further derivation, thus the increase of truth continually. The reason why it denotes the increase of truth from good is because the subject now treated of is concerning the establishment of the church; for with the church appertaining to man the case is this: during its establishment man is in truths, and by them good grows; but when the church is established with man, he is then in good, and from good in truths, which in this case grow continually; the growth is indeed small during his life in the world, because obstructed by cares for food and raiment, and for other things, but in the other life it is immense, and this perpetually to eternity; for the wisdom, which is from the Divine Being or Principle, has not any end; thus the angels are perfected continually, and thus all are perfected who become angels when they come into the other life; for every thing which is of wisdom is of infinite extension, and the things of wisdom are in number infinite; hence it may be manifest, that wisdom is capable of growth to eternity; and yet no advancement may be made far beyond the first degree; the reason of this is, because the Divine Being or Principle is infinite, and what is from the Infinite is of this description.

6649. "And the land was filled with them."—That hereby is signified even to be a full state of the church, appears from the signification of being filled, as denoting what is full; and from the signification of land, as denoting the church, see n. 82, 662, 1066, 1067, 1262, 1411, 1413, 1607, 1733, 1850, 2117, 2118, 3355, 4447, 4535, 5577. By the land of Goshen, where the sons of Israel now were, is signified the church; that the church was there, before that the sons of Israel came into the land of Canaan, is manifest from what follows, viz., that none of the plagues were there which were in other parts of Egypt, also that light was there, when in other places there was darkness, Exod. x. 21, 22, 23; and that thus that land was altogether separated from the rest of the lands in Egypt; and it is further manifest from this consideration, that by the land of Goshen is signified the midst or inmost in the natural principle, see n. 5910, 6028, 6031, 6068; thus the church, for the spiritual church is in the inmost of the natural principle.

6650. Verses 8 to 14. *And a new king arose over Egypt, who knew not Joseph. And he said to his people, Behold, the people of the sons of Israel are many and numerous in comparison with us. Come, let us use prudence with them; peradventure they will multiply, and it shall come to pass that wars will break out, they will also adjoin themselves to our foes, and will fight against us, and will go up out of the land. And they set over them princes of tributes, to the intent that they might afflict them with burdens; and they built cities of store-houses for Pharaoh, Pithom and Raamses. And as they afflicted them, so they multiplied, and so they increased; and they were afflicted with loathing by reason of the sons of Israel. And the Egyptians caused the sons of Israel to serve in rigour. And they rendered their life bitter by grievous servitude, in the clay, and in the brick, and in all service in the field, with all their service with which they caused them to serve in rigour.* And a new king arose over Egypt, signifies scientifics separated, which are contrary to the truths of the church. Who knew not Joseph, signifies which were altogether alienated from the internal principle. And he said to his people, signifies the subordinate scientifics. Behold, the people of the sons of Israel are many and numerous in comparison with us, signifies that the truths of the church prevail over the alienated scientifics. Come, let us use prudence with them, signifies cunning. Peradventure they will multiply, and it shall come to pass that wars will break out, signifies prevalence if they increase. They will also adjoin themselves to our foes, and will fight against us, signifies that thus their associates will be strengthened who will bring evil. And will go up out of the land, signifies that thus the church shall be established. And they set over them princes of tributes, signifies falses which might drive them to serve. To the intent that they might afflict them with burdens, signifies increased grievance by servitude. And they built cities of store-houses for Pharaoh, signifies doctrines derived from falsified truths in the natural principle, where alienated scientifics are. Pithom and Raamses, signifies their quality. And as they afflicted them so they multiplied, signifies that according to infestation truths grew. And so they increased, signifies that they were strengthened. And they were afflicted with loathing by reason of the sons of Israel, signifies greater aversion. And the Egyptians caused the sons of Israel to serve, signifies an intention of subjugation. In rigour, signifies unmercifulness. And they rendered their life bitter by grievous servitude, signifies even that the intention of subjugation became vexatious. In the clay and in the brick, signifies by reason of the evils which they invented, and the falses which they feigned. And in all service in the field, signifies the intention of subjugation against those things which are of the church. With all their service with which they caused them to serve in rigour, signifies the intention of subjugation by many methods grounded in unmercifulness.

6651. "And a new king arose over Egypt."—That hereby are signified scientifics separated, which are contrary to the truths of the church, appears from the representation of Pharaoh, who is here the king, as denoting the scientific principle in general, see n. 6015; he is called king, because king in the genuine sense signifies truth, see n. 1672, 2015, 2069, 3670, 4581, 4966, 5044, 6148; and in the opposite sense the false principle; and when by king is meant Pharaoh, the false scientific principle is signified, that is, the scientific principle which is contrary to the truths of the church; hence also it is said a new king, for he who was king in Joseph's time represented the scientific principle which was in agreement with the truths of the church; that Egypt denotes the scientific principle in this case in particular, see above, n. 6638.

6652. "Who knew not Joseph."—That hereby is signified which were altogether alienated from the internal principle, appears from the signification of not knowing, as denoting to be alienated, for he who does not know truth, and is not willing to know it, is alienated from the truth of the church; that alienation is here signified, is evident from what follows, for he hardly and cruelly afflicted the sons of Israel, by whom is represented the church, n. 6637; and from the representation of Joseph, as denoting the internal principle, see n. 6177, 6224; scientifics alienated from the internal principle are scientifics opposite to the church, for good and truth, which constitute the church, flow-in through the internal principle, and if these are not received by the natural principle, the internal is closed, and thereby man is alienated from good and truth, and in this case no other scientifics which are in the natural principle, are acknowledged for scientific truths but what are falses; these in such case are multiplied, and truths themselves are exterminated.

6653. "And he said to his people."—That hereby is signified subordinate scientifics, appears from the signification of people, as denoting truths, and in the opposite sense falses, see n. 1259, 1260, 3295, 3581; in the present case scientifics separated from truth, because it is the people of Egypt; that Egypt denotes the scientific principle, see n. 6638; the reason why subordinate scientifics are denoted, is, because it is said, that the king said to his people. The ground and reason why truths are signified by people is, because in the Word they are called people who are under a king, and by a king is signified truth, n. 6651; by people are signified truths, but they are understood who are principled in truths: the reason why truths are spoken of in the abstract is, because spirits and angels so think and speak; for thus they comprehend a thing universally, and, at the same time, in such case they comprehend singularly whatsoever appertains to the thing, without reflecting to any people specifically, who are in truths, which reflection would withdraw the mind from a universal idea, thus from the extension of the view, consequently from wisdom; for the determination of the thought to any people specifically, as also to any person, limits and bounds the ideas, and averts from the perception of a thing such as it is from one boundary to another. The case is the same with other denominations of things, viz., that in the internal sense they signify things unlimited, as with a nation as denoting good, with a king as denoting truth, with a prince as denoting primary truth, with a priest as denoting good, and with a son, a daughter, a son-in-law, a daughter-in-law, a brother, a sister, a father, a mother, and several others.

6654. "Behold, the people of the sons of Israel are many and numerous in comparison with us."—That hereby is signified that the truths of the church prevail over alienated scientifics, appears from the representation of the sons of Israel, as denoting the truths and goods of the church, see above, n. 6647; and from the signification of many and numerous, as denoting to prevail; that to be multiplied, or to become many and numerous, is predicated of truth, see also above, n. 6648; and from the representation of the king of Egypt and his people, who are here meant by *in comparison with us*, as denoting alienated scientifics, as above, n. 6652. Hence it is evident, that by behold the people of Israel are many and numerous in comparison with us, is signified that truths prevail over alienated scientifics.

6655. "Come, let us use prudence with them."—That hereby is signified cunning, appears from the signification of prudence, when it is said by the evil, who are alienated from truth and good, as denoting cunning; for that which the evil act from cunning, and also from deceit, they call prudence. Concerning the cunning which is signified by prudence, it is here allowed to mention, that all they who are in evil, call cunning prudence, neither do they place intelligence and wisdom in any thing else. Men of this description in the world become worse in the other life, and there act continually in opposition to goods and truths; and they are acknowledged for intelligent and wise by those who seem to themselves able to weaken and destroy truths by falses, whatsoever art or malice they use to effect it. Hence it may be manifest what is the quality of the men within the church, when they make prudence to consist in cunning, viz., that they have communication with the hells. They who are the true men of the church are so far removed from cunning, that they altogether abhor it, and they amongst them, who are as the angels, are willing if possible that their minds should be open, and that it may be manifest to every one what they think, for they intend nothing but good towards their neighbour, and if they see evil in any one they excuse it: it is otherwise with those who are in evil; they are afraid lest any thing which they think and will should be discovered, for they intend nothing but evil, and if good, it is for themselves; and if they do good, it is only in an external form, that they may appear good for the sake of gain and honour, for they know that what is good and true, just and equitable, also what is honourable, has a strong latent power of attracting minds even of the wicked.

6656. "Peradventure they will multiply, and it shall come to pass that wars will break out."—That hereby is signified prevalence if they increase, appears from the signification of being multiplied, as denoting to increase as to truths, see n. 43, 55, 913, 983, 2846, 2847; and from the signification of wars, as denoting combats concerning truths and falses, or spiritual combats, see n. 1664, 2686; and inasmuch as it follows that they will adjoin themselves also to our foes, prevalence in those combats is signified.

6657. "And they shall also adjoin themselves to our foes, and fight against us."—That hereby is signified that thus their associates will be strengthened who bring evil, appears from the signification of adjoining themselves, as denoting to be strengthened, for enemies, when a multitude is adjoined to them, are strengthened; and from the signification of foes, as denoting associates who are fellow-soldiers; and from the signification of fighting against us, as denoting to bring evil, for when any one is fought against, evil is brought upon him so far as it cannot be resisted The case herein is this: there is around every man, and also around every good spirit, a general sphere of tendencies (*conatuum*) from hell, and a general sphere of tendencies from heaven; the sphere which is from hell, is a sphere of tendencies to do evil and to destroy; and that which is from heaven is a sphere of tendencies to do good and to save, see n. 6477; these are general spheres; in like manner there are particular spheres encompassing every man, for there are attendant upon him spirits from hell, and angels from heaven, see n. 5846 to 5866, 5976 to 5993; hence man is in equilibrium, and has the liberty of thinking and willing evil, and the liberty of thinking and willing good. When therefore the man of the church comes into temptation, which is the case when he is let into his own evil, there is then a combat around him between spirits from hell and angels from heaven, n. 3927, 4249, 5036; which combat endures so long as the man is kept in his own evil: in this combat it sometimes appears to the spirits from hell that they conquer, and in this case they are in insurrection; sometimes they are conquered, and in this case they draw themselves back, wherefore in this case they are afraid lest more angels from heaven should adjoin themselves against them, and thereby they should be cast down into hell, from whence they should never again come forth, which also is the case when they are conquered. These are the things which are meant by prevalence if they increase, and by the associates being strengthened who would bring evil. The spirits from hell, when they fight against the angels, are in the world of spirits, and there in a free state, n. 5852. From these considerations now it may be manifest what is meant in the internal sense by the sons of Israel being so infested and oppressed by the Egyptians, and by their being multiplied in the degree in which they were infested; and by Jehovah, that is, the Lord fighting for them, and repressing the Egyptians by plagues, and at length overwhelming them in the Red Sea.

6658. "And shall go up out of the land."—That hereby is signified that thus the church shall be established, appears from the signification of going up, as denoting to be elevated, viz., towards the interior things which are of the church, see n. 3084, 4539, 4969, 5406, 5817, 6007; and from the signification of land, in this case the land of Goshen, as denoting the church, see above, n. 6649. To be elevated towards interior things, which is signified by going up out of the land, and coming into the land of Canaan, denotes that the church will be established. The church indeed is established with man, when he does good from affection, nevertheless it is not fully established until he has fought against evils and falses, thus until he has endured temptations; after this he becomes truly a church, and in this case is introduced into heaven, which is represented by the introduction of the sons of Israel into the land of Canaan.

6659. "And they set over them princes of tributes."—That hereby are signified falses which should drive them to serve, appears from the signification of princes, as denoting primary truths, see n. 1482, 2089, 5044; in the present case, in the opposite sense, primary falses; and from the signification of tributes, to which they were driven by those princes set over them, as denoting servitude, see n. 6394.

6660. "To the intent to afflict them with burdens."—That hereby is signified increased grievance by servitude, appears from the signification of afflicting, as denoting increased grievance; and from the signification of burdens, which were the tributes, as denoting servitude.

6661. "And they built cities of store-houses for Pharaoh."—That hereby are signified doctrines derived from falsified truths in the natural principle where alienated scientifics are, appears from the signification of cities, as denoting doctrines in each sense, see n. 402, 2450, 2943, 3216, 4492, 4493; and from the signification of store-houses, as denoting falsified truths, of which we shall speak presently; and from the representation of Pharaoh, as denoting the natural principle, see n. 5460, 5799, 6015; that alienated scientifics are there, may be seen above, n. 6651, 6652. The reason why the cities of store-houses, which the people of Israel built for Pharaoh, denote doctrines derived from falsified truths, is, because they who are in scientifics alienated from truth, who are here signified by Pharaoh and the Egyptians, pervert and falsify all the truths of the church, and make to themselves doctrines from truths so perverted and falsified. The term by which, in the original tongue, store-houses are expressed, signifies also arsenals, and likewise treasuries, which, in the internal sense, are nearly of a similar signification; for store-houses are the places where provision is collected, and by provision is signified truth, see n. 1276, 5280, 5292, 5402, and, in the opposite sense, the false principle; but arsenals are the places where arms of war are stored up, by which are signified such things as relate to truth combating against falses, and, in the opposite sense, such things as relate to the false principle combating against truths, n. 1788, 2686; treasuries are the places where wealth is stored up, and by wealth and riches are signified the knowledges of good and truth, n. 4508, in the opposite sense the knowledges of evil and the false; thus by cities of store-houses, or of arsenals, or of treasuries, are signified in general doctrines derived from falsified truths.

6662. "Pithom and Raamses."—That hereby is signified their quality, viz., of doctrines derived from falsied truths, appears from names in the Word, as denoting the quality and state of the thing treated of.

6663. "And as they afflicted them, so they multiplied."—that hereby is signified that truths grew according to infestations, appears from the signification of afflicting, as denoting infestation; and from the signification of being multiplied, as denoting to grow as to truths, see above, n. 6656. How the case herein is, inasmuch as at this day it cannot be known without experience of what is doing in the other life, it may be expedient to declare. The generality of the spirits who come from the world and have lived the life of the commandments of the Lord, before they can be elevated into heaven, and there adjoined to societies, are infested by the evils and falses appertaining to them, to the intent that such evils and falses may be removed, see n. 6639, for there are impurities which they have contracted in the life of the body, which in no wise agree with heaven; the infestations are effected by immersions into their own evils and falses, during which immersion the spirits who are in like evils and falses are present, and labour by every method to withdraw them from truth and good; nevertheless they are not immersed deeper into their own evils and falses, than that the influx through the angels from the Lord may prevail; this is done with the exactness of a balance; the ground and reason of this is, that he who is infested may appear to himself to be in freedom, and thus of himself to fight against evils and falses, with the acknowledgment, nevertheless, if not at the time, yet afterwards, that all the power of resisting was from the Lord, see n. 1937, 1947, 2881, 5660; when this is done, not only the truths and goods are confirmed, which had been before implanted, but also many others are insinuated, this being a consequence of every spiritual combat in which the combatant is victorious. This consequence is also evident from common experience, for he who defends his opinion against others who attack it, confirms himself the more in his opinion, and also at the same time discovers several things that confirm it, which he had not before attended to, and likewise several things which invalidate the opposite opinion; thus he secures himself in his own opinion, and also illustrates it with several particulars: this is still more perfectly the case with spiritual combats, because this combat is effected in the spirit, and is concerning goods and truths, and especially because the Lord is present and leads by the angels, for the contest is concerning eternal life and salvation; it is common in such combats for the Lord to turn into good all the evils which the hells intend, wherefore neither is it permitted to bring forth more and other evils, than what can be turned into a good suitable to him who is in the combat; the ground and reason of this is, because the Lord's kingdom is the kingdom of uses, wherefore nothing can be done there but what is productive of good. From these considerations it may now be manifest how it is to be understood, that truths grow according to infestations, which is signified by these words, "As they afflicted them, so they multiplied."

6664. "And so they increased."—That hereby is signified that they were strengthened, viz., truths, appears from the signification of being increased, when it is predicated of truths multiplied by infestations from evils and falses, as denoting to be strengthened; for no other truths remain than what are strengthened, wherefore as many truths as are strengthened, so many are increased; that truths are strengthened by infestations, see just above, n. 6663.

6665. "And they were affected with loathing by reason of the sons of Israel."—That hereby is signified greater aversion, appears from the signification of being affected with loathing, as denoting aversion, in the present case greater aversion, because they were still more multiplied and increased by afflictions.

6666. "And the Egyptians caused the sons of Israel to serve."—That hereby is signified an intention of subjugation, appears from the signification of causing to serve, as denoting subjugation, in the present case an intention of subjugation, because they are in the continual attempt to subdue, but in no wise prevail against the good; and from the signification of the Egyptians, as denoting separated scientifics, which are contrary to the truths of the church, see n. 6651; and from the signification of the sons of Israel, as denoting the church, see n. 6637: hence it is evident, that by the Egyptians causing the sons of Israel to serve, is signified an intention of subjugation by those who are in separated scientifics which are contrary to the truths of the church. As to what concerns the intention of subjugation such as prevails amongst the wicked who are from hell, it has been also given to know. Their attempt and intention to subdue those who are in good and truth, is such as cannot be described; for they use all malice, all cunning and fraud, all deceit, and all cruelty, which are such and so great, that if they were related only in part, scarce any one in the world could believe; they are so cunning and artful, and likewise so wicked, in a word they are such, that they cannot in any wise be resisted by any man, nor even by any angel, but by the Lord alone: the reason why they have such a tendency and intention is, because all the delight of their life, thus their life itself, consists in doing evil; wherefore nothing else occupies their thoughts, consequently they intend nothing else; they are altogether unable to do good, because good is repugnant; in case they do good it is for the sake of themselves, thus to themselves. From such the hells at this day are immensely increased, and what is wonderful, especially from those who are within the church, by reason of the cunning, deceit, hatred, revenge, adultery, which abound there more than in other places, for within the church cunning is now called ingenuity, and adultery is reckoned honourable, and they are ridiculed who think otherwise; this being the case at this day within the church, is a proof that its last time is at hand, for "Except those days should be shortened, no flesh would be saved," according to the Lord's words in Matthew xxiv. 22; inasmuch as all evil is contagious, and infects as a fermenting body infects dough, it thus at length infects all.

6667. "In rigour."—That hereby is signified unmercifulness, may be manifest without explication; for they who are just above treated of, have no mercy, because they have no love of their neighbour, but only of themselves; the love of their neighbour, which they appear to have, is nothing else but self-love, for so far as another favours them, that is, so far as he is their own, so far he is loved; but so far as he does not favour, or so far as he is not their own, so far he is rejected, and if he had heretofore been a friend, he is so far held in hatred: such are the things which lie concealed in self-love, nor do they manifest themselves in the world, but in the other life, where they burst forth; the reason why they there burst forth is, because external things are there taken away, and in this case it is manifest what man's interior quality had been.

6668. "And they rendered their life bitter by grievous servitude."—That hereby is signified even that the intention of subjugation became vexatious, appears from the signification of the life being rendered bitter, as denoting to become vexatious; and from the signification of servitude, as denoting subjugation, in the present case the intention of subjugation, as above, n. 6666.

6669. "In the clay and in the brick."—That hereby is signified on account of the evils which they invented, and the falses which they feigned, appears from the signification of clay, as denoting good, and in the opposite sense, evil, of which we shall speak presently, and from the signification of brick, as denoting the falses which they feigned, see n. 1296; concerning the evils and falses which the infernals invent and feign, see just above, n. 6666. That clay denotes evil from which the false is derived, is evident from the following passages in the Word: "The wicked are like the troubled sea, when it cannot rest, *whose waters cast up mire and clay*," Isaiah lvii. 20; mire denotes the false from which evil is derived, and clay denotes the evil from which the false is derived. And in Jeremiah, "*Thy feet are sunk into the clay*, they have gone backwards," xxxviii. 22; the feet sunk into the clay denotes the natural principle sunk into evil. And in Nahum, "Draw for thyself the waters of the siege, strengthen thy fortifications, *enter into the mire*, *and tread the clay*, repair the brick-kiln, the fire shall devour thee there, and a sword shall cut thee off," iii. 14, 15; where to tread the clay denotes to think what is false from a principle of evil. And in Habakkuk, "He shall say, Woe to him that multiplieth what is not his own, how long? *and to him that ladeth himself with clay*; shall not they suddenly arise that bite thee?" ii. 6, 7; to lade himself with clay denotes evil. And in David, "Jehovah hath caused me to ascend out of the pit of devastation, *out of the mire of the clay*, and hath set my feet upon the rock," Psalm xl. 2; again, "*I am sunk in the deep clay*, where there is no standing, I am come into depths of waters, and the waves overwhelm me: *deliver me out of the clay that I sink not*, and out of the depths of waters, and let not the deep swallow me up," Psalm lxix. 3, 14, 15; clay denotes the evil from which the false is derived. And in Isaiah, "Rulers shall come *as clay*, and as the potter *treadeth the mire*," xli. 25. But clay denotes good in the following passages: "Now, Jehovah, thou art our Father, *we are the clay*, and thou our *potter*, and we all are the work of thy hand," Isaiah lxiv. 7; clay denotes the man of the church who is formed, thus it denotes the good of faith by which man is formed, that is, reformed. In like manner in Jeremiah, "Jehovah said to Jeremiah, Arise and go down to the *house of the potter*, and there I will cause thee to hear my words; therefore I went down into the *house of the potter*, when lo, he made a work on the frame, but the vessel was marred which he made, *as clay in the hand of the potter*, and he returned and made it another vessel, as was right in the hand *of the potter* to make. Then the word of Jehovah came to me saying, Cannot I do to you, O house of Israel, as this potter? saith Jehovah; *lo, as clay in the hand of the potter*, so are ye in my hand, O house of Israel," xviii. 1 to 6; where the house of Israel denotes the church, which was about to be formed; and whereas formation is effected by the good of charity and the truth of faith, and those principles are signified by clay and the vessel of the potter, therefore the prophet was ordered to go into the house of the potter, which would not have been done unless those things had been signified by clay and the vessel of the potter. Jehovah, or the Lord, is also called a *potter*, and a man who is reformed is called *clay*, in other passages, viz., in Isaiah xxix. 16; xlv. 9; Job x. 9; xxxiii. 6. When the Lord "*made clay of spittle*, and anointed the eyes of the man born blind, and ordered him to wash in the pool of Siloam, whereby he that was blind was made to see," John ix. 6, 7, 11, it was done for this reason, because the reformation of man was represented, who is born in ignorance of truth, and reformation is effected by the good of faith, which is clay.

6670. "And in all service in the field."—That hereby is signified the intention of subjugation against those things which are of the church appears from the signification of service, as denoting the intention of subjugation, see above, n. 6666; and from the signification of field, as denoting the church, see n. 2971, 3766.

6671. "With all their service with which they caused them to serve in rigour."—That hereby is signified the intention of subjugation by many methods grounded in unmercifulness, appears from the signification of service, as denoting the intention of subjugation, as above, n. 6666, 6668, 6670; and whereas it is said all service, it signifies by many methods; and from the signification of rigour, as denoting unmercifulness, see n. 6667.

6672. Verses 15 to 21. *And the king of Egypt said to the midwives of the Hebrews, of whom the name of the one was Shiphrah, and the name of the other Puah; and he said, When ye do the office of a midwife to the Hebrew women, and shall see upon the stools, if it be a son, ye shall kill him, and if it be a daughter, she shall live. And the midwives feared God, and did not as the king of Egypt spake to them, and they kept the boys alive: and the king of Egypt called the midwives, and said unto them, Wherefore do ye this word, and keep alive the boys? And the midwives said to Pharaoh, Because the Hebrew women are not as the Egyptian women, for they are living; before the midwife cometh to them, they have brought forth. And God did well to the midwives, and the people multiplied, and became exceedingly numerous. And it came to pass, because the midwives feared God, he made them houses.* And the king of Egypt said to the midwives of the Hebrews, signifies influx from scientifics into the natural principle, where scientific truths of the church are. Of whom the name of the one was Shiphrah, and the name of the other Puah, signifies the quality and state of the natural principle where scientifics are. And said, When ye do the office of a midwife to the Hebrew women, and shall see upon the stools, signifies apperception of truth and good flowing-in from the internal into scientifics. If it be a son, ye shall kill him, signifies, if truth, that they should destroy it by every method in their power. And if it be a daughter, she shall live, signifies that they should not do so if it be good. And the midwives feared God, signifies that scientific truths were guarded, because from the Divine Being or Principle. And did not as the king of Egypt spake to them, signifies that it was not so done, as they intended who are in falses. And they kept alive the boys, signifies that truths because of good were preserved. And the king of Egypt called the midwives, signifies that they who are in falses consulted together against those who are in scientific truths in the natural principle. And said to them, Wherefore do ye this word, and keep alive the boys? signifies anger that truths were not destroyed. And the midwives said to Pharaoh, signifies apperception concerning those scientific truths in the natural principle. Because the Hebrew women are not as the Egyptian women, signifies that the scientifics of the church are not of a like quality with the scientifics contrary to them. For they are living, signifies that spiritual life is in them. Before the midwife cometh to them they have brought forth, signifies that the natural principle does not know before they have life. And God did well to the midwives, signifies that the natural principle is blessed from the Divine Being or Principle. And the people multiplied, and became exceedingly numerous, signifies that truths therein were produced continually, and thereby grew. And it came to pass, because the midwives feared God, signifies because scientific truths were guarded by the Divine Being or Principle. He made them houses, signifies that they were arranged into a heavenly form.

6673. "And the king of Egypt said to the midwives of the Hebrews."—That hereby is signified influx from separated scientifics into the natural principle, where the scientific truths are which are of the church, appears from the signification of saying, as denoting influx, see n. 5743, 6291; and from the signification of the king of Egypt, as denoting separated scientifics which are against the truths of the church, see n. 6651; and from the signification of midwives, as denoting the natural principle, see n. 4587, 4921; and from the signification of the Hebrews, as denoting those things which are of the church, see n. 5136, 5236, thus also scientific truths, which are of the church. The reason why midwives denote the natural principle is, because the natural principle receives that which flows-in from the internal, and thus as it were performs the office of a midwife.

6674. "Of whom the name of the one was Shiphrah, and the name of the other Puah."—That hereby is signified the quality and state of the natural principle where the scientifics are, appears from the signification of name, as denoting quality, see n. 144, 145, 1896, 2009; and also state, n. 1946, 2643, 3422, 4298; for all names in the Word signify things, and comprehend summarily whatsoever has relation to the thing treated of, thus its quality and state, therefore in the present case the names Shiphrah and Puah signify the quality and state of the natural principle where scientific truths are, because this is the thing treated of, as is evident from what just precedes, n. 6673: he who does not know that name denotes the quality and state of the thing treated of, may be led to believe, that where mention is made of name, it is merely a name which is meant; thus where the Lord speaks concerning his name, that it denotes merely a name, when yet it denotes the quality of worship, viz., the all of faith and charity by which he is to be worshipped, as in Matthew, "Where two or three are *gathered together in my name*, there am I in the midst of them," xviii. 20: in this passage is not meant name, but worship grounded in faith and charity. And in John, "As many as received him, to them gave he power to become the sons of God, *believing in his name*," i. 12; where also by name is meant faith and charity, whereby the Lord is worshipped. Again, "These things are written that ye may believe that Jesus is the Christ the Son of God, and *that believing ye may have life in his name*," xx. 31; where the sense is the same. Again, "*If ye shall ask any thing in my name*, I will do it," xiv. 13, 14; and in another place, "*Whatsoever ye shall ask the Father in my name*, he will give you," xv. 16; xvi. 23, 24: in this passage is not meant that they should ask the Father in the Lord's name, but that they should ask the Lord himself, for there is no admission given to the divine good, which is the Father, n. 3704, but by the Lord's divine human principle, as is also known in the churches; wherefore to ask the Lord himself, is to ask according to the truths of faith, and whatsoever is asked according to those truths is granted; as he himself also says in a foregoing passage in John, "If ye shall ask any thing in *my name* I will do it," xiv. 14: this may be further manifest from this consideration, that the Lord is the name of Jehovah, concerning which it is thus written in Moses, "I send an angel before thee, to keep thee in the way; beware thou of his faces, and hear his voice, neither provoke him, *because my name is in the midst of him*," Exod. xxiii. 20, 21. And in John, "Father, *glorify thy name:* a voice came forth from heaven, I have both glorified it, and will glorify it again," xii. 28. Again, "*I have manifested thy name* to the men whom thou hast given me out of the world. *I have made known unto them thy name*, and will make it known; that the love wherewith thou hast loved me may be in them, and I in them," xvii. 6, 26; from which passages it is evident that the Lord, as to the divine human principle, is the name of Jehovah, or all its quality; hence from the divine human principle is all divine worship, and that principle is what is to be worshipped, for thereby is worshipped the divine principle itself, to which no thought otherwise reaches, and if there be no thought, neither is there conjunction. That the name of the Lord denotes the all of faith and love, by which the Lord is to be worshipped, is further evident from the following passages: "Ye shall be hated of all men *because of my name*," Matt. x. 22. Again, "He who receiveth one such little child *in my name*, receiveth me," xviii. 5. Again, "Every one who hath left houses, or brethren, or sisters, or father, or mother or wife, or children, or lands, *for my name's sake*, shall receive a hundred fold," xix. 29. Again, "They cried, Hosannah to the Son of David, *blessed is he who cometh in the name of the Lord*," xxi. 9. And in Luke, "Verily I say unto you, ye shall not see me henceforth until ye shall say, *Blessed is he who cometh in* *the name of the Lord,*" xiii. 35. And in Mark, "Whosoever shall give you to drink a cup of water *in my name*, because ye are of Christ, verily I say unto you, he shall not lose a reward," ix. 41. And in Luke, "The seventy returned with joy, saying, Lord, even the devils obey us *in thy name:* Jesus said unto them, Rejoice not in this that the spirits obey you, but rather rejoice that *your names are written in heaven*," x. 17, 20; names written in heaven do not denote names, but the quality of their faith and charity: the like is true of names written in the book of life in the Apocalypse, "*I have a few names* also in Sardis which have not polluted their garments: he that overcometh shall be clothed in white garments, and *I will not blot his name out of the book of life*, but *I will confess his name* before the Father, and before his angels," iii. 4, 5. In like manner in John, "He that entereth in by the door, is the shepherd of the sheep, and *he calleth his own sheep by their name*," x. 2, 3. And in Exodus, "Jehovah said to Moses, *I know thee by name*," xxxiii. 12, 17. And in John, "*Many believed in his name*, seeing the signs which he did," ii. 23. Again, "He that believeth in him is not judged, but he who doth not believe is judged already, *because he hath not believed in the name of the only-begotten Son of God*," iii. 18. And in Isaiah, "*They shall fear the name of Jehovah* from the west," lix. 19. And in Micah, "All people *walk in the name of their God*, and *we will walk in the name of Jehovah our God*," iv. 5. And in Moses, "*They were to worship Jehovah God* in the place which he should choose, and *should set his name*," Deut. xii. 5, 11, 21. In like manner in Isaiah xviii. 7; and in Jeremiah vii. 12: besides in several other passages: as Isaiah xxvi. 8, 13; xli. 25; xliii. 7; xlix. 1; l. 10; lii. 5; lxii. 2; Jeremiah xxiii. 27; xxv. 29; Ezek. xx. 14, 44; xxxvi. 21, 22, 23; Micah v. 4; Mal. i. 11; Deuteronomy x. 8; Revelation ii. 17; iii. 12; xiii. 8; xiv. 11; xv. 2; xix. 12, 13, 16; xxii. 4. That the name of Jehovah denotes all by which he is worshipped, thus, in the supreme sense, all that proceeds from the Lord, is manifest from the benediction, "Jehovah bless thee and guard thee, Jehovah cause his face to shine upon thee, and be merciful unto thee; Jehovah lift up his faces upon thee, and give thee peace: *Thus shall they set my name upon the sons of Israel*," Numb. vi. 23 to 27. From these considerations it is now evident what is meant by this commandment of the Decalogue, "*Thou shalt not take the name of thy God in vain*, because Jehovah will not hold him innocent *who shall take his name in vain*," Exod. xx. 7; also what in the Lord's prayer by "*Hallowed be thy name*," Matt. vi. 9.

6675. "And he said, When ye do the office of a midwife to the Hebrew women, and shall see upon the stools."—That hereby is signified the apperception of truth and good flowing.

in from the internal into the scientifics of the church, appears from the signification of doing the office of a midwife, as denoting the reception of good and truth flowing-in from the internal into the natural principle, for the natural principle is the midwife, so far as it receives the influx, see n. 4587, 6673; and from the signification of Hebrew women, as denoting those things which are of the church, see n. 5136, 5236; and from the signification of seeing, as denoting apperception, see n. 2150, 3764, 4567, 4723, 5400; and from the signification of stools, as denoting those things in the natural principle which receive the goods and truths flowing-in from the internal, thus denoting scientific truths, for these receive: hence it is evident that by the words, "When ye do the office of a midwife to the Hebrew women, and shall see upon the stools," is signified the apperception of truth and good flowing-in from the internal into the scientifics of the church, which are in the natural principle.

6676. "If it be a son, ye shall kill him."—That hereby is signified, if truth, that they should destroy it by every method in their power, appears from the signification of son, as denoting truth, see n. 489, 491, 533, 1147, 2623, 3373; and from the signification of killing, as denoting to destroy, for it is said of truth; but they were to destroy only as they were able, for the wicked are not able to destroy truths appertaining to the good.

6677. "If it be a daughter, she shall live."—That hereby is signified that they should not do so if it be good, appears from the signification of a daughter, as denoting good, see n. 489, 490, 491, 2362; and from the signification of living, as denoting that it should not be destroyed. The reason why the king of Egypt said that a son should be slain, but not a daughter, is evident from the internal sense, which is that they should attempt to destroy truth, but not good; for when the infernals infest, it is allowed them on such occasions to assault truths, but not goods; the reason is, because truths are what may be assaulted, but not goods, these latter being secured by the Lord; and when the infernals attempt to assault goods, they are cast down deep into hell, for they cannot stand at the presence of good, inasmuch as in all good the Lord is present; hence it is that the angels, because they are in good, have such power over infernal spirits, that one of them can subdue thousands of infernals. It is to be noted, that in good there is life, for good is of the love, and the love is the life of man; if the evil which is of self-love and the love of the world, and which is an apparent good to those who are in those loves, assaults the good which is of heavenly love, the life of the one fights against the life of the other, and whereas the life derived from the good of heavenly love is from the Divine Being or Principle, therefore the life derived from the love of self and of the world in such case, if it enters into collision with the former, begins to be extinguished, for it is suffocated, and thereby the infernal spirits are tormented like those who are in the agonies of death; wherefore they cast themselves down headlong into hell, where they again recover their own life, see n. 3938, 4225, 4226, 5057, 5058; this also is the reason why good cannot be assaulted by evil genii and spirits, and thus why they dare not destroy good: the case is otherwise with truth; this has not life in itself, but from good, that is, by good from the Lord.

6678. "And the midwives feared God."—That hereby is signified that scientific truths, because from the Divine Being or Principle, were guarded, appears from the signification of fearing God, as denoting to guard or keep what the Divine Being or Principle has commanded, for they who fear God guard or keep the commandments; but whereas all holy fear, and hence obedience and guarding or keeping the commandments, are from the Divine Being or Principle, and nothing at all from man, therefore by fearing God is signified that they were guarded or kept by the Divine Being or Principle; and from the signification of midwives, as denoting the natural principle where scientific truths are, see n. 4587, 6673, 6675.

6679. "And they did not as the king of Egypt spake to them."—That hereby is signified that it was not so done as they intended who are in falses, appears from the signification of their not doing as he spake, as denoting that it was not so done as they intended, viz., that they could not destroy the truths which are signified by sons, but that they intended to destroy them by every method in their power, n. 6676; and from the signification of the king of Egypt, as denoting the scientific principle separated, which is against the truth of the church, see n. 6651, thus the false principle, for such scientific principle is the false.

6680. "And they kept the boys alive."—That hereby is signified that truths, because of good, were preserved, appears from the signification of keeping alive, as denoting to preserve; and from the signification of sons, who are here called boys, as denoting truths, see above, n. 6676: sons are here called boys, because by boys is signified the good of innocence, n. 430, 2782, 5236; wherefore boys here denote the truths which are of good.

6681. "And the king of Egypt called the midwives."—That hereby is signified that they who are in falses entered into counsel against those who are in scientific truths in the natural principle, appears from the signification of calling, as here denoting to enter into counsel, for the reason of the call was to destroy truths, but the counsel was rendered fruitless, because the truths were guarded by the Divine Being or Principle, which is signified by the midwives fearing God, n. 6678: the wicked also in the other life, who infest the good, really take counsel amongst themselves, which it has also been given to know from experience; and from the signification of the king of Egypt, as denoting those who are in falses, see just above, n. 6679; and from the signification of midwives, as denoting the natural principle wherein are scientific truths, see n. 4587, 6673, 6675, 6678: hence it is evident that by the king of Egypt calling the midwives is signified, that they who are in falses entered into counsel against those who are in scientific truths in the natural principle.

6682. "And said unto them, Wherefore do ye this word, and keep alive the boys?"—That hereby is signified anger because truths were not destroyed, appears from the signification of the words, "Wherefore do ye this word," as being words of chiding, thus of anger; and from the signification of keeping alive, as denoting not to destroy, as above, n. 6677, 6680; and from the signification of boys, as denoting truths which are of good, see n. 6680.

6683. "And the midwives said to Pharaoh."—That hereby is signified apperception concerning those scientific truths in the natural principle, appears from the signification of saying in the historicals of the Word, as denoting apperception, of which frequent mention has been made heretofore; and from the signification of midwives, as denoting scientific truths in the natural principle, see just above, n. 6681; and from the representation of Pharaoh, as denoting false scientifics in general, see also above, n. 6679, 6682.

6684. "Because the Hebrew women are not as the Egyptian women."—That hereby is signified that the scientifics of the church are not of such a quality as are the scientifics contrary to them, appears from the signification of the Hebrew women, as denoting those things which are of the church, see n. 5136, 5236, 6673, 6675; and from the signification of the Egyptian women, as denoting such things as are contrary to those which are of the church: that these are scientifics, is evident from what goes before; also from the signification of Egypt, as denoting scientifics, n. 6638, in this case scientifics contrary to the scientific truths of the church; that women denote those things which are of the church, see n. 252, 253.

6685. "For they are living."—That hereby is signified that spiritual life is in them, appears from the signification of being living, as denoting spiritual life, see n. 5890, in this case spiritual life in those things which are of the church, which are signified by Hebrew women. What spiritual life is has been occasionally said above, but whereas at this day few know what the spiritual principle is, it is allowed briefly to explain further what it is: the spiritual principle, in its first origin, is the divine truth proceeding from the Lord's divine human principle, which truth has in it divine good, because divine truth comes forth from the Lord's divine human principle, which is divine good; this divine truth, in which is divine good, is the very spiritual principle itself in its origin, and is the very life itself which fills heaven, yea, which fills the universe, and where there is a subject, there it flows-in; but in the subjects it is varied according to the form: in the subjects which agree with good, it there presents spiritual life; but in the subjects which disagree with good, it there presents life contrary to spiritual life, which in the Word is called death: hence now it is evident what spiritual life is, viz., that it is to be in truths from good, which proceed from the Lord.

6686. "Before the widwife cometh to them they have brought forth."—That hereby is signified that the natural principle does not know before they have life, viz., before the scientific truths which are of the church have life, appears from the signification of midwives, as denoting the natural principle where the scientific truths are, which are of the church, see above, n. 6681; and from the signification of bringing forth, as denoting the things which are of faith and charity, see n. 3860, 3868, 3905, 3915, thus the things which are of spiritual life; that the natural principle *does not know*, is signified by the words, "before the midwife comes to them." In regard to this circumsrance, that the natural principle does not know before scientific truths have life, the case is this: scientific truths in the natural principle have all their life from the good which flows-in through the internal; when good flows-in, the natural principle is altogether ignorant, because the natural principle is respectively in obscurity; the reason why it is in obscurity is, because it is in the light of the world and thence at the same time in worldly things, and when the light of heaven flows-in into those things, the apperception becomes obscure; and also because in the natural principle there are general things which are not perceptible of singular things, for the more general any thing is, the less it perceives things singular, and hence it the less perceives the contingencies which exist in itself; and moreover in the natural principle there are not goods and truths themselves, but their representatives; hence then it is that the natural principle does not know when scientific truths have life, consequently when it is regenerated; nor how, according to the Lord's words in John, "The spirit bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh nor whither it goeth; so is it with every one who is born of the spirit," iii. 8. By the natural principle is meant the external man, which is also called the natural man.

6687. "And God did well to the midwives."—That hereby is signified that the natural principle is blessed from the Divine Being or Principle, appears from the signification of doing well, when it is said of God, as denoting to bless; and from the signification of midwives, as denoting the natural principle, where scientific truths are, see above, n. 4587, 6673, 6675, 6678.

6688. "And the people multiplied and became exceedingly numerous."—That hereby is signified that truths were produced therein continually, and thereby grew, appears from what was said above, n. 6648, where like words occur; that people is predicated of truths, see n. 1259, 1260, 3295, 3581.

6689. "And it came to pass, because the midwives feared God."—That hereby is signified, because scientific truths were guarded by the Divine Being or Principle, appears from what was said above, n. 6678, where like words occur.

6690. "He made them houses."—That hereby is signified that they, viz., scientific truths in the natural principle, were arranged into a heavenly form, appears from the signification of house, as denoting the natural mind, see n. 4973, 5023; thus those things which are of that mind, which in the present case, because it is said of midwives, are scientific truths in the natural principle, n. 6687; wherefore to make houses for them is to arrange them into order, and they are arranged into order when into a heavenly form. That these things are signified by making them houses, cannot easily be known, unless it be known how the case is with scientific truths which are of the natural mind, wherefore it may be expedient briefly to explain it: scientifics in the natural principle are arranged into continual serieses, whereof one series coheres with another, and thereby all cohere together, according to various affinities and relationships; and in this respect they are not unlike families and their generations, for one is born from another, and thus they are produced; hence those things which are of the mind, viz., goods and truths, were by the ancients called houses, the good ruling therein being named father, and the truth adjoined to that good, mother, and the derivations sons, daughters, sons-in-law, daughters-in-law, and so forth: but the arrangement of scientific truths in the natural principle varies with each individual man; for the ruling love gives them their form, this love being in the midst, and arranging every thing around it; it places those things next to itself which most agree with it, and every thing else in order according to agreement; hence scientifics derive their form: in case heavenly love has the rule, then all things are arranged by the Lord into a heavenly form, which form is like that of heaven, thus the form of the good of love itself; into this form truths are arranged, and when they are so arranged, they act in unity with good; and in this case when one is excited by the Lord, the other is excited, viz., when the things which are of faith are excited, the things which are of charity are excited, and vice versâ: such is the arrangement, which is signified by God's making houses for the midwives.

6691. Verse 22. *And Pharaoh commanded all his people, saying, Every son who is born ye shall cast him into the river, and every daughter ye shall keep alive.* And Pharaoh commanded all his people, signifies general influx into the scientifics contrary to the truths of the church. Saying, Every son who is born ye shall cast him into the river, signifies that all truths which appear they should immerse in falses. And every daughter ye shall keep alive, signifies that they should not assault good.

6692. "And Pharaoh commanded all his people."—That hereby is signified general influx into the scientifics contrary to the truths of the church, appears from the signification of commanding, as denoting influx, see n. 5486, 5732; in the present case general influx, because from Pharaoh, by whom is represented the scientific principle in general, n. 6015; and from the signification of his people, as denoting scientifics contrary to the truths of the church; that the Egyptians, who are in this case the people, are scientifics, has been often shown above, see n. 6638. The reason why by the Egyptians are signified scientifics contrary to the truths of the church, is, because the representatives and significatives of the ancient church, which church had also been amongst them, were there turned into magic, for by the representatives and significatives of the church at that time there was communication with heaven, which communication prevailed with those who lived in the good of charity, and with several of them was open; but with those who did not live in the good of charity, but in things contrary to charity, open communication was sometimes given with evil spirits, who perverted all the truths of the church, and therewith destroyed goods, whence came magic; this may also be manifest from the hieroglyphics of the Egyptians, which they even applied in things sacred, for by them they signified spiritual things, and perverted divine order. Magic is nothing else but the perversion of order, and especially is the abuse of correspondence; it is order that the goods and truths which proceed from the Lord should be received by man; when this is the case, there is order in singular the things which man intends and thinks; but when man does not receive those principles according to the order which is from the Lord, but believes that they all proceed blindly or by chance, and, if there be any thing of determination therein, that it is of his own proper prudence, he perverts order, for those things which are of order he applies to himself, that he may provide for himself alone, but not for his neigbour, only so far as his neighbour favours him; hence, what is wonderful, all who have firmly persuaded themselves that all things are of their own proper prudence, and nothing of the Divine Providence, in the other life are most prone to magic, and so far as they are able, they also practise it; especially they who, in consequence of trusting to themselves, and ascribing all things to their own prudence, have devised several arts and cunning contrivances to raise themselves above others; such, when they are judged in the other life, are cast towards the hells of magicians, which are in the plane beneath the soles of the feet to the right a little in front, extended to a considerable distance, in the deepest of which are the Egyptians: hence then it is that by Pharaoh, the Egyptians and Egypt, are signified scientifics contrary to the truths of the church; lest, therefore, the representatives and significatives of the church should be any longer turned into things magical, the Israelitish people were selected, that the representatives and significatives of the church might be restored amongst them; which people were such, that they could not thence fabricate any thing magical, inasmuch as they were altogether in externals, and had no belief in the existence of any internal principle, still less of any spiritual principle; with people of such a character magic cannot exist, as it existed amongst the Egyptians.

6693. "Saying, Every son who is born, ye shall cast forth into the river."—That hereby is signified that all truths which appear they should immerse in falses, appears from the signification of a son, as denoting truth, see n. 489, 491, 533, 1147, 2623, 3373; and from the signification of river, as denoting those things which are of intelligence, see n. 108, 109, 2702, 3051; in the present case, in the opposite sense, things contrary, thus falses; that to cast forth denotes to immerse, is evident. That the river of Egypt denotes what is contrary to intelligence, thus what is false, is manifest also from Isaiah, "The *rivers* shall recede, *the streams of Egypt* shall be diminished and *dried up*, the reeds [papyri] *near the river*, *near the mouth of the river*, and all *the seed of the river shall wither*, shall be driven away, and therefore the fishers shall mourn, and all that cast a hook *into the river* shall be sad, and they that spread a net upon *the faces of the waters* shall languish," xix. 6, 7, 8: that in this passage by the river of Egypt is not meant river, nor by fishers fishers, but that other things are meant, which do not appear unless it be known what is understood by Egypt, by the river there, and by fishers, is evident; if those things be known, the sense is manifest; that by the river of Egypt is signified the false principle, is evident from singular the things there described. And in Jeremiah, "Who is this that cometh up *as a river*, whose *waters are moved as the rivers?* Egypt cometh up *as a river*, and *as rivers his waters are moved*, for he hath said, I will go up, I will cover the earth, I will destroy the city and them that dwell therein," xlvi. 7, 8: in this passage also the river of Egypt denotes falses; to go up and cover the earth denotes the church; to destroy the city denotes the doctrine of the church; and them that dwell therein denote the goods thence derived: that earth denotes the church, see n. 6649; that city denotes the doctrine of the church, see n. 402, 2450, 3216, 4492, 4493; and that inhabitants denote the goods there, see n. 2268, 2461, 2712. And in Ezekiel, "Behold, I am against thee, Pharaoh king of Egypt, the great whale, who lieth *in the midst of his rivers;* who hath said, *The river is mine*, and I made it; therefore I will put hooks into thy jaws, and I will cause *the fish of thy rivers* to stick to thy scales, and I will cause thee to come up *out of the midst of thy rivers*, and *every fish of thy rivers* shall stick in thy scales; I will leave thee in the wilderness, and *every fish of thy rivers*," xxix. 3, 4, 5, 9, 10: what these things signify, it is impossible also for any one to know without the internal sense; that Egypt is not meant, is evident; thus it is impossible for any one to know what is signified, unless it be known what is meant by Pharaoh, what by a river, what by a whale, what by fish, and what by scales: that Pharaoh denotes the natural principle, where the scientific is, see n. 5469, 5799, 6015; that whales denote the generals of scientifics in the natural principle, see n. 42; that fish denote scientifics under a general principle, see n. 40, 991; scales are those things which are manifestly external, thus sensual things, to which false scientifics adhere: from these things being known, it is evident what is meant in the above passage by the river of Egypt, viz., the false principle. Again, "In that day, in which Pharaoh shall go down into hell, I will cause him to mourn, I will cover the deep over him, and *I will restrain his rivers*, and the great waters shall be closed," xxxi. 15. And in Amos, "Shall not the earth be moved for this, and every one that dwelleth in it mourn so that it shall rise up as a whole stream, and be driven out, and sink *as in the river of Egypt:* in that day I will cause the sun to set at noon, and I will darken the earth in the day of light," viii. 8 9; ix. 5: the earth, which shall be moved, denotes the church, see n. 6649; to sink as in the river of Egypt, denotes to perish by falses; and inasmuch as falses are signified, it is said that the sun should set at noon, and the earth should be darkened in the day of light; by the sun setting at noon is signified that the good of celestial love should recede, and by the earth being darkened in the day of light, that falses should occupy the church: that sun denotes the good of celestial love, see n. 1529, 1530, 2441, 2495, 3636, 3643, 4060, 4696; that darkness denotes falses, see n. 1839, 1860, 4418, 4531; and that the earth denotes the church, n. 82, 662, 1066, 1067, 1262, 1411, 1413. 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577: every one may see that other things are here signified than what appear in the letter, as that the earth should be moved, and every one that dwelleth therein should mourn, that the sun should set at noon, and the earth be darkened in the day of light; unless the church be meant by the earth, the false principle by river, and celestial love by the sun, it is not possible to discover any explicable sense in the above passage. Inasmuch as the river of Egypt signifies the false principle, therefore Moses was commanded to strike with his staff *upon the waters of that river*, and they were turned into blood, and every fish died *in the river*, and *the river* stunk, Exod. vii. 17, 18, 20 21; and Aaron also was commanded to stretch his hand with the staff *over the streams*, *over the rivers*, and *over the pools*, in consequence whereof frogs came up over the land of Egypt, Exod. viii. 1, 2; that waters, in the opposite sense, signify falses, see n. 790; and inasmuch as waters are of a river, a river denotes respectively the false principle in general.

6694. "And every daughter ye shall keep alive."—That hereby is signified that they should not assault good, appears from what was said above, n. 6677, where like words occur.

OF THE INHABITANTS OF OTHER EARTHS.

6695. *INASMUCH as by the divine mercy of the Lord things interior are open to me, which appertain to my spirit, and thus it has been given me to discourse with those who are in the other life, not only with those who are from this earth, but also with those who are from other earths, therefore, since it was my desire to know this, and the things which it was given me to know are worthy to be related, it is allowed to give an account of them at the close of the following chapters. I have not discoursed with the inhabitants themselves of the earths, but with the spirits and angels who had been inhabitants thereof; and this not during a day or a week, but during several months, with open instruction from the heaven whence they were. That there are several earths, and men upon them, and spirits and angels from them, is a thing most notorious in the other life, for it is granted to every one, if he desires it, to discourse with them.*

6696. *There are spirits who, in the Grand Man, have reference to the memory, they are from the planet Mercury; it is allowed them to wander about, and to acquire to themselves the knowledges of things in the universe; and it is also allowed them to pass out of the world of this sun into other worlds; they have said, that there are not only earths, with men upon them, in this world, but also in the universe to an immense number.*

6697. *I have occasionally discoursed with spirits on this* *subject, and it was said that a man of intellectual ability may know, from many considerations, that there are several earths and inhabitants upon them; for it may be concluded, from rational argument, that masses of such a size as the planets are, some of which exceed this earth in magnitude, are not uninhabited masses, and created only to roll about the sun, and give light to one earth, but that they must needs have more distinguished uses. He who believes, as every one ought to believe, that the Divine Being or Principle created the universe for no other end than the existence of the human race, and of heaven from the human race, (for the human race is the seminary of heaven,) cannot but believe that there are men wheresoever there is any earth. That the planets, which are visible before our eyes, as being within the boundaries of the world of this sun, are earths, may be clearly known from this consideration, that they are bodies of earthly matter, inasmuch as they reflect the sun's light; also that they, in like manner as our earth, revolve around the sun, and hence make years, and seasons of the year, namely, spring, summer, autumn, and winter, with variations according to climates; and likewise that they revolve around their own axes, in like manner as our earth, and hence make days and times of the day, viz., morning, noon, evening, and night; and moreover that some of them have moons, which are called satellites, and revolve about their respective orbs at stated times, as the moon about our orb; and that the planet Saturn, because the furthest distant from the sun, has also a large lunar belt, which gives much light to that earth, although a reflected light: how is it possible for any one, who is acquainted with these particulars, and thinks from reason, to say that these are bodies without inhabitants?*

6698. *Moreover I have observed in my discourse with spirits, that man may be led to believe that there are more earths in the universe than one, from the consideration that the visible universe, resplendent with so many numberless stars, is so immense, and yet it is only a medium to the ultimate end of creation, which end is a heavenly kingdom, in which the Divine Being or Principle may dwell; for the visible universe is a medium for the existence of earths, and of men upon them, from which men the heavenly kingdom is formed. How is it possible to conceive that so immense a medium was made for so small and limited an end, as would be the case if only one earth was inhabited, and if heaven existed from that one earth? What would this be for the Divine Being or Principle, which is infinite, to whom a thousand, yea myriads of earths, and all of them full of inhabitants, are a small thing, and scarce any thing? Moreover the angelic heaven is so immense, that it corresponds with singular the things appertaining to man, and myriads to each member, organ, and viscus; and it has been* *given to know, that heaven, as to all its correspondences, could not in any wise exist, except from the inhabitants of a great number of earths.*

6699. *I have occasionally seen as it were a large continued river, at a considerable distance to the right, in the plane of the sole of the foot; and it was said by the angels, that they who come from the worlds come by that way, and that they appear as a river by reason of their multitude; from the size and rapidity of the river I was enabled to judge, that some myriads of men depart daily out of the world; hence it has also been given to know that the number of earths is considerable.*

6700. *As to what concerns the divine worship of the inhabitants of other earths, all who are not idolaters acknowledge the Lord as the only God; they do not, indeed, know, except in a very few instances, that the Lord assumed the human principle in this earth, and made it divine; but they adore the Divine Being or Principle not as altogether incomprehensible, but as comprehensible by a human form; for when the Divine Being appears to them, he appears in that form, as he also formerly appeared to Abraham and to others on this earth; and whereas they adore the Divine Being or Principle under a human form, they adore the Lord; they know also, that no one can be conjoined to the Divine Being or Principle in faith and love, unless the Divine be in a form, which they may comprehend by some idea; if there be no form, the idea would be dissipated, as the sight extended into the universe. When they were told by the spirits of our earth, that the Lord in this earth assumed the human principle, they mused awhile, and presently said, that this was done for the salvation of the human race; and that they adore with most holy worship the Divine principle, which shines as a sun in heaven, and when it appears, presents itself to be seen in a human form: that the Lord appears as a sun in the other life, and that hence is all the light of heaven, see n.* 1053, 1521, 1529, 1530, 1531, 3636, 3643, 4060, 4321, 5097; *but on this subject several things will be specifically related in what follows.*

6701. *The spirits and angels who are from other earths, are all separated from each other according to their earths, and do not appear together in one place; the reason is, because the inhabitants of one earth are altogether of a different genius from the inhabitants of another earth; neither are they consociated in the heavens, only in the inmost or third heaven; they who come thither are together from every earth, and constitute that heaven in the closest conjunction.*

6702. *At the close of the following chapter the spirits of the planet Mercury will be spoken of.*

EXODUS.

CHAPTER THE SECOND.

THE DOCTRINE OF CHARITY.

6703. INASMUCH as it was proposed, before the chapters of the Book of Exodus, to deliver the doctrine of charity, it may be expedient first to say what is meant by neighbour, since it is he towards whom charity is to be exercised; for unless it be known who are comprised under the character of neighbour, charity may be exercised in a like manner without distinction towards the evil as well as towards the good; whereby charity is not charity, for the evil, from the benefits which they receive, do evil to the neighbour, but the good do good.

6704. It is a common opinion at this day, that every man is equally a neighbour, and that good is to be done to every one who is in need of help: but it concerns Christian prudence to scrutinize well the quality of a man's life, and to exercise charity accordingly. The man of the internal church acts herein with discrimination, thus with intelligence; but the man of the external church, inasmuch as he is not capable of exercising such discernment, does good indiscriminately.

6705. The ancients reduced the neighbour into classes, and named each class according to the names of those who appear in the world to be more especially in want of assistance; they taught also how charity was to be exercised towards those who are in one class, and towards those who are in another; and thus they reduced the doctrine to order, and reduced the life according to the doctrine; hence the doctrine of their church contained the laws of life; and hence they saw what was the quality of every man of the church, whom they called brother, but with discrimination in the internal sense according to the exercises of charity grounded in the genuine doctrine of the church, or grounded in doctrine changed from the genuine; for every one, inasmuch as he is willing to appear blameless, defends his own life, and therefore either explains or changes the laws of doctrine in his own favour.

6706. The discriminations of neighbour, with which the man of the church ought to be well acquainted, that he may know the quality of charity, are according to the good appertaining to every one; and whereas all good proceeds from the Lord, the Lord, in the supreme sense and in the super-eminent degree, is the neighbour in whom they originate; hence it follows, that so much of the Lord as any one has appertaining to himself, so much he is a neighbour, and since no two people receive the Lord in a like manner, that is, receive the good which proceeds from him, therefore no two people are alike neighbour; for all whosoever are in the heavens, and all whosoever are in the earths, differ in good, one and the same good being never given altogether alike to two, it being necessary that the good should be various, in order that each may subsist by itself. But all those various goods, thus all the discriminations of neighbour, which are according to the reception of the Lord, that is, according to the reception of the good proceeding from him, cannot possibly be known to any man, nor even to any angel, but only in general, thus as to genera and some species thereof. Nor does the Lord require more from the man of the church, than to live according to what he knows.

6707. From these considerations now it is clear, that the quality of Christian good determines in what degree every one is a neighbour; for the Lord is present in good, because it is of him, and he is present according to the quality of good; and inasmuch as the origin of neighbour is to be derived from the Lord, therefore the discriminations of neighbour are according to the Lord's presence in good, thus according to the quality of good.

6708. That neighbour is according to the quality of good, is evident from the Lord's parable concerning the man who fell amongst thieves, whom being half-dead, the priest passed by, and also the Levite, but the Samaritan, when he had bound up his wounds, and poured in oil and wine, set him on his own beast, and brought him to an inn, and took care of him; this latter, inasmuch as he exercised the good of charity, is called neighbour, Luke x. 29 to 37. Hence it may be known that they are the neighbour who are in good; whereas they who are in evil, are indeed neighbour, but altogether in another respect; and this being the case, good is to be done to them in another way. But on this subject, by the divine mercy of the Lord, more will be said in what follows.

6709. Inasmuch as the quality of good is what determines how every one is a neighbour, it is the love which determines; for there is not any good given which is not of the love: hence all good, and hence the quality of good exists.

6710. That it is love which causes any one to be a neighbour, and that every one is a neighbour according to its quality, is very manifest from those who are in self-love: they acknowledge for neighbour those who have the greatest love for them, that is, so far as they are devoted to them, thus in them; these they embrace, these they kiss, to these they do good, and these they call brethren; yea further, inasmuch as they are evil, they say that these are their neighbour more than others; the rest they account for neighbour in the degree that they are loved by them, thus according to the quality and quantity of love. Such derive the origin of neighbour from themselves, by reason that love determines it.

6711. But they who do not love themselves above others, as is the case with all those who are of the Lord's kingdom, will derive the origin of neighbour from Him whom they ought to love above all things, thus from the Lord; and will account every one for a neighbour according to the quality of love to Him. They therefore who love others as themselves, and especially who, like the angels, love others more than themselves, all derive the origin of neighbour from the Lord, for in good there is the Lord himself, inasmuch as good proceeds from him. Hence also it may be manifest, that the quality of love determines who is a neighbour. That the Lord is in good, he himself teaches in Matthew, for he saith to those who have been in good, "That they gave him to eat, that they gave him to drink, gathered him, clothed him, visited him, and in prison came to him; and afterwards, that so far as they did it to one of the least of his brethren, they did it to him," xxv. 34 to 40.

6712. From these considerations it is now manifest whence the origin of neighbour is to be derived by the man of the church; and that every one is a neighbour in the degree in which he is near to the Lord; and inasmuch as the Lord is in the good of charity, that every one is a neighbour according to the quality of good, thus according to the quality of charity.

CHAPTER II.

1. AND there went a man from the house of Levi, and married a daughter of Levi.

2. And the woman conceived, and bare a son, and saw him that he was good, and she hid him three months.

3. And she could not any longer hide him, and she took to herself a coffer of bulrush, and pitched it with tar and pitch, and put the child therein, and set it in the flags on the bank of the river.

4. And his sister stood afar off to know what would be done to him.

5. And the daughter of Pharaoh came down to wash at the

river; and her young girls* went to the side of the river, and she saw the coffer in the midst of the flags, and sent her maid, and took it.

6. And she opened it, and saw the child, and behold the boy wept, and she had compassion upon him, and said, He is of the children of the Hebrews.

7. And his sister said to the daughter of Pharaoh, Shall I go and call to thee a woman, a nurse of the Hebrews, and she may suckle the child for thee?

8. And the daughter of Pharaoh said to her, Go; and the girl went, and called the mother of the child.

9. And the daughter of Pharaoh said to her, Take to thee this child, and suckle him for me, and I will give thy hire; and the woman took the child, and suckled him.

10. And the child grew, and she brought him to the daughter of Pharaoh, and he was to her for a son, and she called his name Moses, and said, Because I have brought him out of the waters.

11. And it came to pass in those days that Moses grew, and went forth to his brethren, and saw their burdens, and he saw an Egyptian man smiting a Hebrew man of his brethren.

12. And he looked hither and thither, and saw that there was no man, and he smote the Egyptian, and hid him in the sand.

13. And he went out another day, and lo, two Hebrew men disputing together, and he said to him that was in the wrong, Wherefore smitest thou thy companion?

14. And he said, Who set thee for a man prince and judge over us; dost thou say to kill me, as thou killedst the Egyptian? and Moses was afraid, and said, Certainly the word is known.

15. And Pharaoh heard this word, and sought to kill Moses; and Moses fled from before Pharaoh, and dwelt in the land of Midian, and dwelt near a well.

16. And the priest of Midian had seven daughters, and they came, and drew, and filled little troughs, to give the flock of their father to drink.

17. And the shepherds came, and drove them away, and Moses arose, and helped them; and he gave their flock to drink.

18. And they came to Reuel their father; and he said, Wherefore have ye hastened to come to-day?

19. And they said, A man, an Egyptian, delivered us from

---

* In our English version of the Bible, what is here rendered *young girls* is rendered *maidens*, and no distinction is made between those who *went to the side of the river*, and her who took the child out of the river; whereas in the original they are called by different names, the name of the first being נערת, and the name of the latter אמת. This distinction is here preserved by rendering the former *young girls*, and the latter *maid*.

the hand of the shepherds, and also drawing, hath drawn for us, and hath given the flock to drink.

20. And he said to his daughters, And where is he, why is it that ye have left the man? call him, and let him eat bread.

21. And Moses was willing to dwell with the man, and he gave Zipporah his daughter to Moses.

22. And she brought forth a son, and he called his name Gershom, because he said, I am a sojourner in a strange land.

23. And it came to pass in these many days, that the king of Egypt died; and the sons of Israel sighed from the bondage, and cried, and their cry went up to God from the bondage.

24. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25. And God saw the sons of Israel, and God knew.

THE CONTENTS.

6713. THE subject treated of in this chapter is concerning truth divine; concerning its commencements and successive states with the man of the church.

6714. In the supreme sense the Lord is treated of, how he, as to the human principle, was made the divine law: Moses represents the Lord as to the divine law, which is the Word; and in the respective sense represents truth divine with the man of the church.

THE INTERNAL SENSE.

6715. VERSES 1, 2, 3, 4. *And there went a man from the house of Levi, and married a daughter of Levi. And the woman conceived, and bare a son, and she saw him that he was good, and she hid him three months. And she could not any longer hide him, and she took to herself a coffer of bulrush, and pitched it with tar and pitch, and put the child therein, and set it in the flags on the bank of the river. And his sister stood afar off, to know what would be done to him.* There went a man from the house of Levi, signifies the origin of truth from good. And married a daughter of Levi, signifies conjunction with good. And the woman conceived, signifies the first of birth. And brought forth a son, signifies the divine law in its origin. And saw him that he was good, signifies apperception that it was through heaven. And hid him three months, signifies the fulness of time which he did not appear. And she could not any longer hide him, signifies the time when he ought to appear. And she took to herself a coffer of bulrush, signifies the vile principle which was round about, but still derived from truth. And she pitched it with tar and pitch, signifies good mixed with evils and falses. And set the child therein, signifies that in the inmost therein was the divine law in its origin. And she set it in the flags on the bank of the river, signifies that at first it was amongst false scientifics. And his sister stood afar off to know what would be done to him, signifies the truth of the church far from thence, and observation.

6716. "There went a man from the house of Levi."—That hereby is signified the origin of truth from good, appears from the signification of man (*vir*), as denoting truth, see n. 3134; and from the signification of being of the house, as denoting origin; and from the representation of Levi, as denoting good, for Levi, in the supreme sense, represents the divine love, see n. 3875, and in the internal sense spiritual love, n. 3875, 4497, 4502, 4503; and inasmuch as he represents love, he represents good, for all good is of love. As to what concerns the origin of truth from good, which is here signified by a man from the house of Levi, it is to be noted that in what follows in the supreme sense, the Lord is treated of, how he, as to his human principle, was made the divine law, that is, truth itself. It is a known thing that the Lord was born as another man, and that when an infant, he learnt to speak as another infant, and that he next grew in science, also in intelligence and wisdom; hence it is evident, that his human principle was not divine from nativity, but that he made it divine by his own proper ability. That it was done by his own proper ability was because he was conceived by Jehovah, and hence the inmost principle of his life was Jehovah himself; for the inmost principle of the life of every man, which principle is called soul, is from the father, but what that inmost puts on, which is called body, is from the mother. That the inmost principle of life, which is from the father, is continually flowing-in and operating upon the external, which is from the mother, and endeavouring to make this like to itself, even in the womb, may be manifest from sons, in that they are born to the natural inclinations of the father, and in some cases grandsons and great-grandsons to the natural inclinations of the grandfather and great-grandfather; the ground and reason of this is, because the soul, which is from the father, continually wills to make the external, which is from the mother, like to itself, and an image of itself. Since this is the case with man, it may be manifest that it was especially the case with the Lord: his inmost principle was the divine principle itself, because Jehovah himself, for he was his only-begotten Son; and inasmuch as the inmost principle was the divine itself could not this, more than in the case of any man, make the external, which was from the mother, an image of itself, that is, like to itself, thus make the human principle, which was external, and from the mother, divine? and this by his own proper ability, because the divine principle, which was inmost, from which he operated into the human, was his, as the soul of man, which is the inmost principle, is his. And whereas the Lord advanced according to divine order, he made his human principle, when he was in the world, to be divine truth; but afterwards, when he was fully glorified, he made it to be divine good, thus one with Jehovah. How this was effected, is described in this chapter in the supreme sense; but whereas those things which are in the supreme sense, all which treat of the Lord, exceed the human understanding, it is allowed in what follows to explain the contents of this chapter, in the internal sense; these treat of the commencements and successive states of truth divine with the man of the church, that is, with the man who is regenerated, see n. 6713, 6714; the reason why these things are contained in the internal sense is, because the regeneration of man is an image of the glorification of the Lord's human principle, see n. 3138, 3212, 3296, 3490, 4402, 5688, 3145, 3146.

6717. "And married a daughter of Levi."—That hereby is signified conjunction with good, appears from the signification of marrying a daughter, as denoting conjunction; and from the representation of Levi, as denoting good, see just above, n. 6716. It may be expedient to say in what manner it is to be understood that truth, whose origin is from good, is conjoined with good. The truth, which from the Lord is insinuated into the man who is regenerating, derives its origin from good; the good at first does not manifest itself because it is in the internal man, but the truth manifests itself because it is in the external; and whereas the internal principle acts into the external, and not vice versâ, n. 6322, it is good which acts into truth, and makes this its own, for nothing but good acknowledges and receives truth; this appears from the affection of truth appertaining to the man who is regenerating: the affection itself is from good, it being impossible for affection, which is of love, to come from any other source; but this truth which is received at this first season, that is, before regeneration, is not the genuine truth of good, but it is the truth of doctrine; for man at this time does not consider whether it be truth, but acknowledges it because it is of the doctrine of the church; and so long as he does not consider whether it be truth, and acknowledge it from that ground, it is not his own, wherefore neither is it appropriated to him: this is the first state with the man who is regenerating. But when he is regenerated, then the good manifests itself, especially by this, that he loves to live according to the truth which from himself he acknowledges to be truth; in this case, inasmuch as he wills the truth which he acknowledges, and acts according to it, it is appropriated to him, because it is not, as heretofore, merely in the understanding, but also in the will, and what is in the will, this is appropriated; and whereas in this case the understanding makes one with the will, for the understanding acknowledges and the will does, there is a conjunction of each, namely, of good and truth: when this conjunction is effected, then, as from a marriage, are continually born offsprings, which are truths and goods, with their blessednesses and delights. These two states are what are meant by the origin of truth from good, and by their conjunction. But the truth which is conjoined with good, which is here signified by a man going from the house of Levi and marrying a daughter of Levi, is not such truth as is received by man in the first state, for this is the truth of the doctrine of that church in which he is born, but it is the very truth itself; for the subject treated of, in the supreme sense, is concerning the Lord, how he was made the divine law as to the human principle, and the truth of this law is what is meant; the reason why its origin is good is, because the divine principle, which was the Lord's inmost principle and the esse of his life, produced it in his human principle. Thus conjunction of that truth was effected with good, for the divine principle is nothing but good.

6718. "And the woman conceived."—That hereby is signified the first of birth, namely, of the divine law in the Lord's human principle, appears from the signification of conceiving, as denoting the first of birth; by woman is here signified the same thing as just above by the daughter of Levi, whom the man of the house of Levi married, namely, truth conjoined with good.

6719. "And brought forth a son."—That hereby is signified the divine law in its origin, appears from the signification of bringing forth, as denoting existence, see n. 2621, 2629, thus origin; and from the signification of a son, as denoting truth, see n. 489, 491, 533, 1147, 2623, 3373, in the present case the divine law, because by a son is meant Moses, and that Moses represented the Lord as to the divine law, or the Word, will be shown in what follows.

6720. "And saw him that he was good."—That hereby is signified apperception that it was through heaven, appears from the signification of seeing, as denoting apperception, see n. 2150, 3764, 4567, 4723, 5400; and from the signification of good, as here denoting through heaven, because it is predicated of the divine law in the Lord. But that good here signifies through heaven, is an arcanum which cannot be known, unless it be detected; the Lord, when he made his human principle divine, did this from the divine principle by transflux through heaven;

not that heaven contributed any thing of itself, but that the divine principle itself might be enabled to flow-in into the human, it flowed-in through heaven; this transflux was the divine human before the coming of the Lord, and was Jehovah himself in the heavens, or was the Lord; the divine principle which was transfluent through heaven, was divine truth, or the divine law which Moses represented; and the divine principle which is transfluent through heaven is good: hence it is evident how it is, that by seeing him, viz., the son, that he was good, is signified apperception that it was through heaven.

6721. "And hid him three months."—That hereby is signified the fulness of time in which he did not appear, is manifest from the signification of being hid, as denoting not to appear; and from the signification of three months, as denoting the fulness of time and the fulness of state; that three denote what is full, or an entire period from beginning to end, see n. 2788, 4495; and that month, like day and year, thus time, denotes state, see n. 2788; hence for three months denotes a new state.

6722. "And she could not any longer hide him."—That hereby is signified the time when he ought to appear, is manifest from the signification of being hid, as denoting not to appear, see just above, n. 6721, hence no longer to be hid denotes to appear; the reason why it denotes the time when he ought to appear, is, because by the three months in which he was hid, was signified the fulness of time from beginning to end, see just above, n. 6721.

6723. "And she took a coffer of bulrush."—That hereby is signified the vile principle which was round about, but still derived from truth, appears from the signification of coffer, or little ark, as denoting that which encompasses about, or that in which any thing is inclosed, of which we shall speak presently; and from the signification of bulrush, as denoting what is vile, but still derived from truth: that bulrush denotes what is vile, is evident; that it denotes what is derived from truth, is because bulrush has this signification, as is plain from Isaiah, "Woe to the land shadowing with wings, which is beyond the rivers of Cush, which sends ambassadors into the sea, and in *vessels of bulrush* upon the faces of the waters," xviii. 1; where the land shadowing with wings denotes the church, which darkens itself by reasonings grounded in scientifics; beyond the rivers of Cush, denotes to the knowledges whereby they confirm false principles, see n. 1164; to send ambassadors into the sea, denotes to consult scientifics, n. 28; in vessels of the bulrush upon the faces of the waters, denotes the most vile receptacles of truth. In the opposite sense, in the same prophet, "The dry place shall be for a pool, and the thirsty place for springs of waters, *grass shall be instead of the reed and bulrush*," xxxv. 7; where grass instead of the reed and bulrush, denotes that there should be scientific truth instead of such things in which there is not any truth given; that grass denotes scientific truth is evident from the passages in the Word where it is named. Inasmuch as it was provided that Moses should represent the Lord as to the divine law, or the Word, specifically as to the historical Word, therefore it came to pass that, when an infant, he should be placed in a coffer, or little ark, but in what is vile, because in the first birth, and because it was only a representative that he was there; but afterwards, that the divine law itself, after that it had shone forth from Mount Sinai, should be placed in an ark, which was called the ark of the testimony: that the divine law was placed within in the ark, see Exodus xl. 20; 1 Kings viii. 9; and also that the books of Moses were there placed, Deut. xxxi. 24, 25, 26; hence the ark was most holy, because it represented the Lord's divine human principle as to the divine law; for from the Lord's divine human principle proceeds the divine law, or divine truth, which is the same with the Word in John, "In the beginning was the Word, and the Word was with God, and God was the Word; and the Word was made flesh, and dwelt amongst us, and we saw his glory, the glory as of the only begotten of the Father," i. 1, 14; and whereas the ark represented that most holy principle, the propitiatory with cherubs was set over the ark; and near the vail thereof the candlestick with lights, and the golden table with loaves, both which signified the divine love. This now is the reason why Moses, when an infant, inasmuch as he represented the divine law, was placed in a little ark.

6724. "And pitched it with tar and pitch."—That hereby is signified good mixed with evils and falses, appears from the signification of tar, as denoting good mixed with evils; and from the signification of pitch, as denoting good mixed with falses; that tar and pitch have these significations is grounded in this circumstance, because they are in themselves fiery, and by what is fiery in the Word is signified good and, in the opposite sense, evil; but whereas they are sulphureous, and also black, they signify evil and the false; as in Isaiah, "The day of the vengeance of Jehovah, *the torrents thereof shall be turned into pitch, and the dust thereof into sulphur*, and the land thereof shall become *burning pitch*," xxxiv. 8, 9, where pitch and sulphur denote falses and evils: hence now it is that by pitching it with tar and pitch, is signified good mixed with evils and falses. As to what concerns the thing itself, viz., that encompassing the divine truth there was good mixed with evils and falses, it is impossible for any to understand how the case is, unless he knows how it is with the reformation of man: whilst man is reforming, he is kept by the Lord as to his internal in good and truth, but as to his external he is let into his own evils and falses, consequently amongst infernal spirits who are in those evils and falses: these fly round about him, and endeavour by every method to destroy him; but the good and truth, which flow-in through the internal, render him so safe that the infernal spirits cannot do him the least harm; for that which acts interiorly, prevails immensely over that which acts exteriorly, inasmuch as what is interior, in consequence of being purer, acts upon singular and the very individual things of what is exterior, and thereby regulates the external at its discretion; but in this case good and truth must be in the external, wherein the influx from the internal may be fixed, thus good may be amongst evils and falses, and yet be in safety: into this state every one is let who is reformed, thus the evils and falses, in which he is, are removed, and goods and truths are implanted in their place. Unless this arcanum be known, it cannot in any wise be known why around the divine truth appertaining to man there are goods mixed with evils and falses, which are signified by the tar and pitch wherewith the little ark was pitched, in which the infant was laid. It is further to be noted, that good may be mixed with evils and falses, but still they are not on that account conjoined, for each shuns the other, and by the law of order each separates itself from the other; for good is of heaven, and evil and the false are of hell, therefore as heaven and hell are separate, so also all and singular the things which are thence derived separate themselves.

6725. "And set the child therein."—That hereby is signified that in the inmost therein was the law divine in its origin, appears from the signification of setting therein, as denoting to be in the inmost therein, because in the little ark; and from the representation of Moses, as denoting the law divine, treated of in what follows, in the present case the law divine in its origin, because he was an infant.

6726. "And set it in the flags on the bank of the river."—That hereby is signified that at first it was amongst false scientifics, appears from the signification of flags, as denoting scientifics, of which we shall speak presently; and from the signification of the river of Egypt, as denoting the false, see n. 6693. How the case herein is, that they who are initiated into truth divine, are at first set amongst falses, may be seen just above, n. 6724. That flags denote the scientific principle, is, because every herb in the Word signifies some species of scientific; the flags which are at the bank of a river, vile scientifics, as also in Isaiah, "The rivers shall recede, and the streams of Egypt shall be dried up, *the reed and the flags shall wither*," xix. 6; where rivers denote those things which are of intelligence, see n. 2702, 3051; the streams of Egypt being dried up, denote those things which are of science; the reed and the flags denote the lowest scientifics, which are sensual. Flags denote false scientifics in Jonah, "The waters encompassed me even to the soul, the deep girded me about, *the flags were bound to my head*," ii. 5; in this prophetic saying is described a state of temptations: the waters which encompassed even to the soul are falses; that inundations of waters denote temptations and desolations, see n. 795, 709, 790, 5725; the deep which girded about is the evil of the false; the flags bound to the head denote that false scientifics beset truth and good; this is the case in a state of desolations.

6727. "And his sister stood afar off to know what would be done to him."—That hereby is signified the truth of the church afar off thence, and observation, appears from the signification of sister, as denoting rational truth, see n. 1495, 2508, 2524, 2556, 3160, 3386, thus the truth of the church, for this truth is rational truth; and from the signification of the expression "to know what would be done to him," as denoting observation.

6728. Verses 5, 6, 7, 8, 9. *And the daughter of Pharaoh came down to wash at the river, and her young girls were going to the side of the river, and she saw the coffer in the midst of the flags, and she sent her maid, and took it. And she opened it, and saw the child, and lo, the boy wept; and she had compassion upon him, and said, He is of the children of the Hebrews. And his sister said to the daughter of Pharaoh, Shall I go and call to thee a woman, a nurse of the Hebrews, and she shall suckle the child for thee? And the daughter of Pharaoh said to her, Go; and the girl went, and called the mother of the child. And the daughter of Pharaoh said to her, Take this child to thee, and suckle him for me, and I will give thy hire; and the woman took the child and suckled him.* And the daughter of Pharaoh came down, signifies a religious principle* (*religiosum*) there. To wash at the river, signifies worship from a false principle. And her young girls were going to the side of the river, signifies the ministries of that religious principle which is grounded in the false. And she saw the coffer in the midst of the flags, signifies apperception of truth which is vile, amongst false scientifics. And she sent her maid, signifies a thing of service. And took it, signifies curiosity. And she opened and saw the child, signifies investigation respecting quality, and apperception that it was truth from the Divine Being or Principle. And lo, the boy wept, signifies sadness. And she had compassion upon him, signifies admonition from the Divine Being or Principle. And she said, He is of the children of the Hebrews, signifies that it was of the church itself. And his sister said to the daughter of Pharaoh, signifies the truth of the church near to the religious principle there. Shall I go and call to thee a woman, a nurse of the Hebrews? signifies perception that good was to be insinuated therein by the church itself. And the daughter of Pharaoh said to her, Go, signifies consent from the religious principle there. And the girl went and called the mother of the child, signifies the truth of the good of the church, that it adjoined those things which are of the church. And the daughter of Pharaoh said to her, signifies consent from the religious principle there. Take this child to thee, signifies that she should adjoin it to herself. And suckle him for me, signifies that she should insinuate therein good suitable to the religious principle. And I will give thy hire, signifies recompense. And the woman took the child and suckled him, signifies that good was insinuated therein by the church.

---

* It may be proper to observe that the Latin ***religiosum***, here rendered ***religious principle***, is generally understood in a bad sense, as denoting somewhat ***superstitious***, rather than what can be properly called a ***religious principle***, and in this sense it appears to be here applied by our author.

6729. "And the daughter of Pharaoh came down."—That hereby is signified a religious principle there, appears from the signification of daughter, as denoting the affection of truth and good, and thence the church, see n. 2362, 3963; and, in the opposite sense, denoting the affection of the false and of evil, and hence a religious principle which is derived from those principles, n. 3024; in the present case a religious principle derived from false scientifics, because the daughter of Pharaoh, for by Pharaoh is here represented the false scientific, see n 6651, 6679, 6683, 6692. That by daughters in the Word are signified churches, may be manifest from those very many passages where the church is called *the daughter of Zion*, and the *daughter of Jerusalem;* and likewise that by daughters are signified the religious principles of several nations, which principles are false, is evident also from those passages where they are called daughters, as *the daughter of Tyre*, Psalm xlv. 12; *the daughter of Edom*, Lam. iv. 22; *the daughter of the Chaldeans and of Babel*, Isaiah xlvii. 1, 6; Jeremiah l. 41, 42; li. 33; Zech. ii. 6; Psalm cxxxvi. 8; *the daughter of the Philistines*, Ezekiel xvi. 27, 57; *the daughter of Tarshish*, Isaiah xxiii. 10; *the daughter of Egypt*, in Jeremiah, "Go up to Gilead, and take balsam, *O virgin daughter of Egypt:* make to thyself vessels of migration, O inhabitant *daughter of Egypt: the daughter of Egypt* is ashamed, given into the hand of the people of the north," xlvi. 11, 19, 24; where the daughter of Egypt denotes the affection of reasoning concerning the truths of faith, whether a thing be so, grounded in scientifics, when a negative principle prevails, thus it denotes the religious principle which thence arises, which is such, that nothing is believed but what is false.

6730. "To wash at the river."—That hereby is signified worship grounded in the false, appears from the signification of washing, as denoting purification from filth spiritually understood, see n. 3147; hence it denotes worship, because worship is for the sake of purification; and from the signification of river, in this case the river of Egypt, as denoting the false, see n. 6693.

6731. "And her young girls were going to the side of the river."—That hereby are signified the ministries of that religious principle which is grounded in the false, appears from the signification of girls, as denoting ministries, for when the daughter of Pharaoh signifies a religious principle, her girls signify the ministries thereof; and from the signification of the river, as denoting the false, as just above, n. 6730; thus the ministries of the religious principle which is grounded in the false, are what are signified by the girls going to the side of the river.

6732. "And she saw the coffer in the midst of the flags."—That hereby is signified the apperception of truth which is vile amongst false scientifics, appears from the signification of seeing, as denoting apperception, see n. 2150, 3764, 4567, 4723, 5400; and from the signification of a coffer of bulrush, as denoting what is vile but still derived from truth, see n. 6723, thus truth which is vile; and from the signification of flags, as denoting the false scientific, see n. 6726; thus in the midst of the flags denotes amongst that scientific: how the case herein is, has been explained above.

6733. "And sent her maid."—That hereby is signified a thing of service, appears without explication.

6734. "And took it."—That hereby is signified curiosity, may be manifest from the signification of taking it, viz., the coffer, when it was apperceived that there was any truth, which is vile, amongst scientifics, n. 6732, as denoting curiosity, viz., of knowing what was the quality of that truth.

6735. "And she opened and saw the child."—That hereby is signified investigation what was the quality, and apperception that it was truth from the Divine Being or Principle, appears from the signification of opening, as denoting to investigate what was the quality, for he who opens in order to see what a thing is, and what is its quality, investigates; and from the signification of seeing, as denoting apperception, see just above, n. 6732; and from the representation of Moses, who is here the child, as denoting the law divine, or truth divine, treated of in what follows, thus truth from the Divine Being or Principle.

6736. "And lo, the boy wept."—That hereby is signified sadness, appears without explication.

6737. "And she had compassion upon him."—That hereby is signified admonition from the Divine Being or Principle, appears from the signification of having compassion, as denoting an influx of charity from the Lord, for when any one from a principle of charity sees another in misery, as in this case the daughter of Pharaoh saw the child in the coffer of bulrush and weeping, there exists compassion, and inasmuch as this is from the Lord, it is admonition: they also who are in perception, when they feel compassion, know that they are admonished by the Lord to give aid.

6738. "And said, He is of the children of the Hebrews."—That hereby is signified that it was from the church itself, appears from the signification of the Hebrews, as denoting those things which are of the church, see n. 6675, 6684; thus the children of the Hebrews denote those who are of the church itself. That the Hebrews signify those things which are of the church, is, because when the ancient church ceased, the Hebrew church began, which was another ancient church; this church retained several of the representatives and significatives of the ancient church, and also acknowledged Jehovah; hence it is, that by the Hebrews is signified the church: concerning the Hebrew church, see n. 1238, 1241, 1343, 4516, 4517, 4874, 5136.

6739. "And his sister said to the daughter of Pharaoh."—That hereby is signified the truth of the church near to the religious principle there, appears from the signification of sister, as denoting the truth of the church, see above, n. 6727; and from the signification of the daughter of Pharaoh, as denoting the religious principle there, see also above, n. 6729; *near to* is signified by being at hand when the daughter of Pharaoh opened the coffer.

6740. "Shall I go and call to thee a woman, a nurse of the Hebrews?"—That hereby is signified perception that good from the church itself was to be insinuated therein, appears from the signification of a woman a nurse, as denoting the insinuation of good, see n. 4563: for by milk which the nurse insinuates, is signified the good of truth, or what is the same thing, the celestial spiritual principle, n. 2184; and from the signification of Hebrews, as denoting those things which are of the church, see n. 6675, 6684; that it denotes perception that good was to be thence insinuated, is signified by saying, Shall I go and call, for in the internal sense is meant the truth of good and perception, but in the sense of the letter is meant a young girl, who has not perception. That nurse denotes the insinuation of good, is evident also in Isaiah, "They shall bring thy sons in the bosom, and thy daughters shall be carried on the shoulder; and kings shall be *thy nourishers*, and their queens *thy nurses*," xlix. 22, 23; where kings nourishers denote the insinuation of truth, which is of intelligence; queens nurses denote the insinuation of good, which is of wisdom. Again, "Lift up thine eyes round about, and see, all are gathered together, they come to thee, thy sons come from far, and *thy daughters are carried at the side by nurses*," lx. 4; where sons who come from far, denote truths appertaining to the Gentiles, which, inasmuch as they are afar off from the truth of the church, are said to come from far; daughters, which are carried at the side by nurses, denote the goods which are continually insinuated; for daughters are goods, and nurses they who insinuate.

6741. "And the daughter of Pharaoh said to her, Go."—That hereby is signified consent from that religious principle, appears from the representation of the daughter of Pharaoh, as denoting a religious principle, see above, n. 6729; that consent is denoted, is evident without explication.

6742. "And the girl went, and called the mother of the child."—That hereby is signified the truth of the good of the church, that it adjoined those things which are of the church, appears from the signification of the girl, as denoting the truth of the good of the church, of which we shall speak presently; and from the signification of calling, as denoting to adjoin, for the girl's calling was for the purpose of adjoining; and from the signification of mother, as denoting the church, see n. 289, 2691, 2717, 5580, thus also those things which are of the church. In the Word, mention is made of a virgin, and also of a girl, but of this latter, in the original tongue, rarely by the name by which she is here named; a virgin signifies the good which is of the celestial church, but a girl the truth of good which is of the spiritual church; as in David, "They have seen thy steps, O God, the steps of my God, of my king, in the sanctuary: the singers went before, the players on instruments after; *in the midst of the girls playing on the timbrels*," Psalm lxviii. 24, 25; the expressions which occur in this verse are all predicated of the truths of good, which are of the spiritual church; that the term God is used where truth is treated of, see n. 2769, 2807, 2822, 4402; that king denotes truth, n. 1672, 2015, 2069, 3009, 4575, 4587, 4966, 5044, 5068, 6148; that singers are predicated of the truths which are of the spiritual church, see n. 418, 419, 420; and that they who play on the timbrels are predicated of spiritual good, see n. 4138: hence it may be known that girls denote the truths of good, which are of the spiritual church.

6743. "And the daughter of Pharaoh said to her."—That hereby is signified consent from the religious principle there, is evident, for she gave the child to the mother to suckle him; consent from that religious principle is here signified, as above, n. 6741, where like words occur.

6744. "Take to thee this child."—That hereby is signified that she adjoined him to herself, appears from the signification of taking to, as denoting to adjoin; and from the signification of mother, who in this case is expressed by *to thee*, as denoting the church, see just above, n. 6742; and from the representation of Moses, who is here the child, as denoting the law divine in its origin, in the supreme sense appertaining to the Lord, when he made his human principle to be the law divine; and in the respective sense appertaining to man who is regenerating, when he is initiating into truth divine, see above, n. 6716.

6745. "And suckle him for me."—That hereby is signified that she should insinuate therein good suitable to the religious principle, appears from the signification of suckling, as denoting to insinuate good, of which we shall speak presently; and from the representation of Pharaoh's daughter, as denoting a religious principle, see n. 6729; and whereas it is said, suckle him for me, it signifies that she should insinuate good suitable to the religious principle. That to suckle denotes to insinuate good, is evident from the signification of a nurse, or of one that suckles, as denoting the insinuation of good, see above, n. 6740; and besides the passages there quoted from the Word, it is evident also from the following: "They shall call the people into a mountain, there shall they sacrifice sacrifices of justice, because *they shall suck the affluence of the sea*, and the things covered of the hidden things of the sand," Deut. xxxiii. 19; where Moses speaks prophetically concerning Zebulon and Issachar; to call the people into a mountain, there to sacrifice the sacrifices of justice, signifies worship grounded in love; to suck the affluence of the sea, signifies that in such case they should draw scientific truth in abundance, or that it should be insinuated; to suck, in this passage, is the same expression with suckle, and also in the following passages: in Isaiah, "I will set thee for the magnificence of eternity, the joy of generation and generation; and *thou shalt suck the milk of the Gentiles*, yea, *thou shalt suck the paps of kings*," lx. 15, 16; speaking of Zion and Jerusalem, which are the celestial church, Zion its internal, and Jerusalem its external: to suck the milk of the Gentiles, denotes the insinuation of celestial good; to suck the paps of kings, denotes the insinuation of celestial truth. Every one may see, that in the above words there is concealed a sense which does not appear in the letter, and that what is concealed in that sense is holy, because it is the divine Word; otherwise what would it be to suck the milk of the Gentiles, and to suck the paps of kings? The sense which lies concealed, and which is holy, is not at all manifest unless it be known what is signified by sucking, what by milk, what by Gentiles, what by paps, and what by kings: that milk denotes the spiritual of the celestial principle, or the truth of good, see n. 2184; that Gentiles denote goods in worship, n. 1259, 1260, 1416, 1849, 6005; that paps denote the affections of good and truth, n. 6432; that kings denote truths, n. 1679, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148; and that to suck denotes the insinuation of good. From these considerations it may now be known what is the sense of the above words when they are applied to the celestial church, which is Zion and

Jerusalem: when Zion and Jerusalem are named together, then the celestial church is signified by them, by Zion its internal, and by Jerusalem its external, as was said above; but when Jerusalem is named without Zion, then in most cases is signified the spiritual church. Again, in the same prophet, "*Ye shall suck*, and shall be satisfied with the pap of the consolations of Jerusalem, ye shall *squeeze out*, and be delighted with the splendour of her glory; behold, I spread out peace over her as a river, and the glory of the Gentiles as an overflowing stream, *that ye may suck*, be taken up to the side, and be delighted on the knees," lxvi. 11, 12; where to suck also denotes the insinuation of good. And in Jeremiah, "Even the sea-monsters afford the pap, *they suckle their young;* the daughter of my people is cruel, *the tongue of the suckling* cleaveth to the roof of his mouth by reason of thirst," Lam. iv. 3, 4; where the daughter of my people denotes the spiritual church, in the present case vastated, which is said not to suckle her young, when yet the sea-monsters suckle theirs, to denote no insinuation of truth; the tongue of the suckling cleaveth to the roof of his mouth by reason of thirst, denotes such defect of truth, that the all of innocence perishes; the suckling is innocence, and thirst is the defect of truth.

6746. "And I will give thy hire."—That hereby is signified recompense, appears without explication.

6747. "And the woman took the child and suckled him."—That hereby is signified that good from the church was insinuated therein, appears from the signification of woman, as denoting the church, see n. 252, 253; and from the signification of suckling, as denoting the insinuation of good, see just above, n. 6745. It is another state which is here described; the first state was the state of letting-in amongst evils and falses, n. 6724; this other state is that of the insinuation of the good of the church.

6748. Verse 10. *And the child grew, and she brought him to Pharaoh's daughter, and he was to her for a son, and she called his name Moses, and said, Because I drew him out from the waters.* And the child grew, signifies that there was increase from good. And she brought him to Pharaoh's daughter, signifies the affection of scientifics. And he was to her for a son, signifies that hence she had first truths. And she called his name Moses, signifies the quality of the state on this occasion. And said, Because I brought him forth from the waters, signifies deliverance from falses.

6749. "And the child grew."—That hereby is signified increase from good, appears from the signification of growing, as denoting increase; the reason why it is from good is, because growing by suck, and suck from an Hebrew woman, denotes the insinuation of the good of the church, n. 6745.

6750. "And she brought him to Pharaoh's daughter."—That hereby is signified the affection of scientifics, appears from the representation of Pharaoh's daughter, as denoting a religious principle, see n. 6729; but in this case the affection of scientifics, for it is the third state which is described in this verse, and on this occasion by daughter is signified affection, n. 2362, 3963, and by Pharaoh the scientific principle in general, n. 6015, thus by Pharaoh's daughter the affection of scientifics; this is evident also from the series of the things treated of in the internal sense, for Moses, inasmuch as he represents the Lord as to the law divine, could not be brought to Pharaoh's daughter, and be to her for a son, if by her was signified a religious principle, as before; and moreover scientifics are things, which they who are regenerating must first learn, inasmuch as they are a plane for things of the understanding, and the understanding is the recipient of the truth of faith, n. 6125, and the truth of faith is the recipient of the good of charity; hence it may be manifest, that the scientific principle is the first plane when man is regenerating. That the scientific principle was the first plane to the Lord when he made his human principle divine truth, or the divine law, is signified by the Lord, when an infant, being brought into Egypt, Matt. ii. 13, 14; thus by the prophetic enunciation in Hosea, "Out of Egypt have I called my son," xi. 1; Matt. xi. 15: that by Egypt are signified scientifics, has been frequently shown; but by scientifics are not meant philosophical scientifics, but scientifics of the church, concerning which see n. 4749, 4964, 4965, 4966, 6004; these also are the scientifics which, in the genuine sense, are signified by Egypt. That the first plane is effected by those scientifics, see n. 5901.

6751. "And he was to her for a son."—That hereby is signified that hence she had first truths, appears from the representation of Pharaoh's daughter, who is here expressed by *her*, as denoting the affection of scientifics, see just above, n. 6750; and from the signification of son, as denoting truth, see n. 489, 491, 533, 2623, 3373, in this case first truth, for to be to her for a son, denotes to be in first truths by scientifics, for first truths are born from scientifics, and thus are as sons from a mother, who is the affection of scientifics: that the scientific principle is a plane for truths which are of the understanding and of faith, see above, n. 6750. Man proceeds in the things of faith when he is regenerating, almost as he proceeds in the truths not of faith whilst he is growing up to maturity; in the progress of this growth, sensual things are the first plane, afterwards scientifics, and upon these planes judgment next grows, with one person more, with another less: during man's regeneration, the general principles of faith, or the rudiments of the doctrine of the church, are the first plane, next in order are the particulars of doctrine and of faith, afterwards successively things more interior; these planes are what are illustrated by the light of heaven, hence comes the intellectual principle, and the perceptivity of faith and of the good of charity.

6752. "And she called his name Moses."—That hereby is signified the quality of state on this occasion, appears from the signification of a name, and of calling a name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421, 6674; in the present case the quality of state, because when any one is named, the name itself then signifies state, n. 1946, 2643, 3422, 4298; the quality of the state which is signified is the quality of the state of the law divine in the beginning appertaining to the Lord, and the quality of the state of truth divine in the beginning appertaining to the man who is regenerating. There are two especially who represent the Lord as to the Word, viz., Moses and Elias; Moses represents the Lord as to the historical books, Elias as to the prophets; there are besides Elisha, and, lastly, John the Baptist, wherefore this latter is he who is meant by Elias who was to come, Matt. xvii. 10, 11, 12, 13; Luke i. 17. But before it can be shown that Moses represents the law divine, it may be expedient to say what the law divine is: the law divine, in an extended sense, signifies the whole Word; in a sense less extended, it signifies the historical Word; in a confined sense, what was written by Moses; and, in the most confined sense, the ten commandments inscribed on tables of stone on mount Sinai; Moses represents the law in the less extended sense, also in the confined, and likewise in the most confined sense. That *the law, in an extended sense, is the whole Word*, both historical and prophetical, is manifest from John, "*We have heard from the law*, that Christ (Messias) abideth for ever," xii. 34; that by the law in this passage is meant also the prophetic Word, is evident, for this is written in Isaiah ix. 6, 7; and in David, Psalm cx. 4; and in Daniel vii. 13, 14. Again, in the same Evangelist, "*That the Word written in the law might be fulfilled*, They hated me without a cause," xv. 25; where the sense is the same, for this is written in David, Psalm xxxv. 19. And in Matthew, "Verily I say unto you, until heaven and earth pass, one iota and one tittle *shall not pass from the law*, until all things be done," v. 18, where law, in the extended sense, denotes the whole Word. That *the law, in a sense less extended, is the historical Word*, is evident in Matthew, "All things whatsoever ye would that men should do unto you, do ye even so to them; for *this is the law and the prophets*," vii. 12: in this passage the Word is distinguished into the law and the prophets, and because the Word is distinguished into the historical and prophetical, it follows, that by the law is meant the historical Word, and by the prophets the prophetical Word. In like manner in the same Evangelist, "On these two commandments hang *the law and the prophets*," xxii. 40. And in Luke, "*The law and the prophets* were until John, from that time the kingdom of God is preached," xvi. 16. That *the law, in a confined sense, is the Word which was written by Moses*, is manifest from Moses, "When Moses had made an end of *writing the words of this law on a book, until he finished them*, Moses commanded the Levites who bare the ark of Jehovah, saying, Take *the book of this law*, and place it on the side of the ark of the covenant of Jehovah your God," Deut. xxxi. 24, 25, 26; where the book of the law denotes the books of Moses. Again, "If thou wilt not take heed *to do all the words of this law that are written in this book*, Jehovah will send privily upon thee every disease and every plague, which are not written *in the book of this law*, until thou be destroyed," Deut. xxviii. 58, 61; where the sense is the same. And in David, "*In the law of Jehovah* he is well pleased, and in *his law* he meditates day and night," Psalm i. 2; where the law of Jehovah denotes the books of Moses, for the prophetic books were not yet written, nor the historical books only of Joshua and of Judges: besides in the passages where the law of Moses is mentioned, which passages may be seen in what presently follows. That *the law, in the most confined sense, denotes the ten commandments inscribed on tables of stone on mount Sinai*, is a known thing, see Joshua viii. 32; but this law is also called the testimony, Exod. xxv. 16, 21. That *Moses represents the law in a less extended sense, or the historical Word, and also the law in a confined sense, and likewise in the most confined sense*, is manifest from those passages where, instead of the law, mention is made of Moses, and where the law is called the law of Moses, as in Luke, "Abraham said unto him, They have *Moses and the prophets*, let them hear them; if they hear not *Moses and the prophets*, neither will they be persuaded though one rose from the dead," xvi. 29, 31; where by Moses and the prophets the like is signified as by the law and the prophets, viz., the historical and prophetical Word; hence it is evident that Moses is the law, or the historical Word. Again, in the same Evangelist, "Jesus, beginning from *Moses and from all the prophets*, expounded in all the scriptures the things which appertained to himself," xxiv. 27. Again, "All things must be fulfilled which were written in the law of *Moses, and the prophets*, and the Psalms, concerning me," xxiv. 44. And in John, "Philip said, We have found him of whom *Moses in the law* wrote," i. 46. Again, "*Moses in the law* commanded us," viii. 5. And in Daniel, "The curse and the oath have flowed down upon us, *which was written in the law of Moses the servant of* God, because we have sinned against him. *As it is written in the law of Moses*, all evil is come upon us," ix. 11, 13. And in

Joshua, "Joshua wrote upon the stone of the altar *a copy of the law of Moses*," viii. 32; it is called the law of Moses, because by Moses is represented the Lord as to the law, that is, as to the Word, in a less extended sense as to the historical Word: hence it is, that to Moses is attributed what is of the Lord; as in John, "*Moses gave us the law; Moses gave us circumcision:* if a man receive circumcision on the sabbath day, that *the law of Moses* may not be broken," vii. 19, 22, 23. And in Mark, "*Moses said*, Honour thy father and thy mother," viii. 12. Again, "Jesus answering said unto them, *What did Moses command you?* they said, *Moses* permitted to write a bill of divorce, and to put away," x. 3, 4. And inasmuch as on account of this representation there is attributed to Moses what is of the Lord, mention is made both of the law of Moses, and the law of the Lord, in Luke, "When the days of her purification were fulfilled, *according to the law of Moses*, they brought him to Jerusalem, to present him to the Lord, as it is written *in the law of the* Lord, that every male opening the womb should be called holy to the Lord, and that they should offer a sacrifice, according to what is said in *the law of the* Lord, a pair of turtle doves, and two young pigeons," ii. 22, 23, 24, 39. Inasmuch as Moses represented the law, he was allowed to enter in to the Lord on mount Sinai, and not only to receive the tables of the law there, but also to hear the statutes and judgments of the law, and to deliver them to the people; and it is also said, *that hence they should believe in Moses for ever:* "Jehovah said to Moses, Behold, I will come to thee in the mist of a cloud, that the people may hear *when I shall speak to thee*, and also *may believe in thee for ever*," Exod. xix. 9; it is said in a mist of a cloud, because by a cloud is meant the Word in the letter; hence also when Moses entered in to the Lord on mount Sinai, it is said that he "entered *into a cloud*," Exodus xxiv. 18; that cloud denotes the literal sense of the Word, see the preface to chap xviii. of Genesis, also n. 4060, 4391, 5922, 6343: and whereas he represented the law or the Word, therefore also when he came down from mount Sinai, "*the skin of his faces shone* when he spake; and he put a vail over his faces," Exod. xxxiv. 28 to the end; the shining of the faces signifies the internal of the law, for the internal is in the light of heaven, and on that account is called glory, n. 5922; and the vail signified the external of the law; the reason why he vailed his face when he spake with the people was, because the internal to them was covered, and thus obscured, so that they could not endure any thing of light thence derived; that face denotes the internal, see n. 1999, 2434, 3507, 3573, 4066, 4796 to 4805, 5102, 5695. Inasmuch as by Moses was represented the Lord as to the historical Word, and by Elias the Lord as to the prophetical Word, therefore when the

Lord was transformed, there were seen *Moses and Elias* discoursing with him, Matt. xvii. 3; nor could any other discourse with the Lord, when his divine principle appeared in the world, but they who represented the Word, for discourse with the Lord is by the Word; that Elias represented the Lord as to the Word, see n. 2762, 5247; and whereas both, as well Moses as Elias, represented the whole Word, therefore where Elias is treated of, that he should be sent before the Lord, mention is made of both in Malachi, "*Remember the law of Moses my servant*, which I commanded to him in Horeb, for all Israel, with the statutes and judgments; *Behold, I send unto you Elias the prophet*, before the great and terrible day of Jehovah cometh," iv. 4, 5; these words involve, that he should precede who should announce the coming of the Lord according to the Word.

6753. "And said, Because I brought him forth from the waters."—That hereby is signified deliverance from falses, appears from the signification of waters, in this case the waters of the river of Egypt, as denoting falses, see n. 6693; and from the signification of bringing forth, as denoting deliverance. In these words is contained the quality of the state which is signified by the name of Moses, which quality, in the supreme sense, involves that the Lord, to the intent that he might be made the law divine as to the human principle, delivered it from every false, which from the mother adhered to his human principle, and this until he was made the divine law, that is, the very divine truth, and afterwards when glorified was made the divine good, which is the esse of divine truth, or Jehovah.

6754. Verses 11, 12, 13, 14. *And it came to pass in those days, that Moses grew, and went forth to his brethren, and saw their burdens; and he saw an Egyptian man smiting a Hebrew man of his brethren. And he looked hither and thither, and saw that there was no man, and he smote the Egyptian, and hid him in the sand. And he went out another day, and lo, two Hebrew men disputing together, and he said to him that was in the wrong, Wherefore smitest thou thy companion? And he said, Who set thee for a man prince and judge over us? dost thou say to kill me as thou killedst the Egyptian? And Moses was afraid, and said, Certainly the word is known.* And it came to pass in those days, that Moses grew, signifies when those states persisted, and increase in scientific truths. And he went forth to his brethren, signifies conjunction with the truths of the church. And saw their burdens, signifies apperception that they were infested by falses. And he saw an Egyptian man smiting a Hebrew man, signifies the alienated scientific principle endeavouring to destroy the truth of the church. Of his brethren, signifies with which he was conjoined. And he looked hither and thither, and saw that there was no man, sig nifies prudence, whether he was in safety. And he smote the Egyptian, signifies that he destroyed the alienated scientific principle. And hid him in the sand, signifies that he discarded him where falses are. And he went out another day, signifies conjunction again with the church. And lo, two Hebrew men disputing together, signifies apperception, that within the church they were at combat one amongst another. And he said to him that was in the wrong, Wherefore smitest thou thy companion? signifies chiding, because one was willing to destroy the faith of another. And he said, Who set thee for a man prince and judge over us? signifies perception that he was not yet so far advanced into the truths of the church as to settle the disagreement within the church. Dost thou say to kill me, signifies, art thou willing to destroy my faith. As thou killedst the Egyptian? signifies, as thou hast destroyed the false principle. And Moses was afraid, and said, Certainly the word is known, signifies that he was amongst alienated scientifics, and not yet in truths so as to be safe.

6755. "And it came to pass in those days that Moses grew." —That hereby is signified when those states persisted, and increase in scientific truths, appears from the signification of days, as denoting states, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850; hence it came to pass in those days, denotes, when those states persisted; and from the signification of growing, as denoting increase, as above, n. 6749; that it denotes increase in scientific truths, is evident from what has been explained just before, n. 6751.

6756. "And went out to his brethren."—That hereby is signified conjunction with the truths of the church, appears from the signification of brethren, as denoting the truths of the church, of which we shall speak presently; and from the signification of going out to them, as denoting to be conjoined to them. As to what concerns brethren, they sometimes signify the goods, sometimes the truths of the church; when the celestial church is treated of, they signify goods, and when the spiritual church is treated of, they signify truths; the reason is, because the celestial church is in good, but the spiritual church in truth; and in ancient times, all who were of the church called themselves brethren; they who were of the spiritual church called themselves indeed brethren from good, n. 3803; but the men of the internal church did this with a difference according to the quality of good, thus according to truths, for good has its quality from truths: afterwards, when the church turned aside from good, and hence also from truth, they then no longer called each other brethren from spiritual consanguinity and affinity, which are of charity and of faith, but only from natural consanguinity and affinity, and also from friendship; and likewise they began to bear with indignation that one of lower rank should call himself a brother; the reason was, because they made light or nothing of relationships from a spiritual origin, and regarded relationships from a natural and civil origin as of the greatest moment and above all other. That the truths of the church are called brethren, is manifest from this consideration, that the sons of Jacob represented the truths of the church in the complex, see n. 5403, 5419, 5427, 5458, 5512. The reason why in ancient times they were called brethren from spiritual affinity is, because the new birth or regeneration made consanguinities and affinities, in a superior degree above the natural birth; and because the former derive their origin from one father, viz., from the Lord; hence it is that men after death, who come into heaven, do not any longer acknowledge any brother, nor even mother and father, except from good and truth; according to these principles they enter there into new fraternities or brotherhoods: hence now it is, that they who were of the church called each other brethren. That the sons of Israel called all those brethren who were from Jacob, but the rest companions, is evident from the following passages: "I will mingle Egypt with Egypt, that a man shall fight *against his brother*, and a man *against his companion*," Isaiah xix. 2. Again, "A man helpeth *his companion*, and saith to *his brother* Strengthen thyself," xli. 6. And in Jeremiah, "Take ye heed a man *of his companion*, and trust not *to any brother;* for *every brother* supplanting supplants, and *every companion* slanders," ix. 4. That all who were from Jacob called themselves brethren, is plain from Isaiah, "Then they shall bring *all your brethren* out of all nations, an offering to Jehovah, on horses, on chariots, and on coaches," lxvi. 20. And from Moses, "Setting thou shalt set over them a king, whom Jehovah thy God shall choose, *out of the midst of thy brethren* thou shalt set a king over them; thou mayest not put over them a man a stranger, who is not *their brother*," Deut. xvii. 15. They also called the sons of Esau brethren, because they were from Jacob, as in Moses, "We passed *with our brethren the sons of Esau*, who dwelt in Seir," Deut. ii. 8. The reason why in ancient times they called themselves brethren who were of the church, was, as was said above, because they acknowledged the Lord as the one only Father, and because from him they had a new soul and new life; therefore the Lord says, "Do not ye be called Rabbi, for one is your master, Christ, and *all ye are brethren*," Matt. xxiii. 8. Inasmuch as spiritual brotherhood is grounded in love, viz., that one be another's, and they who are in good are in the Lord, and the Lord in them, John xiv. 20, therefore they are called brethren by the Lord in Matthew, "Jesus stretching out his hand upon his disciples said, Behold my mother and *my brethren;* for whosoever shall do the will of my Father who is in the heavens, the same is *my brother*, and sister, and mother," xii. 49, 50. Again, "So much as ye have done to one of the *least of my brethren*, ye have done to me," xxv. 40; and he also calls the disciples brethren, Matt. xxviii. 10; John xx. 17; by disciples in the representative sense are meant all who are in the truths of faith and the good of charity.

6757. "And saw their burdens."—That hereby is signified apperception that they were infested by falses, appears from the signification of seeing, as denoting apperception, see above, n. 6732; and from the signification of burdens, as denoting infestations by falses; for the burdens, which were imposed on the sons of Israel by Pharaoh, are nothing else; Pharaoh is the false scientific principle, n. 6651, 6679, 6683; neither are infestations by falses any thing else but burdens to those who are in truths. How the case is with infestations by falses, which are burdens to those who are in truths, cannot be known by man during his life in the world, for he is not then so infested, inasmuch as his mind either then adheres to falses, or shakes them off, and this without sensible infestation; but in the other life, when they who are in truths are infested by falses, they are on such occasions held as it were bound in them by evil spirits, but the interiors of the mind are held in truths by the Lord, by which truths falses are shaken off: the state of infestations by falses, such as it is in the other life, is here meant in the internal sense, as is the case in many more instances; for the Word is not only written for man, but also for spirits and angels.

6758. "And he saw an Egyptian man smiting a Hebrew man."—That hereby is signified the alienated scientific principle endeavouring to destroy the truths of the church, appears from the signification of an Egyptian man (*vir*), as denoting the scientific principle alienated from truth, see n. 6692; and from the signification of smiting, as denoting to destroy, in the present case attempting to destroy, because falses cannot destroy truths; and from the signification of a Hebrew man (*vir*), as denoting the truth of the church, for by man (*vir*) is signified truth, n. 3134, and by a Hebrew the church, n. 6675, 6684.

6759. "Of his brethren."—That hereby is signified with which he was conjoined, appears from the signification of brethren, as denoting the truths of the church, see above, n. 6756; and inasmuch as he was in those truths, and those truths, which are signified by brethren, were what he was conjoined with, therefore here, by reason of the connection of the things in the internal sense, is meant conjunction.

6760. "And he looked hither and thither, and saw that there was no man."—That hereby is signified prudence concerning his safety, may appear without explication.

6761. "And he smote the Egyptian."—That hereby is sig nified that he destroyed the alienated scientific principle, appears from the signification of smiting, as denoting to destroy, see above, n. 6758; and from the signification of the Egyptian, as denoting the scientific principle alienated from truth, see n. 6692.

6762. "And hid him in the sand."—That hereby is signified that he discarded him where falses are, appears from the signification of hiding, as denoting to discard; and from the signification of sand, as denoting scientific truth, and, in the opposite sense, scientific false; the reason why sand has this signification, is, because stone, in which sand originates, signifies both, see n. 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426; truth is also signified by sand in Moses, "Zebulon and Issachar shall call the people into the mountain, and shall sacrifice sacrifices of justice, because they shall suck the affluence of the sea, and *what is covered of the hidden things of the sand*," Deut. xxxiii. 18, 19; where to call the people into a mountain denotes to make truths to be goods, or faith charity, for people denote the truths of faith, mountain the good of charity; to sacrifice the sacrifices of justice, denotes worship grounded in charity: to suck the affluence of the sea, denotes to abound in scientific truths; what are covered of the hidden things of the sand, denote the arcana of scientific truths; and whereas the sand signifies scientific truth, it also signifies, in the opposite sense, scientific false; for most of the expressions in the Word have also an opposite sense, and the quality of the opposite sense is known from the genuine. In regard to discarding among falses, which is signified by hiding him in the sand, the case is this: infernal spirits who are in falses, when they have been in the world of spirits, and have there attempted to destroy truths with those who are in temptation, are afterwards re-discarded to the hells, whence they cannot any more emerge; this it has been given me to know by much repeated experience; such is the quality of what is signified by discarding amongst falses.

6763. "And he went out another day."—That hereby is signified conjunction again with the church, appears from what was said above, n. 6756, where like words occur.

6764. "And lo, two Hebrew men disputing."—That hereby is signified apperception that within the church they had combats with each other, appears from the signification of lo, or seeing, as denoting apperception, see n. 2150, 3764, 4567, 4723, 5400; and from the signification of Hebrew men (*viri*), as denoting those who are of the church, see above, n. 6758; and from the signification of disputing, as denoting to combat.

6765. "And he said to him that was in the wrong, Wherefore smitest thou thy companion?"—That hereby is signified chiding, because one was willing to destroy the faith of another, appears from the signification of him who did the wrong (*im-*

probus), as denoting those who are not in the truth of faith, but still are within the church; for there are within the church those who are in the truth of faith, and there are those who are not in the truth of faith, as may be manifest from various heresies; they who are in heresy, or not in the truth of faith, are here meant by him that was in the wrong; and from the signification of smiting, as denoting to destroy, see above, n. 6758; and from the signification of companion, as denoting one who is in the truth of faith; for when by him that was in the wrong is signified one who is not in the truth of faith, by companion is signified one who is in the truth of faith; it is said companion, not brother, although each was a Hebrew, because they were foes; that it denotes chiding is evident. The case herein is this: whilst man is regenerating, he is let into combats against falses, and in this case he is kept by the Lord in truth, but in that truth which he had persuaded himself to be truth, and from this truth combat is waged against the false; combat may be waged even from truth not genuine, provided it be such, that by any means it can be conjoined with good, and it is conjoined with good by innocence, for innocence is the medium of conjunction; hence it is that they within the church may be regenerated by means of any doctrine whatsoever, but they especially who are in genuine truths.

6766. "And he said, Who set thee for a man prince and judge over us?"—That hereby is signified perception, that he was not as yet so far advanced into the truths of faith as to settle the disagreements within the church, appears from the signification of saying, as denoting perception, see frequently above; and from the signification of a man prince (*vir princeps*), as denoting one who is in primary truth, thus who is illustrated more than others in the doctrine of truth; such a one was understood by prince in the representative church; hence it is that by the words, "Who set thee for a man prince," is signified that he was not yet so far advanced into the truths of the church; that prince denotes one who is in primary truths, see n. 5044; and from the signification of judge, as denoting one who settles disputes or disagreements, in the present case disagreements within the church, because between two Hebrew men, by whom are signified they who are of the church. The subject heretofore treated of, in the supreme sense, was concerning the beginnings of the law divine in the Lord's human principle; the subject now treated of is concerning the progress of that law; but in the internal sense the subject treated of is concerning the progress of divine truth with man who is regenerating: the progress is such, that man first is enabled to discern between what is false and what is true, for from the true in which he is principled, he can see the false, because the latter is opposite; but he cannot at this first time settle disagreements between the truths of faith within the church; to attain this ability he must make further progresses, for man is successively illustrated; this may manifestly appear from those who are in a state of adolescence and first youth, in that they believe the doctrinals of their own church to be very truths, and hence decide upon falses, but that as yet they are not able to settle disagreements between those things which are of faith within the church; this ability comes by successive degrees: wherefore also the man, capable of receiving this ability, must be of a more advanced age, and must have the interiors of his understanding illustrated.

6767. "Dost thou say to kill me."—That hereby is signified art thou willing to destroy my faith, appears from the signification of killing, as denoting to destroy, of which we shall speak presently; and from the signification of a Hebrew man, who in this case is expressed by *me*, as denoting one who is of the church, thus also denoting faith, for faith is of the church, and these two are so united, that he who destroys faith appertaining to any one, destroys the church with him; and this also is killing him, for he who takes away faith, takes away spiritual life, the life which remains being the life which is called death; hence it is evident, that by the words, "Dost thou say to kill me," is signified art thou willing to destroy my faith. That to kill denotes to take away spiritual life, is evident from several passages in the Word, as in Jeremiah, "Snatch them away as cattle for the slaughter, appoint them *for the day of killing*. How long shall the earth mourn, and all the herb of the field wither, by reason of the wickedness of them that dwell therein? the beasts and the fowls shall be consumed," xii. 3, 4; the day of killing denotes the time of the vastation of the church, when there is no longer any faith, because no charity; the earth which shall mourn denotes the church; every herb of the field denotes every scientific truth of the church; the beasts and fowls which should be consumed denote goods and truths: that earth denotes the church, see n. 566, 662, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4335, 4447, 5577; that herb denotes scientific truth is manifest from the passages in the Word where herb is named; and that field denotes that which is of the church, see n. 2971, 3310, 3766; that beasts denote the affections of good, thus goods, see n. 45, 46, 142, 143, 246, 714, 715, 719, 1823, 2179, 2180, 3218, 3519, 5198; that fowls denote the affections of truth, n. 5149: hence it may be manifest what is the sense of the above words, and also that there is a spiritual sense in each of them; every one may see that without an interior sense it could not be understood what is meant by a day of killing, what by the earth mourning, what by every herb of the field withering by reason of the wickedness of those who dwell therein, and that the beasts and the fowls should be consumed. And in Zechariah, "Thus saith Jehovah my God, *Feed the sheep of killing*, which their possessors *kill*," xi. 4, 5; the sheep of killing manifestly denote those whose faith the possessors destroy. And in Ezekiel, "Thou hast profaned me amongst my people, for handfuls of barley, and for pieces of bread, *to kill the souls which ought not to die*, and to make alive the souls which ought not to live," xiii. 19; where to kill also manifestly denotes to destroy spiritual life, that is, faith and charity. And in Isaiah, "What will ye do in the day of visitation and vastation? they shall fall beneath the bound and *beneath the slain*," x. 3, 4; where the slain denote those who are in hell, thus who are in evils and falses. Again, "Thou art cast forth from thy sepulchre as an abominable branch, *the raiment of the slain*, *of one thrust through with a sword;* thou shalt not be joined with them in the sepulchre, for thou hast destroyed thy land, *thou hast killed thy people*," xiv. 19, 20; where the slain denote those who are deprived of spiritual life; thou hast killed thy people, denotes that he destroyed the truths and goods of faith. And in John, "The thief cometh not but to steal, *to kill and to destroy:* I am come that they may have life," x. 10; to kill denotes to destroy the life of faith; wherefore it is said, I am come that they may have life. And in Mark, "The brother shall deliver the brother *to death*, and the father the children, and children shall rise up against parents, and *shall kill them*," xiii. 12; speaking of the last times of the church, when there is no longer any charity, and therefore neither any faith; brother, children, and parents, in the internal sense, are the goods and truths of the church, and to kill is to destroy them. Inasmuch as by one that is killed was signified one deprived of spiritual life, and by field the church, therefore it was a statute in the representative church, that "if any one touched *in the surface of a field*, any *one thrust through with a sword*, or *killed*, he should be unclean seven days," Numb. xix. 16; that one thrust through with a sword denotes truth extinguished by the false, see n. 4503; for sword is the false which extinguishes truth, n. 2799, 4499, 6353. In like manner this was a statute, "If any one should be found *killed* in the land of inheritance *on a field*, and it shall not be known who *hath killed* him, the elders and judges shall measure between the cities that are round about, and having thus found the nearest city, they should take a calf, and should strike off its neck at a rapid stream;" besides other particulars, Deut. xxi. 1 to 10.

6768. "As thou killedst the Egyptian?"—That hereby is signified as thou didst destroy the false, appears from the signification of killing, as denoting to destroy, see just above, n. 6767; and from the signification of the Egyptian, as denoting the scientific principle alienated from truth, thus the false principle, see n. 6692, 6758, 6761.

6769. "And Moses was afraid, and said, Certainly the word is known."—That hereby is signified that he was amongst alienated scientifics, and not yet in truths so as to be safe, appears from the signification of being afraid, as denoting not to be in safety, for in such case there is fear; the reason why any one is not in safety, is, because he is not in truths; for they who are in truths are in safety whithersoever they go, even if in the midst of the hells; the reason why they who are not yet in truths are not in safety, is, because non-truths communicate with evil spirits: these things are signified by the above words, that Moses was afraid and said, Certainly the word is known, viz., to the Egyptians amongst whom he was; as is also evident from what presently follows, "that Pharaoh heard this word and sought to kill Moses."

6770. Verses 15, 16, 17, 18, 19. *And Pharaoh heard this word, and sought to kill Moses; and Moses fled from before Pharaoh, and dwelt in the land of Midian, and dwelt near a well. And the priest of Midian had seven daughters, and they came and drew, and filled little troughs, to give the flock of their father to drink. And the shepherds came and drove them away: and Moses arose, and helped them, and he gave their flock to drink. And they came to Reuel their father; and he said, Wherefore have ye hastened to come to-day? And they said, A man, an Egyptian, delivered us from the hand of the shepherds, and also drawing hath drawn for us, and hath given the flock to drink.* And Pharaoh heard this word, and sought to kill Moses, signifies that the false scientific principle perceiving this, was willing to destroy the truth which is of the law from the Divine Being or Principle. And Moses fled from before Pharaoh, signifies that it was separated from falses. And dwelt in the land of Midian, signifies life in the church with those who are in simple good. And dwelt near a well, signifies studious application there in the Word. And the priest of Midian had seven daughters, signifies the holy things of that church. And they came and drew, signifies that they were instructed in truths from the Word. And filled little troughs, signifies that hence they enriched the doctrine of charity. To give their flock to drink, signifies that hence they who are in good were instructed. And the shepherds came and drove them away, signifies that the teachers, who were in evils, opposed themselves. And Moses arose and helped them, signifies aid from truths which are of the law from the Divine Being or Principle. And he gave their flock to drink, signifies that hence they who are in good were instructed. And they came to Reuel their father, signifies conjunction with the good itself of that church. And he said, Wherefore have ye hastened to come to-day? signifies perception that now conjunction was sure. And they said, A man, an Egyptian, delivered us from the hand of the shepherds, signifies because scientific truth, which is of the church, has prevailed over the power of the doctrine of the false grounded in evil. And also drawing hath drawn for us, signifies that he instructed from the Word. And hath given the flock to drink, signifies those who were of the church there.

6771. "And Pharaoh heard this word, and sought to kill Moses."—That hereby is signified that the false scientific perceiving this, was willing to destroy the truth which is of the law from the Divine Being or Principle, appears from the signification of hearing, as denoting to apperceive, see n. 5017; and from the representation of Pharaoh, as denoting the scientific principle which is contrary to the truths of the church, thus which is false, see n. 6651, 6679, 6683; and from the signification of killing, as denoting to destroy, see n. 6767, thus to seek to kill denotes to be willing to destroy; and from the representation of Moses, as denoting the law divine, and truth divine, see n. 6752, thus truth which is of the law divine; it is said, truth which is of the law divine, not the law divine, because the subject as yet treated of is concerning the progress of the law divine in the Lord's human principle: from these considerations it is manifest, that by Pharaoh hearing this word, and seeking to kill Moses, is signified, that the false scientific principle apperceiving this was willing to destroy the truth, which is of the law divine.

6772. "And Moses fled from before Pharaoh."—That hereby is signified that it was separated from falses, appears from the signification of flying, as denoting to be separated; and from the representation of Moses, as denoting truth which is of the law from the Divine Being or Principle, see just above, n. 6771. Here now commences the fifth state of the progression of the law divine in the Lord's human principle, and in the respective sense, of the progression of truth divine with the man who is regenerating, which is that of separation from falses, and of adjunction with the truths of simple good; next follows the sixth state, which is that of adjunction with good.

6773. "And dwelt in the land of Midian."—That hereby is signified life amongst those who are in simple good, appears from the signification of dwelling, as denoting life, see n. 1293, 3384, 3613, 4451, 6051; and from the signification of Midian, as denoting those who are in the truths of simple good, see n. 3242, 4756, 4788; it is said the land (or earth), because the church is signified, which the land contains; that land (or earth) denotes the church, see n. 6765.

6774. "And dwelt near a well."—That hereby is signified studious application there in the Word, appears from the signification of dwelling, as denoting life, see just above, n. 6773, in the present case studious application of life; and from the signification of a well, as denoting the Word, see n. 2702, 2424. The Word is sometimes called a well, sometimes a fountain; when it is called a well, the Word is signified as to the literal sense, and when a fountain, the Word is signified as to the internal sense, n. 3765; he is here said to dwell near a well, because the Word is signified as to the literal sense, for this sense is the first to those who are regenerating, and advancing to truth divine, who, in the internal sense, are here treated of; they also, who are in the truths of simple good, who are here meant by Midian, have no concern about any other sense than the literal.

6775. "And the priest of Midian had seven daughters."—That hereby are signified the holy things of that church, appears from the signification of the daughters of a priest, as denoting those things which are of the church; that daughter denotes the church, see n. 2362, 3963, 6729, and that a priest denotes the good of love, n. 1728, 3670, 6148; thus by the daughters of a priest is signified the church as to good; and from the signification of Midian, as denoting those who are in the truths of simple good, see just above, n. 6773; and from the signification of seven, as denoting what is holy, see n. 395, 433, 716, 881, 5265, 5268: thus by the priest of Midian having seven daughters are signified the holy things of the church of those who are in the truths of simple good. They are said to be in simple good, who are in the externals of the church, and simply believe the Word as to its literal sense, each according to his apprehension, and who live also according to those things which they believe, thus who are in good according to its quality from truths; the internal principle of the church flows-in with them through good, but whereas they are not in interior truths, the good which flows-in is rendered common or general, thus obscure, for spiritual light cannot in this case flow-in into singulars, and thereby distinctly illustrate things; they who are of this character in the other life are gifted with heaven according to the quality of good derived from truths. Such are they who are here meant by Midian; but in the proper sense they are they who are out of the church, and live in good according to their religious principle.

6776. "And they came and drew."—That hereby is signified that they were instructed in truths from the Word, appears from the signification of drawing, as denoting to be instructed in the truths of faith, and to be illustrated, see n. 3058, 3071; that it was from the Word, is signified by the well from which they drew; that a well denotes the Word, see above, n. 6774.

6777. "And filled little troughs."—That hereby is signified that hence they enriched the doctrine of charity, appears from the signification of filling from a well, as denoting to enrich thence or from the Word; and from the signification of a little trough, as denoting the doctrine of charity. The reason why a little trough or water-cask denotes the doctrine of charity, is, because it is a wooden trough into which water is drawn from a well to give flocks to drink; for what is wooden, in the internal sense, signifies the good of charity, see n. 3720; to draw, signifies to be instructed, n. 3058, 3071; the water which is drawn signifies the truth of faith, n. 2702, 3058, 4976, 5668; the well from which it is drawn signifies the Word, n. 2702, 3424, 6774; and to give the flocks to drink, signifies to instruct in good from the Word, n. 3772. From these considerations it may be manifest, that a little trough denotes the doctrine of charity.

6778. "To give the flock of their father to drink."—That hereby is signified that hence they might be instructed in good, appears from the signification of giving to drink, as denoting to instruct, see n. 3772; and from the signification of flock, as denoting those who learn and are led to the good of charity, see n. 343, 3772, 5913, 6048; and from the representation of Reuel, who is here the father, and who was a priest, as denoting the good of that church, where they are who are in the truth of simple good, see above, n. 6773, 6775.

6779. "And the shepherds came and drove them away."—That hereby are signified teachers, who are in evils, that they opposed themselves, appears from the signification of shepherds, as denoting those who teach and lead to the good of charity, see n. 343, 3795, 6044, in the present case who teach, but, inasmuch as they are in evils, do not lead to the good of charity, of which signification we shall speak presently; and from the signification of driving away, as denoting to oppose themselves; and from the signification of daughters, who are those whom they drove away, as denoting those things which are of the church, see above, n. 6775. By shepherds are here, indeed, signified they who teach, but who do not lead to the good of charity, because they are in evils; for they who are in evils in no case acknowledge that charity and its works contribute to salvation, for they cannot acknowledge what is contrary to their life, inasmuch as this would be against themselves; and whereas they are in evils, they do not even know what charity is, thus neither what the works of charity are; they teach faith, by it they justify, and by it they promise heaven; these are they who oppose themselves to the doctrine of charity which is from the Word, consequently to those who are in the truth of simple good, who are signified by the daughters of the priest of Midian, whom the shepherds drove away from the well, after that they had drawn and filled little troughs to give the flock to drink.

6780. "And Moses arose and helped them."—That hereby is signified aid from the truths which are of the law from the Divine Being or Principle, appears from the representation of Moses, as denoting truth which is of the law from the Divine Being or Principle, see above, n. 6774; and from the signification of helping, as denoting to bring aid.

6781. "And he gave their flock to drink."—That hereby is signified that they were instructed thence who were in good, appears from the signification of giving to drink, as denoting to instruct, see n. 3069, 3092, 3774; and from the signification of a flock, as denoting those who learn, and are led to the good of charity, see n. 343, 3772, 5913, 6048, thus who are in good.

6782. "And they came to Ruel their father."—That hereby is signified conjunction with the good itself of that church, appears from the signification of coming to any one, as denoting to be conjoined; and from the representation of Ruel, as denoting good, because he was a priest; that a priest is the good of love, see n. 1728, 3670, 6148: the conjunction, which is here signified, is that of the truths of the church with its good.

6783. "And he said, Wherefore have ye hastened to come to-day?"—That hereby is signified perception that now conjunction was sure, appears from the signification of saying in the historicals of the Word, as denoting perception, see frequently above; and from the signification of hastening to come, as denoting sure conjunction: that to hasten denotes what is sure or certain, see n. 5284; and that to come denotes conjunction, see just above, n. 6782; it is not here meant sure conjunction by the daughters hastening to come to their father, but by truth which is of the law from the Divine Being or Principle, which is represented by Moses; this is what was perceived.

6784. "And they said, A man, an Egyptian, delivered us from the hands of the shepherds."—That hereby is signified because scientific truth, which was adjoined to the church, has prevailed over the power of the doctrine of the false grounded in evil, appears from the signification of an Egyptian man (*vir*), as denoting scientific truth; for by man (*vir*) is signified truth, n. 3134, and by an Egyptian the scientific principle, n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 4967, 5700, 6692; the reason why Moses is here called a man an Egyptian, is, because by Moses is here represented truth, such as appertains to those who are in the truth of simple good, which is signified by the daughters of the priest of Midian; they are in such truth, inasmuch as they are men of the external church, see n. 6775, therefore also it is said scientific truth which was adjoined to the church; and from the signification of delivering from the hand of the shepherds, as denoting that he prevailed over the power of the false grounded in evil, for to deliver is to prevail, inasmuch as he who delivers out of the hand of others, prevails over them ; hand denotes power, see n. 878, 3387, 4931 to 4937, 5327, 5328, 5544, and shepherds are teachers, in the present case teachers of what is false grounded in evil, n. 6779 ; and whereas they are teachers, they are also such doctrine. The reason why scientific truth prevails over the power of doctrine of the false grounded in evil, is, because the Divine Being or Principle is in all truth derived from good, but in the false derived from evil there is a contrary principle, and what is contrary to the Divine Being or Principle is of no avail at all; therefore in the other life a thousand, who are in the false grounded in evil, prevail nothing at all against one who is in truth grounded in good, but at the presence of this one the thousand fly, and unless they fly, they are tortured and tormented. It is said the false grounded in evil, because this false is truly the false, whereas the false not grounded in evil, but in ignorance of the truth, is not of such a character ; evil is the thing which is opposite to heaven, but not the false grounded in ignorance; yea, if in ignorance there be any thing of innocence, then that false is accepted of the Lord as truth, for they who are in such a principle, receive the truth.

6785. "And also drawing hath drawn for us."—That hereby is signified that he instructed from the Word, appears from the signification of drawing, as denoting to instruct in the truths of faith, and to be illustrated, see n. 3058, 3071 ; that it was from the Word, is signified by the well from which they drew ; that a well is the Word, see n. 6774.

6786. "And hath given the flock to drink."—That hereby are signified those who are of the church there, appears from the signification of flock, as denoting those who are in good, and who suffer themselves to be instructed, see n. 343, 3772, 5913, 6048, in the present case those who are of the church there, who, it was shown above, are they who are in the truth of simple good, and are signified by Midian. Flock signifies both good and the church, that is, those who are in good and of the church, for the two are so conjoined, that one cannot be separated from the other, for he who is in the good of faith is the church, and he who is the church is in the good of faith.

6787. Verses 20, 21, 22. *And he said to his daughters, And where is he, why is it that ye have left the man? Call him, and let him eat bread. And Moses was willing to dwell with the man, and he gave Zipporah his daughter to Moses. And she brought forth a son, and he called his name Gershom, because he said, I am a sojourner in a strange land.* And he said to his daughters, signifies thought concerning the holy things of the church. And where is he, why is it that ye have left the man? signifies how without that truth could they be conjoined to the good of the church. Call him, signifies that it must be conjoined. And let him eat bread, signifies confirmation in good. And Moses was willing to dwell with the man signifies that they agreed together. And he gave Zipporah his daughter to Moses, signifies that he adjoined to him the good of his church. And she brought forth a son, signifies the truths thence derived. And he called his name Gershom, signifies their quality. Because he said, I am a sojourner in a strange land, signifies that he was instructed in truths in a church not his own.

6788. "And he said to his daughters."—That hereby is signified thought concerning the holy things of the church, appears from the signification of saying, as denoting thought, see n. 3395; and from the signification of daughters, as denoting the holy things of the church, see above, n. 6775: the holy things, which are here signified by daughters, are truths; these in the Word are called holy, by reason that the truths, which with man become truths of faith, are from good, and because what proceeds from the Lord's divine human principle is divine truth from divine good; hence it is that the *Holy* Spirit is the *holy* which proceeds from the Lord; for the Spirit himself does not proceed, but the holy which the Spirit speaks; which every one may understand who weighs it in his mind. That the Holy Spirit, who is also called Paraclete,* is the divine truth proceeding from the Lord's divine human principle, and that holy is predicated of divine truth, is manifest from the Lord's words in John, "I will ask the Father, that he may give you another *Paraclete*, that he may abide with you for ever, *the spirit of truth*, whom the world cannot receive, because it seeth him not, neither knoweth him: the Paraclete, the *Holy Spirit*, whom the Father will send in my name, *he shall teach you all things*, and shall remind you of all things which I have said to you," xiv. 16, 17, 26. Again, "When the *Paraclete* shall come, whom I will send unto you from the Father, the *spirit of truth*, who goeth forth from the Father, he shall testify of me," xv. 26. And again, "When he *the spirit of truth* shall come, he shall lead you *into all truth:* he shall not speak from himself, but whatsoever he shall hear, he shall speak: he shall glorify me, *because he shall take of mine, and shall announce it to you:* All things that the Father hath are mine, therefore I said, that he shall take of mine, and shall announce it to you," xvi. 13, 14, 15. If these passages be compared with several others, it may be understood, that the Holy Spirit is the holy principle which proceeds from the Lord's divine human principle, for the

---

* The original Greek is παρακλητος, denoting an *advocate*, or one who pleads in favour of another. In our English version of the New Testament it is rendered *The Comforter.*

Lord says, "Whom the Father shall send in my name;" also, "Whom I will send unto you from the Father;" and, further, "He shall take of mine and shall announce to you: All things that the Father hath are mine, therefore I said, that he shall take of mine, and shall announce to you;" it is evident also that holy is predicated of truth, for the Paraclete is called the spirit of truth.

6789. "And where is he, why is it that ye have left the man?"—That hereby is signified how without that truth could they be conjoined to the good of the church, appears from the signification of an Egyptian man, who is here the man whom they left, as denoting scientific truth, see above, n. 6784; and from the signification of the expression, why is it that ye have left the man, as denoting how without that truth could they be conjoined to good, for to leave the man in this case denotes not to be able to be conjoined. It may be expedient to say how the case herein is: the scientific truth, which is here represented by Moses, is the truth of the external church; this truth exists from the truth which is of the law from the Divine Being or Principle, which truth also is Moses, see n. 6771, 6780, and the truth which is of the law from the Divine Being or Principle is of the internal church; external truth, unless it be from internal truth, cannot be conjoined to good: this may be illustrated in the case of the Word; unless the internal of the Word flows-in with those who read the Word, and abide in the literal sense, there is not effected conjunction of truth from the Word with good, and the internal of the Word then flows-in, and is conjoined with good, when man accounts the Word holy, and he then accounts it holy when he is in good: the same may be illustrated also by the holy supper; scarce any know that bread in the holy supper signifies the Lord's love towards the universal human race, and the reciprocal love of man, and that wine represents charity; nevertheless with those who receive the bread and wine holily, there is effected conjunction with heaven and with the Lord thereby, and the goods of love and charity flow-in by (or through) the angels, who on this occasion do not think of bread and wine, but of love and charity, see n. 3464, 3735, 5915; hence it is evident, that external truth is conjoined with internal truth, when man is in good, he himself being ignorant of it.

6790. "Call him."—That hereby is signified that it should be conjoined, appears from the signification of calling, as denoting to be conjoined, see n. 6047.

6791. "And let him eat bread."—That hereby is signified confirmation in good, appears from the signification of bread, as denoting the good of love, see n. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735: the reason why eating bread denotes confirmation in good, is, because by eating is here signified messing together, which in the Word is called feasting; messings together, or feasts, were made amongst the ancients within the church for the sake of conjunction, and of confirmation in good, see n. 3596, 3832, 5161.

6792. "And Moses was willing to dwell with the man."—That hereby is signified that they agreed together, appears from the representation of Moses, as here denoting scientific truth, see above, n. 6784; and from the signification of dwelling, as denoting to live, see n. 1293, 3384, 3613, and of dwelling with any one, as denoting to live together, see n. 4451, consequently to agree together; and from the signification of man (*vir*) as denoting the truth of the good of that church; that man (*vir*) denotes truth, see n. 3134.

6793. "And he gave Zipporah his daughter to Moses."—That hereby is signified that he adjoined thereto the good of his church, appears from the signification of giving, viz., to wife, as denoting to adjoin; and from the signification of daughter, as denoting good, see n. 489, 490, 491, and also the church, n. 2362, 3963, 6729; Zipporah signifies the quality of the good of that church; and from the representation of Moses, as denoting scientific truth, see n. 6784.

6794. "And she brought forth a son."—That hereby are signified the truths thence derived, appears from the signification of bringing forth, as being predicated of those things which are of the church, which are faith and charity: these births exist from the heavenly marriage, which is that of good and truth, which marriage is represented by marriages on earth; and from the signification of a son, as denoting truth, see n. 489, 491, 533, 2623, 3373.

6795. "And he called his name Gershom."—That hereby is signified the quality thereof, viz., of truths, appears from the signification of a name, and of calling a name, as denoting quality, see n. 144, 145, 1754, 2009, 2724, 3006, 3421, 6674; Gershom involves the quality of those truths, viz., that they are those wherein he was instructed in a church not his own, as now follows.

6796. "Because he said, I am a sojourner in a strange land."—That hereby is signified that he was instructed in truths in a church not his own, appears from the signification of being a sojourner, as denoting one who is instructed in those things which are of the church; and from the signification of land or earth, as denoting the church, see n. 662, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5557; hence a strange land is a church not his own.

6797. Verses 23, 24, 25. *And it came to pass in these many days that the king of Egypt died, and the sons of Israel sighed from the bondage, and cried; and their cry went up to God from the bondage. And God heard their groaning, and*

God remembered his covenant with Abraham, with Isaac, and with Jacob. And God saw the sons of Israel, and God knew. And it came to pass in these many days, signifies after many changes of state. That the king of Egypt died, signifies an end of the former false principle. And the sons of Israel sighed from the bondage, signifies grief on account of the attempt to subjugate the truth of the church. And cried, signifies imploration. And their cry went up to God from the bondage, signifies that they were heard. And God heard their groaning, signifies aid. And God remembered his covenant with Abraham, with Isaac, and with Jacob, signifies by reason of conjunction with the church by the Lord's divine human principle. And God saw the sons of Israel, signifies that he gifted the church with faith. And God knew, signifies that he gifted with charity.

6798. "And it came to pass in these many days."—That hereby is signified after several changes of state, appears from the signification of days, as denoting states, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850; thus by coming to pass in many days, is signified after several states, or several changes of state.

6799. "The king of Egypt died."—That hereby is signified an end of the former false principle, appears from the signification of dying, as denoting to cease to be, see n. 494, 6587, 6593, thus an end; and from the representation of Pharaoh, or the king of Egypt, as denoting the false scientific principle, see n. 6651, 6679, 6683, 6692.

6800. "And the sons of Israel sighed from the bondage."—That hereby is signified grief by reason of the attempt to subdue the truth of the church, appears from the signification of sighing, as denoting grief; and from the representation of the sons of Israel, as denoting the truths of the church, see n. 5414, 5879, 5951; and from the signification of bondage, as denoting an attempt to subjugate, see n. 6666, 6670, 6671.

6801. "And cried."—That hereby is signified imploration, appears without explication.

6802. "And their cry went up to God from the bondage."—That hereby is signified that they were heard, may also appear without explication, for it follows, that God heard their groaning, and remembered his covenant with Abraham, with Isaac, and with Jacob.

6803. "And God heard their groaning."—That hereby is signified aid, appears from the signification of hearing, as denoting to obey, see n. 2542, 3869, 4652 to 4600, 5017; but when it is said of the Lord, it denotes to provide and bring aid, for whom the Lord hears, to him he brings aid; and from the signification of groaning, as denoting grief by reason of an attempt to subjugate by falses.

6804. "And God remembered his covenant with Abraham, with Isaac, and with Jacob."—That hereby is signified by reason of conjunction with the church by the Lord's divine human principle, appears from the signification of covenant, as denoting conjunction, of which we shall speak presently; and from the representation of Abraham, of Isaac, and of Jacob, with whom a covenant was made, as denoting the Lord's divine human principle; that Abraham represents the Lord as to the divine principle itself, Isaac as to the divine rational, and Jacob as to the divine natural, see n. 1893, 2011, 2066, 2072, 2083, 2630, 3194, 3210, 3245, 3251, 3305, 3439, 3576, 3599, 3704, 4180, 4286, 4538, 4570, 4615, 6098, 6185, 6276, 6424: that where mention is made of Abraham, Isaac, and Jacob in the Word, in the spiritual sense they are not understood, may be manifest from this consideration, that names in no case penetrate into heaven, but only what is signified by those that are named, thus things themselves, the qualities of things, and the states of things, which are of the church, and which are of the Lord's kingdom, and which are of the Lord himself; and moreover the angels in heaven in no case determine their thoughts to particular persons, for this would be to bound the thoughts, and to withdraw from the universal perception of things, in which perception angelic speech is grounded; hence it is, that the things which the angels speak in heaven are ineffable, and far above human thought, which is not extended to universals, but is contracted to particulars; when, therefore, it is read that "many shall come from the east and the west, and *shall lie down with Abraham, and Isaac, and Jacob* in the kingdom of the heavens," Matt. viii. 11, the angels perceive the Lord's presence and the appropriation of truth and good, which proceed from his divine human principle; also when it is read, "that Lazarus was taken up into *Abraham's bosom*," Luke xvi. 22, the angels perceive that he was taken up into heaven where the Lord is present; hence also it may be manifest that by the covenant with Abraham, Isaac, and Jacob, in the internal sense is meant conjunction by the Lord's divine human principle. That the divine human principle is a covenant, that is, conjunction itself, may be manifest from several passages in the Word, as in Isaiah, "*I will give thee for a covenant to the people*, for a light of the Gentiles," xlii. 6. Again, *I have given thee for a covenant of the people*, to restore the earth, to divide the vastated inheritances," xlix. 8. Again, "Incline your ear and go to me, hear and your soul shall live, *thus will I establish for you a covenant of eternity*, the sure mercies of David: behold, I have given him a witness to the people, a prince and lawgiver to the nations," lv. 3, 4. And in Malachi, "The Lord whom ye seek cometh suddenly to his temple, and the *angel of the covenant* whom ye desire, behold he cometh," iii. 1. And in the second book of Samuel, "*He hath set for me a covenant of eternity*, to be arranged to all and to be kept," xxiii. 5; the subject treated of in these passages is manifestly concerning the Lord, and concerning the conjunction of the human race with the divine principle of the Lord itself by his divine human; that the Lord as to the divine human is a mediator, and that no one can come to the divine itself, which is in the Lord and is called Father, except by the Son, that is, by the divine human, is known in the church; thus the Lord, as to the divine human, is conjunction: who can comprehend the divine itself by any thought, and if he cannot comprehend it in thought, who can be conjoined to it in love? But the divine human principle every one can comprehend in thought, and be conjoined to it in love. That a covenant is conjunction, may be manifest from the covenants made between kingdoms, in that they are joined together thereby, and in that they are stipulations on each part, which were to be kept, that the conjunction might be inviolable; those stipulations or compacts are also called covenant. The stipulations or compacts, which in the Word are called covenant, are on the part of man, in a confined sense, the ten precepts, or the decalogue; in a more extended sense they are all the statutes, commandments, laws, testimonies, precepts, which the Lord enjoined from mount Sinai by Moses; and in a sense still more extended they are the books of Moses, the things contained therein being to be observed on the part of the sons of Israel. On the part of the Lord it is mercy and election. *That the ten precepts or the decalogue are a covenant*, is manifest from the following passages: "Jehovah hath declared to you *his covenant*, which he commanded you to do, *the ten Words* which he wrote on two tables of stone," Deut. iv. 13, 23; and because the two tables of stone, on which the ten precepts were written, were deposited in the ark, Exod. xxv. 16, 21, 22; xxxi. 18; xxxii. 15, 16, 19; xl. 20, therefore the ark was called *the ark of the covenant*, Deut. xxxi. 9, 24, 25, 26; Joshua iii. 3, 6, 14; iv. 7; Judges xx. 27; 2 Samuel xv. 24; 1 Kings viii. 21; in which latter passage Solomon thus speaks, "*I have set there the place of the ark, where is the covenant of Jehovah*, which he made with our fathers:" and in the Revelation, "The temple of God was open in heaven, and there was seen *the ark of His covenant* in His temple," xi. 19. *That the appellation of covenant is given to all the judgments and statutes which the Lord commanded by Moses to the people of Israel, and also to the books of Moses themselves*, is manifest from the following passages: "On the mouth of these words *I have made a covenant with you* and with Israel," Exodus xxxiv. 27; the things which in this passage are called a covenant were several of the sacrifices, feasts, and things unleavened. Again, "Moses took *the book of the covenant*, and read in the ears of the people, who said, All that Jehovah hath spoken we will do and hear," Exod. xxiv. 7, 8; and in the second book of Kings, "Joshua king of Judah in the house of Jehovah in the presence of them all read the words *of the book of the covenant found in the house of Jehovah;* and *he made a covenant* before Jehovah, to establish *the words of the covenant written in that book;* and all the people stood *in the covenant.* The king commanded all the people to make a passover to Jehovah God, according to what was written in *the book of the covenant*," xxiii. 2, 3, 21. And in David, "If thy sons shall keep *my covenant* and my testimony, which I have taught them, their sons also shall sit even to eternity on thy throne," Psalm cxxxii. 12. That *covenant is conjunction by love and faith*, is manifest from Jeremiah, "Behold the days come, saith Jehovah, that *I will make a new covenant* with the house of Israel and with the house of Judah, not as the *covenant which I made* with their fathers, because they made *my covenant* void; but *this is the covenant which I will make* with the house of Israel after these days, I will give my law in the midst of them, and on their heart will I write it, and I will be to them for a God, and they shall be to me for a people," xxxi. 31, 32, 33; where to give a law in the midst of them, and to write it on their heart, denotes to gift with faith and charity; by faith and charity is effected the conjunction, which is described by the words, "I will be to them for a God, and they shall be to me for a people." Again, in the same prophet, "*I will establish for them the covenant of an age*, that I will no more turn myself away after them, and I will do them good; *but my fear I will give into their heart, that they shall not go back from me*," xxxii. 40; conjunction by love, which is the covenant, is signified by the expression, "I will give my fear into their heart, that they shall not go back from me." And in Ezekiel, "*I will establish for them a covenant of peace, a covenant of eternity* shall be with them, and I will give them, and multiply them, and place a sanctuary in the midst of them, and my habitation shall be amongst them, and I will be to them for a God, and they shall be to me for a people," xxxvii. 26, 27; in this passage conjunction by faith and love, which are a covenant, is described by a sanctuary in the midst of them, and by a habitation amongst them, and by the words "I will be to them for a God, and they shall be to me for a people." Again, in the same prophet, "When I passed by beside thee, and saw thee, that behold it was thy time, the time of loves, and *I entered into a covenant with thee, that thou shouldst be mine*," xvi. 8; speaking of Jerusalem, whereby is signified the ancient church; that to enter into a covenant that thou mightest be mine, is marriage, or spiritual conjunction, is evident. Inasmuch as covenant signifies conjunction, a wife is also called *a wife of the covenant*, Malachi ii. 14; and conjunction amongst brethren is called *the covenant of brethren*, Amos i. 9. By covenant also is signified conjunction in David, "*I have made a covenant* with my elect; I have sworn to David my servant," Psalm lxxxix. 3. *That the compact of a covenant on the part of the Lord is mercy and election*, is manifest from David, "All the ways of Jehovah are *mercy* and truth *to them that keep his covenant* and his testimonies," Psalm xxv. 10. And in Isaiah, "The mountains shall recede, and the hills shall be removed, and *my mercy* shall not recede, and *the covenant of my peace* shall not be removed, saith Jehovah that hath mercy on thee," liv. 10. And in Moses, "Jehovah thy God, the very God, the faithful God, *keeping the covenant of mercy to them that love him*, and to them that keep his precepts, to the thousandth generation," Deut. vii. 9, 12. Again, "*If ye will keep my covenant*, ye shall be to me for a peculiar possession out of all people," Exod. xix. 5. Again, "I will have respect to you, and will make you fruitful, and will multiply you, and will confirm *my covenant* with you," Lev. xxvi. 9; to have respect to them is of mercy, to make them fruitful and multiply them is to gift them with charity and faith: they who are gifted with those gifts are called the elect, thus these things are of election; also that they should be for a peculiar possession. *There were also signs of a covenant in the representative church*, and those signs were such things as brought conjunction into remembrance: *circumcision* was such a sign, Gen. xvii. 11; for circumcision signified purification from filthy loves, on the removal of which heavenly love is insinuated, by which there is conjunction: the *sabbath* is also called an *eternal covenant*, Exodus xxxi. 16: it is said also that the "*show-bread* should be for the sons of Israel *by an everlasting covenant*," Lev. xxiv. 8: especially the *blood*, as is manifest from Moses, "Moses took *the book of the covenant*, and read in the ears of the people, who said, All that Jehovah hath spoken we will do and hear: then Moses took *the blood of the peace-making sacrifice*, and sprinkled on the people, and said, Behold *the blood of the covenant* which Jehovah hath established with you upon all these words," Exod. xxiv. 7, 8. And in Zechariah, "*By the blood of thy covenant* I will send forth the bound out of the pit wherein is no water," ix. 11; blood was a covenant, or the sign of a covenant, because it signified conjunction by spiritual love, that is, by charity towards the neighbour; on which account, when the Lord instituted the holy supper, he called his blood *the blood of the new covenant*, Matt. xxvi. 28. From these considerations it may now be manifest, what is meant in the Word by covenant in the internal sense.

6805. "And God saw the sons of Israel."—That hereby is signified that he gifted the church with faith, appears from the signification of seeing, as denoting to have faith, see n. 897, 2325, 2807, 3863, 3869, 4403 to 4421, 5400: hence God's seeing denotes to gift with faith, for faith is from God; and from the signification of the sons of Israel, as denoting the church, see n. 6637.

6806. "And God knew."—That hereby is signified that he gifted with charity, appears from the signification of knowing, when it is predicated of God, that is, of the Lord, as denoting to gift with charity; for it is charity which conjoins the Lord with man, and causes the Lord to be present with him, consequently to know him; the Lord indeed knows all in the universe, but not as a father his sons, except those who are in the good of love and charity; therefore the Lord says of those who are in good, whom he calls his sheep, "I am the good shepherd, and *know mine*, and am known by mine: my sheep hear my voice, and *I know them*, and they follow me," John x. 14, 27: but of those who are in evil, the Lord says, *that he doth not know them*, as in Matthew, "Many shall say to me in that day, Lord, Lord, have not we prophesied by thy name, and by thy name cast out demons, and in thy name done many virtues? but then will I confess to them, *I do not know you;* depart from me, ye workers of iniquity," vii. 22, 23. Again in the same Evangelist, "At length came also the other virgins, saying, Lord, Lord, open to us: but he answering said, Verily I say unto you, *I do not know you*," xxv. 11, 12. And in Luke, "When once the master of the house hath risen, and hath shut the door, then ye shall begin to stand without and to knock at the door, saying, Lord, Lord, open to us; but he answering shall say to them, *I know you not whence ye are:* then shall ye begin to say, We have eaten before thee, and have drunken, and thou hast taught in our streets: but he shall say, I say unto you, *I know you not whence ye are;* depart from me, all ye workers of iniquity," xiii. 25, 26, 27: hence it is evident, that to be known, when it is said by the Lord, denotes to be in the good of charity, that is, denotes to be gifted with that good, because all the good of charity comes from the Lord; and that not to be known, denotes to be in evil; to know involves conjunction, and man is said to be so far known by the Lord, as he is conjoined to him; they who are not conjoined the Lord also knows, yea the most singular things appertaining to each, John ii. 24, 25; but these, inasmuch as they are in evil, are in another presence, which is as it were absence, although the Lord is not absent, but the man and the spirit, who is in evil, is he who is absent, in which case it is said that the Lord does not know them: an image of this thing appears amongst angels and spirits; they who are alike as to states of the life, appear to be near each other, and thus mutually know each other: but they who are unlike as to states of the life, appear to each other at a distance, neither do they so know each other: in a word, in the other life a likeness of state makes the inhabitants to appear present, and to be known; and an unlikeness of state causes them to appear absent, and not to be known.

ON THE SPIRITS OF THE PLANET MERCURY.

6807. *THAT the universal heaven resembles a man, which is called the Grand Man, and that all and singular the things appertaining to man, both his exteriors and interiors, correspond to that man or heaven, has been shown at the close of several chapters: but to constitute that Grand Man, they who come into another life from this earth are not sufficient, they being few respectively, therefore there is need of others from several other earths; and it is provided by the Lord, that as soon as there be any where wanting the quality or quantity of correspondence, there be instantly summoned those from some earth who may make up the deficiency, that so the proportion may be preserved, and thus heaven be kept in due consistence.*

6808. *What the spirits in the planet Mercury have reference to in the Grand Man has also been discovered to me from heaven, viz., that they have reference to the memory, but to the memory of things abstracted from earthly and mere material things. But inasmuch as it has been given me to discourse with them, and this for several weeks, and to hear what is their quality, and to explore how the case is with those who are in that earth, I am willing to adduce the experience which I have had on the occasion.*

6809. *On a time they came to me, and inquired into those things which were in my memory; this is in the power of spirits to do with the utmost skill, for when they come to man, they see in his memory singular the things which the man is acquainted with: when, therefore, the spirits of Mercury inquired into various things, and amongst others concerning also the cities and places where I had been, I observed that they were not willing to know any thing about the temples, the palaces, the houses, the streets, but only about those things which I had heard were done in those places, also concerning the things appertaining to the government which had place there, and to the genius and manners of the inhabitants, and things of a like nature; for such things cohere with places in man's memory, wherefore when the places are excited those things also come into view. I was surprised to find them of such a quality, wherefore I asked why they passed by the magnificen-*

cies of the places, and only inquired into the things and the deeds there transacted? They said, they had no delight in looking upon material, corporeal, and terrestrial things, but only at things real: hence it was first evidenced, that the spirits of that earth, in the Grand Man, have reference to the memory of things abstracted from material and terrestrial things.

6810. *It has been told me, that such is their life in their earth that they have no concern about terrestrial and corporeal things, but about the statutes, the laws and governments of the nations there, also about the things of heaven, which are innumerable: and I have been further told that several men of that earth discourse with spirits, and that hence they have the knowledges of spiritual things, and of the states of life after death, and hence also a contempt of things corporeal and terrestrial; for they who know of a certainty, and believe in a life after death, are concerned about heavenly things, as being eternal and happy, but not about worldly things, only so far as the necessities of life require.*

6811. *With what eagerness they inquire into and imbibe the knowledges of things, such as appertain to the memory elevated above the sensualities of the body, might be manifest to me from this consideration, that when they looked into those things which I knew respecting heavenly things, they passed hastily through them all, declaring instantly the nature and quality of each; for when spirits come to man, they enter into all his memory, and excite thence what suits themselves; yea, what I have often observed, they read the things contained therein, as out of a book; the spirits of Mercury did this with greater skill and expedition, because they did not stop at such things as are sluggish, and which confine and consequently retard the internal sight, as all terrestrial and corporeal things do when regarded as ends, that is, when alone loved; but they looked into the things themselves; for things which are not clogged with things terrestrial, elevate the mind upwards, thus introduce it into an extensive field, whereas mere material things sink the mind downwards, and thus contract its field. Their eagerness to acquire knowledges was also evident from the following circumstances: on a time when I was writing somewhat concerning things to come, and they were at a distance, so that they could not look into those things from my memory, because I was not willing to read them in their presence, they were very indignant, and contrary to their usual behaviour, they were disposed to abuse me, calling me one of the worst of men, with like indignities; and that they might give a proof of their resentment, they caused a kind of contraction attended with pains on the right side of my head even to the ear; but these things did not hurt me; nevertheless, in* *consequence of having done evil, they removed themselves to a yet greater distance, but presently they stood still again, being desirous to know what I had written concerning things to come; such is their eager thirst after knowledges.*

6812. *The spirits of Mercury, above all other spirits, possess the knowledges of things, as well respecting this solar system, as respecting the earths which are in the starry heavens; and what they have once acquired to themselves, that they retain and also recollect it, as often as any thing similar occurs: hence also it may appear manifest, that the memory of spirits is much more perfect than the memory of men; also that what spirits hear, see, and appereeive, they retain, and especially such things as they are delighted with, as these spirits are delighted with the knowledges of things; for whatsoever things cause delight, and affect the love, these flow-in as it were spontaneously, and remain; other things do not enter, but only touch the surface and pass by.*

6813. *When the spirits of Mercury come to other societies, they explore and collect from them what they know, and then they depart; such communication also is given amongst spirits, that when they are in society, if they are accepted and loved, all things which they know are communicated, and this not by any discourse, but by influx. In consequence of their knowledges, the spirits of Mercury have an extraordinary degree of haughtiness, wherefore they are told, that although they know innumerable things, still there are infinite things which they do not know; and that if their knowledges should increase to eternity, the notice even of common or general things would be unattainable; they were told likewise of their haughtiness and high-mindedness, and how unbecoming such a temper is; but they replied, that it was not haughtiness, but only a glorying by reason of the faculty of their memory; thus they have the art of exculpating themselves and of excusing their foibles.*

6814. *They are averse to verbal discourse because it is material, wherefore I could not discourse with them any otherwise than by a species of active thought. Their memory, as consisting of things, not of images purely material, affords a nearer supply of its objects to the thinking principle; for the thinking principle, which is above the imagination, requires for its objects things abstracted from material; but notwithstanding this, the spirits of Mercury are little distinguished by the faculty of judgment, having no delight in the exercise of that faculty, and in deducing conclusions from knowledges; for bare knowledges alone are the things which delight them.*

6815. *It was given to sound them, whether they proposed to themselves any use from their knowledges, and it was intimated to them, that it is not enough to be delighted with knowledges, because knowledges have respect to uses, and uses ought to be the* *end of knowledges; that from knowledges alone no use results to them, but to others with whom they are disposed to communicate their knowledges; and that it is not expedient for any man who is willing to become wise, to stand still in knowledges alone, these being only instrumental causes, intended to be subservient to the investigation of uses, which uses ought to be uses of life; but they replied, that they were delighted with knowledges, and that knowledges to them are uses.*

6816. *The spirits of Mercury differ totally from the spirits of our earth, for the spirits of our earth have not so much concern about things, as about what is of the world, of the body, and of the earth; wherefore the spirits of Mercury cannot abide together with the spirits of our earth, on which account, wheresoever they meet them they fly away; for the spiritual spheres which exhale from each are altogether contrary the one to the other: the spirits of Mercury have a common saying, that they love what is produced from things material, and that they are not willing to look at a sheath, but at things stripped of their sheath, that is, at interior things.*

6817. *The subject concerning the spirits of the planet Mercury will be continued at the close of the following chapter.*

EXODUS.

CHAPTER THE THIRD.

THE DOCTRINE OF CHARITY.

6818. IT may be expedient to dwell longer on the subject concerning the neighbour, for without knowledge of the neighbour, it cannot be known how charity is to be exercised. In what was premised at the beginning of the preceding chapter, it was said, that every individual man is a neighbour, but one not alike with another; and that he who is principled in good, is a neighbour above others, thus that the good which appertains to man is to be loved; for when good is loved, the Lord is loved, for it is the Lord in whom good originates, who is in good, and who is good itself.

6819. But not only man in the singular is a neighbour, but also man in the plural; for a society lesser and greater, a man's country, the church, the Lord's kingdom, and, above all, the Lord, are the neighbour to whom good is to be done from a principle of charity. There are also degrees of ascent of neighbour, for a society of several is in a higher degree than an individual man; a man's country is in a higher degree than a society; the church is in a degree still higher; and the Lord's kingdom in a degree higher still; but the Lord is in the highest degree: these degrees of ascent are as the steps of a ladder, at the top of which is the Lord.

6820. A society is more a neighbour than an individual man, because it consists of several; charity is to be exercised towards it in like manner as towards an individual man, viz., according to the quality of good appertaining to it; thus in one way towards a society of well-disposed persons, and in another way towards a society of ill-disposed.

6821. A man's country is more a neighbour than a society, because it is like a parent, for it is the place of a man's birth, it nourishes him, and protects him from injuries. Good is to be done to a man's country from a principle of love according to its necessities, which principally respect the sustenance of bodily life, of civil life, and of spiritual life. He who loves his country, and from a principle of good-will does good to his country, in the other life loves the Lord's kingdom, for there the Lord's kingdom is his country; and he who loves the Lord's kingdom, loves the Lord, because the Lord is all in all of his kingdom; for what is properly called the Lord's kingdom, is the good and truth appertaining to its inhabitants from the Lord.

6822. The church is more a neighbour than a man's country, for he who provides for the church, provides for the souls and eternal life of the men who inhabit the country; and the church is provided for when man is led to good, and he who does this from a principle of charity, loves his neighbour, for he wishes and wills heaven and happiness of life to eternity to be the portion of another. Good may be insinuated into another by every one in the country, but not truth, except by those who are teaching ministers; if others insinuate truth, it gives birth to heresies, and the church is disturbed and rent asunder. Charity is exercised, if by the truth which is of the church, the neighbour is led to good; if in the church any thing be called truth which leads away from good, no mention is to be made of it, for it is not truth. Every one ought first to acquire truth to himself from the doctrine of the church, and afterwards from the Word of the Lord, and this truth must be the object of his faith.

6823. The Lord's kingdom is a neighbour in a higher degree than the church where any one is born, for the Lord's kingdom consists of all those who are in good, both in the earths and in the heavens; thus the Lord's kingdom is good with all its quality in the complex; when this good is loved, the individuals are loved who are principled in good. Thus the total, which is all good in the complex, is neighbour in the first degree, and is that Grand Man treated of at the close of several chapters, which man is a representative image of the Lord himself: this man, that is, the Lord's kingdom, is loved, when from inmost affection good is done to those who are a man by that man from the Lord,* thus to whom the Lord's kingdom appertains.

6824. These are the degrees of neighbour, and according to these degrees charity ascends; but these degrees are degrees in successive order, in which a prior or superior degree is always preferred to a posterior or inferior: and whereas the Lord is in the supreme, and He is to be respected in each degree, as the end to whom each tends, therefore He is above all, and to be loved above all things.

CHAPTER III.

1. AND Moses was feeding the flock of Jethro his father-in-law, the priest of Midian, and he led the flock behind the wilderness, and came to the mount of GOD Horeb.

2. And the angel of Jehovah appeared to him in a flame of fire out of the midst of a bramble, and he saw, and lo, the bramble burned with fire, and the bramble was in no wise consumed.

3. And Moses said, I will therefore go aside, and see this great vision, why the bramble is not burnt.

4. And JEHOVAH saw that he went aside to see, and GOD called to him out of the midst of the bramble, and said, Moses, Moses; and he said, Behold me.

5. And He said, Come not near hither; take off thy shoes from off thy feet, because the place on which thou standest, it is the ground of holiness.

6. And He said, I am the GOD of thy father, the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob. And Moses covered his faces, because he was afraid to look upon GOD.

7. And JEHOVAH said, Seeing I have seen the affliction of my people, which is in Egypt, and have heard their cry from before their exactors; because I know their griefs.

8. And I am come down to deliver them out of the hand of the Egyptians, and to cause them to come up out of this land to a land good and broad, to a land flowing with milk and

---

* The author's meaning appears to be this: men on earth become men by the reception of heavenly principles of faith and charity, without which reception they are not men, but beasts; yet with the faculty of becoming men. But the reception of heavenly principles is from the Lord, by or through heaven, that is to say, the Grand Man; therefore it is said, *those who are a man by that man* (namely the Grand Man, or heaven) *from the Lord.*

honey, to the place of the Canaanite, and Hittite, and Amorite, and Perizzite, and Hivite, and Jebusite.

9. And now behold the cry of the sons of Israel is come to Me, and also I have seen the oppression with which the Egyptians oppress them.

10. And now go, and I will send thee to Pharaoh, and bring thou forth my people the sons of Israel out of Egypt.

11. And Moses said to God, Who am I that I should go to Pharaoh, and that I should bring forth the sons of Israel out of Egypt?

12. And He said, Because I will be with thee; and this shall be a sign to thee that I have sent thee, in thy bringing forth the people out of Egypt, ye shall worship God near this mountain.

13. And Moses said to God, Behold I come to the sons of Israel, and say to them, The God of your fathers hath sent me to you, and they will say to me, What is His name? what shall I say to them?

14. And God said to Moses, I AM WHO I AM; and He said, Thus shalt thou say to the sons of Israel, I AM hath sent me to you.

15. And God said yet to Moses, Thus shalt thou say to the sons of Israel, JEHOVAH, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me to you; this is my name for ever, and this my memorial for generation, generation.

16. Go thou and gather together the elders of Israel, and say to them, JEHOVAH, the God of your fathers, hath appeared to me, the God of Abraham, of Isaac, and of Jacob, saying, Visiting I have visited you, and what hath been done to you in Egypt.

17. And I say, I will cause you to come up out of the affliction of Egypt to the land of the Canaanite, and of the Hittite, and of the Amorite, and of the Perizzite, and of the Hivite, and of the Jebusite, to a land flowing with milk and honey.

18. And they shall hear thy voice, and thou shalt go in and the elders of Israel to the king of Egypt, and ye shall say to him, JEHOVAH GOD of the Hebrews hath met us; and now let us go I pray the way of three days into the wilderness, and we will sacrifice to JEHOVAH our GOD.

19. And I know that the king of Egypt will not give to you leave to go, and not with a strong hand.

20. And I will send my hand, and will smite Egypt with all my wonders, which I will do in the midst thereof, and afterwards he will send you.

21. And I will give the favour of this people in the eyes of the Egyptians, and it shall be, when ye go ye shall not go empty.

22. And a woman shall ask of her that lives near her (*vicina sua*), and of her that dwelleth in her house, vessels of silver, and vessels of gold, and garments, and ye shall put them on your sons, and on your daughters, and shall spoil the Egyptians.

THE CONTENTS.

6825. THE subject treated of in the first chapter, in the internal sense, was concerning the infestation of those who are of the church by falses and evils; in the second chapter concerning the commencements and successive states of truth divine appertaining to them; the subject treated of in this chapter, in the internal sense, is concerning their deliverance; and on this occasion they are first instructed who the God is who has delivered them, that it is the Lord; and that he introduces them into heaven, after that they have been gifted with manifold truth and good.

THE INTERNAL SENSE.

6826. VERSES 1, 2, 3. *And Moses was feeding the flock of Jethro his father-in-law, the priest of Midian, and he led the flock behind the wilderness, and came to the mount of God Horeb. And the angel of Jehovah appeared to him in a flame of fire out of the midst of a bramble; and he saw, and lo, the bramble burned with fire, and the bramble was in no wise consumed. And Moses said, I will therefore go aside and see this great vision, why the bramble is not burnt.* And Moses was feeding the flock of Jethro his father-in-law, the priest of Midian, signifies that the law from the Divine Being or Principle instructed those who were in the truth of simple good; priest is the good of the church where such are. And he led the flock behind the wilderness, signifies after that they had undergone temptations. And he came to the mount of God, signifies that the good of the love of the Divine Being or Principle appeared to him. Horeb, signifies quality. And the angel Jehovah appeared to him, signifies the Lord as to the divine human principle. In a flame of fire out of the midst of a bramble, signifies love divine in scientific truth. And he saw, and lo, the bramble burned with fire, signifies apperception that scientific truth was full of the good of love divine.

And the bramble was in no wise consumed, signifies divine truth united to divine good in the natural principle. And Moses said, signifies perception from the law from the Divine Being or Principle. I will therefore go aside, and see this great vision, signifies reflection upon this revelation. Why the bramble is not burnt, signifies that there is such an union.

6827. "And Moses was feeding the flock of Jethro his father-in-law, the priest of Midian."—That hereby is signified that the law from the Divine Being or Principle instructed those that were in the truth of simple good, and that the priest of Midian is the good of the church where such are, appears from the representation of Moses, as denoting the Lord as to the law divine, see n. 6752; but in the beginning as to the truth, which is of the law from the Divine Being or Principle, see n. 6771; but in the present case as to the law from the Divine; it is allowable so to name the degrees of progression in the Lord, before that as to the human principle he was made the law divine itself. The subject treated of in the Word throughout, in its inmost or supreme sense, is concerning the Lord alone, and concerning the glorification of his human principle; but whereas the inmost or supreme sense transcends the human understanding, it is allowed to explain the Word as to its internal sense, in which the Lord's kingdom and church, and the establishment of the latter, and also the regeneration of the man of the church by the Lord, are treated of; the reason why these subjects are treated of in the internal sense, is, because the regeneration of man is a representative image of the Lord's glorification, see n. 3138, 3212, 3296, 3490, 4402, 5688; and from the signification of feeding, as denoting to instruct, see n. 3795, 5201; and from the signification of a flock, as denoting those who learn and are led by truth to the good of charity, see n. 343; thus flock, in the general sense, is the church, n. 3767, 3768; in the present case the church where are those who are in the truth of simple good, who are signified by Midian, n. 3242, 4756; and from the signification of father-in-law, as denoting the good from which, as from a father, exists that good which is conjoined to truth, in the present case to truth which is of the law from the Divine Being or Principle, which is represented by Moses, see n. 6793; the quality of that good is Jethro; and from the signification of the priest of Midian, as denoting the good of the church where they are who are in the truth of simple good, see n. 6775. From these considerations it is evident, that by Moses feeding the flock of his father-in-law, the priest of Midian, is signified that the law from the Divine Being or Principle instructed those who were in the truth of simple good, and that the priest of Midian is the good of the church where such are.

6828. "And he led the flock behind the wilderness."—That hereby is signified after that they had undergone temptations, viz., they who were in the truth of simple good, appears from the signification of a flock, as denoting the church where they are who are in the truth of simple good, see just above, n. 6827; and from the signification of a wilderness, as denoting a state of temptation: for a wilderness signifies what is little inhabited and cultivated, and also what is altogether uninhabited and uncultivated, thus in the spiritual sense a man vastated as to good, and desolated as to truth, consequently a man who is in temptation, for he who is in temptation is in vastation and in desolation; for the false and the evil, which appertain to him, emerge, and obscure, and almost take away the influx of truth and good from the Lord; neither does the truth which flows-in appear to him to have such life as to be able to disperse falses and evils; there are present also on such occasions evil spirits, who induce grief and despair concerning salvation. That wilderness signifies such a state is manifest from very many passages in the Word, see n. 2708; and whereas wilderness signified a state of temptation, and the number forty its duration howsoever long or short, n. 730, 862, 2272, 2273, therefore the sons of Israel were *in the wilderness forty years;* and therefore the Lord was in *the wilderness forty days* when he was tempted, Matt. iv. 1, 2; Mark i. 13.

6829. "And came to the mountain of God."—That hereby is signified, that the good of the love of the Divine Being or Principle afterwards appeared, is manifest from the signification of the mountain of God, as denoting the good of the love of the Divine Being or Principle; that mountain denotes the good of love, see n. 795, 796, 2722, 4210, 6415; that this good appeared after that they had undergone temptations, is signified by coming to that mountain behind the wilderness. The case herein is this: when man is in temptation, he is encompassed and obsessed by falses and evils, which hinder the influx of light from the Divine Being, that is, of truth and good, in which case man is as it were in darkness; darkness in the other life is nothing else but obsession by falses, for these take away light, and thus the perception of consolation by truths, from him who is in temptation; but when man emerges out of temptation, then light appears with its spiritual heat, that is, truth with its good; hence he has gladness after anxiety; this is the morning which succeeds night in the other life: the reason why in such case good is perceived, and truth appears, is, because after temptation truth and good penetrate towards the interiors, and are in-rooted; for when man is in temptation, he is as it were in the hunger of good, and in the thirst of truth, wherefore, when he emerges, he takes in good as a hungry man does meat, and receives truth as a thirsty man does drink; and besides when light from the Divine Being appears, falses and evils are removed, and when these are removed, there is a passage made for truth and good to penetrate more interiorly: these are the reasons why after temptations the good of love appears with its light from the Lord. That after the obscurity and anxiety of temptations, there appear brightness and gladness, is known to all in the other life, because it is there a common thing.

6830. "Horeb."—That hereby is signified quality, viz., of the good of the love of the Divine Being or Principle, which appeared, is manifest from this consideration, that names, when they are added, involve the quality of the thing treated of; the quality of the thing which Horeb involves, is evident from the things which were there seen, viz., from the flame of fire out of the midst of a bramble; thus, that it denotes the divine good of love shining forth by truth which is of the law divine.

6831. "And the angel of Jehovah appeared to him."—That hereby is signified the Lord as to the divine human principle, appears from the signification of the angel of Jehovah, as denoting the Lord's divine human principle, see n. 6280; the reason why the divine human principle is called the angel of Jehovah, is, because Jehovah, before the coming of the Lord, when he passed through heaven, appeared in a human form as an angel, for the whole angelic heaven resembles one man, who is called the Grand Man, and who has been treated of at the close of several chapters; wherefore when the Divine itself passed through the angelic heaven, he appeared in a human form as an angel before those with whom he spake; this was the divine human principle of Jehovah before the coming ot the Lord; the Lord's human principle, when made divine, is the same thing, for the Lord is Jehovah himself in the divine human principle. That the Lord, as to the divine human principle, is called an angel, see n. 6280; and it is further evident from several passages in the New Testament, where the Lord says that he was sent by the Father, and to be sent signifies to proceed, and sent, in the Hebrew tongue, signifies an angel: that the Lord calls himself the Sent, see Matt. x. 40; xv. 24; Mark ix. 37; Luke iv. 43; ix. 48; x. 16; John iii. 17, 34; iv. 34; v. 23, 24, 36, 37, 38; vi. 29, 39, 40, 44, 57; vii. 16, 18, 28, 29; viii. 16, 18, 29, 42; ix. 4; x. 36; xi. 41, 42; xii. 44, 45, 49; xiii. 20; xiv. 24; xvi. 5, 7; xvii. 3 to 8, 18, 21 to 23, 25.

6832. "In a flame of fire out of the midst of a bramble."—That hereby is signified love divine in scientific truth, appears from the signification of a flame of fire, as denoting love divine, of which we shall speak presently; and from the signification of a bramble, as denoting scientific truth; the reason why a bramble denotes scientific truth, is, because all small shrubs of every kind signify scientifics, but the greater shrubs themselves signify perceptions and knowledges; the bramble, inasmuch as it produces flowers and berries, signifies scientific truth. Scientific truth of the church is nothing else but the Word in the sense of the letter, and also every representative and significative of the church, which had place amongst the posterity of Jacob; these things in their external form are called scientific truths, but in the internal form they are spiritual truths; but whereas truths in the internal form, or in the spiritual form, could not appear to the posterity of Jacob, by reason that they were principled merely in externals, and were altogether unwilling to be acquainted with any thing internal, therefore the Lord appeared in a bramble; for when the Lord appears, he appears according to man's quality, inasmuch as man receives the Divine Being or Principle no otherwise than according to his quality; on which account also, when the Lord appeared on mount Sinai, he appeared to the people as fire burning even to the heart of heaven, and as darkness, clouds, and thick darkness, Deut. iv. 11; v. 22, 23; also Exod. xix. 18; he would have appeared altogether otherwise, if the people, who were looking on beneath the mountain, had not been of such quality; and inasmuch as that people were principled only in externals, therefore when Moses went in to the Lord on mount Sinai, it is said that he entered into a cloud, Exod. xxiv. 2, 18; xxxiv. 5; that a cloud denotes the external of the Word, see the Preface to Gen. xviii., and n. 4060, 4391, 5922, 6343; consequently also it denotes the representative of the church viewed in an external form. That the Lord appears to every one according to his quality, may be manifest from this consideration, that the Lord appears to those who are in the inmost or third heaven as a sun, from which proceeds ineffable light, by reason that the inhabitants of that heaven are principled in the good of love to the Lord; and that he appears to those who are in the middle or second heaven as a moon, by reason that the inhabitants thereof are more remotely and obscurely in love to the Lord, being principled in love towards their neighbor; but in the ultimate or first heaven, the Lord does not appear as a sun nor yet as a moon, but only as light, which light much exceeds the light of the world: and whereas the Lord appears to every one according to his quality, therefore also he cannot appear to those who are in hell any otherwise than as a dusky cloud and thick darkness; for as soon as the light of heaven, which is from the Lord, flows into any hell, it occasions there darkness and thick darkness From these considerations it may now be manifest, that the Lord appears to every one according to his quality, because according to reception; and whereas the posterity of Jacob were in externals only, therefore the Lord appeared unto Moses in a bramble, and also in a cloud when he went in unto the Lord upon mount Sinai.

The reason why flame denotes love divine is, because love, in its first origin, is nothing else but fire and flame from the Lord as a sun; the fire or flame of this sun is what gives the esse of life to every man, and is the very vital fire, which fills the interiors of man with heat, as may be manifest from the love, for in proportion as the love increases with man, in the same proportion the man grows warm, and in proportion as the love decreases, in the same proportion he grows cold. Hence it is, that when the Lord appeared in vision, he appeared as fire and flame; as in Ezekiel, "The aspect of the four animals (which were cherubs) were as *coals of burning fire, according to the aspect of lamps;* it walked amongst the animals as *the brightness of fire, and lightning going forth from the fire:* above the expanse which was over their head, was, as it were, the aspect of a sapphire stone, the similitude of a throne, and above the similitude of the throne was the similitude, as it were, of *the aspect of a man above upon it;* and I saw *a species of burning coal* according to the species of *the fire* within it round about, from the aspect of his loins and upwards, but from the aspect of his loins, and downwards, I saw, as it were, the *aspect of fire*, which had a *brightness round about*," i. 13, 21, 27, 28; that singular the things contained in this vision are significative and representative of divine things, no one can deny, but unless it be known what is signified by cherubs, by coals of burning fire, according to the aspect of lamps, by a throne, by the aspect of a man upon it, by the loins which had fire upwards and downwards, and a brightness from the fire, it is impossible to know the holy arcanum contained in it: that cherubs denote the Lord's providence, see n. 308; that a throne denotes heaven, properly the divine truth proceeding from the Lord, which forms heaven, see n. 5313; that the aspect of a man upon the throne above, denotes the Lord as to the divine human principle, is evident; that loins denote conjugial love, and hence all celestial love, see n. 3021, 4277, 4280, 4575, 5050 to 5062; which love was represented by a species of burning coal according to the species of fire which had brightness round about. And in Daniel, "I saw until the thrones were cast down, and the ancient of days sat, his raiment was as white snow, and the hair of his head was as clean wool; his throne was a *flame of fire;* his wheels were *burning fire, a stream of fire flowing forth and going forth from before him*," vii. 9, 10; the divine good of the divine love of the Lord was here also seen as a flame of fire. And in the Revelation, "He that sat on the white horse had eyes *as a flame of fire*," xix. 12; that he that sat on the white horse is the Lord as to the Word, is there expressly said, ver. 13, 16; thus the flame of fire is the divine truth which is in the Word, which is from the divine good of the Lord. Again, "In the midst of the seven candlesticks was one like to *the Son of Man*, clothed in a garment down to the foot, his head and hairs were white as white wool, as snow, but his eyes were as a *flame of fire*," Rev. i. 13, 14; in which passage also eyes as a flame of fire are the divine truth proceeding from the divine good of the Lord. That a flame of fire is the divine truth proceeding from the Lord, is evident also in David, "The voice of Jehovah glides as a *flame of fire*," Psalm xxix. 7; where the voice of Jehovah denotes the divine truth. To the intent that the divine truth might be represented proceeding from the divine good of the Lord, "it was commanded to make a candlestick of pure gold *with seven lamps*, and that it should be set in the tent of the assembly at the table on which was the show-bread, *and that the lamps should burn continually before Jehovah*," Exod. xxv. 31 to the end; xxxvii. 17 to 24; xl. 24, 25; Levit. xxiv. 4; Numb. viii. 2; Zech. iv. 2: by the candlestick with the seven lamps was represented the divine truth proceeding from the divine good of the Lord. To the intent also that the divine good itself might be represented, it was commanded that there should be a perpetual fire on the altar: "*The fire shall burn upon the altar, and shall not be extinguished;* the priest shall kindle upon it wood every morning: *the fire shall burn continually on the altar, and shall not be extinguished*," Levit. vi. 12, 13. That fire was representative of the divine love, was a thing very well known to the ancients, as may be manifest from this consideration, that this representative was derived from the ancient church, even to remote nations, which were in idolatrous worship, it being a known thing that those nations instituted a sacred perpetual fire, and appointed virgins to keep it, who were called vestals. That fire and flame, in the opposite sense, signify filthy loves, as the loves of revenge, of cruelty, of hatred, of adultery, and, in general, the concupiscences derived from self-love and the love of the world, is manifest also from several passages in the Word, of which it is allowed only to adduce the following: "Behold, they are become as stubble, *the fire hath burnt them*, they do not deliver their soul *out of the hand of the flame; there is no coal to give warmth*, nor *fire* to sit before it," Isa. xlvii. 14. And in Ezekiel, "Behold, *I will kindle a fire in thee*, which shall devour in thee every green tree and every dry tree, *the flame of grievous flame shall not be extinguished*, whereby all faces from the south to the north shall be burned," xx. 47; in which passage by fire and flame are signified the lusts of evil and the false, which extinguish all good and truth of the church, hence the church's vastation. And in Luke, "The rich man said to Abraham, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I *am tormented in this flame*," xvi. 24; they who do not know that the vital fire appertaining to man is from another origin than elementary fire, cannot in any wise know any other, than that by the fire of hell is meant fire such as in the world, when yet in the Word no such fire is meant, but the fire which is of love, thus which is of man's life, proceeding from the Lord as a sun, which fire, when it enters at* those who are in contrary principles, is turned into the fire of lusts, which lusts, as was said above, are of revenge, of hatred, and of cruelty, issuing forth from self-love and the love of the world: this fire is what torments those who are in the hells, for when the rein is slackened to their lusts, they then rush one upon another, and torture each other by direful and inexpressible methods, inasmuch as every one is willing to have the pre-eminence, and to take from another what belongs to him, by secret and open artifices: when such is the concupiscence of one and another, it gives birth to intestine hatreds, and to the consequent exercise of various enormities, especially by magical arts, and by phantasies, which arts are innumerable and altogether unknown in the world. They who do not believe spiritual things, especially the worshippers of nature, cannot at all be induced to believe, that the heat which appertains to the living, and which constitutes the very internal life, is from any other origin than that of the heat of this world, for they cannot know, still less acknowledge, that there is a heavenly fire proceeding from the Lord as a sun, and that that fire is pure love; hence neither can they know the innumerable things contained in the Word, where no other fire is meant, neither can they know the innumerable things contained in man, who is an organ recipient of that fire.

6833. "And he saw, and lo, the bramble burned with fire."—That hereby is signified apperception that scientific truth was full of the good of love divine, appears from the signification of seeing, as denoting to apperceive, see n. 2150, 3764, 4567, 4723, 5400; and from the signification of a bramble, as denoting scientific truth, see just above, n. 6832; and from the signification of fire, as denoting love divine, see n. 934, 4906, 5071, 5215, 6314, 6832; hence to burn with fire denotes to be full of the good of love divine.

6834. "And the bramble was in no wise consumed."—That hereby is signified the divine truth united to divine good in the natural principle, appears from the signification of a bramble, as denoting scientific truth, see above, n. 6832, 6833: in the present case, because the Lord is treated of, it denotes divine truth in the natural principle; the natural principle is signified, because truth is there scientifically; and from the signification of not being consumed by fire, as denoting not to be dissipated by the good of divine love; that fire is the good of divine love, see just above, n. 6832; thus denoting that it is united, viz., divine truth with divine good in the natural principle; this is the signification of these words in the supreme sense, in which the Lord is treated of. The case herein is this: the divine good of the divine love is the very solar fire in the other life, which fire is of such heat, that if it was to fall into any one, even an angel of the inmost heaven, without intermediate temperature, he would be deprived of all sense, and would perish; of such heat is the divine love of the Lord: but the Lord when he was in the world, and united the human essence to the divine, received the fire of this love in his human principle, and united it to the truth in that principle when he made himself the law divine: this now is what is meant by the divine truth being united to the divine good in the natural principle.

---

* The author here speaks of entering *at*, in distinction from entering *into*, to denote the different reception of life from the Lord with the evil and with the good. With the evil, the life may be said only to enter *at*, because they immediately pervert, or suffocate, or reject it, without admitting it *into* their lives; but with the good it may be said to enter *into*, because they admit, and cherish, and make it their own.

6835. "And Moses said."—That hereby is signified perception from the law derived from the Divine Being or Principle, appears from the signification of saying in the historicals of the Word, as denoting perception, see frequently above; and from the representation of Moses, as denoting the law from the Divine Being or Principle, see above, n. 6827.

6836. "I will go therefore aside, and see this great vision."—That hereby is signified reflection on this revelation, appears from the signification of going aside and seeing, as denoting to reflect, for to go aside, in the spiritual sense, is to turn away from the thought which at the time engages the mind, and to see is to perceive, thus both together denote to reflect; and from the signification of a vision, as denoting a revelation, see n. 6000: it is called a great vision, because, in the supreme sense, by flame in the bramble is signified the divine truth united to the divine good in the Lord's human principle, n. 6834.

6837. "Why the bramble is not burnt."—That hereby is signified that such is the union, appears from what was said above, n. 6834.

6838. Verses 4, 5, 6. *And Jehovah saw that he went aside to see, and God called to him out of the midst of the bramble, and said, Moses, Moses; and he said, Behold me. And He said, Come not hither; take off thy shoes from off thy feet, because the place on which thou standest, it is the ground of holiness. And He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses covered his faces, because he was afraid to look upon God.* And Jehovah saw that he went aside to see, signifies reflection from the Lord. And God called to him, signifies influx from the Divine Being or Principle. Out of the midst of the bramble, signifies out of scientific truths. And said, Moses, Moses; and he said, Behold me, signifies internal exhortation and hearing. And He said, Come not near hither, signifies that he should not think of the Divine Being or Principle still from things sensual. Take off thy shoes from off thy feet, signifies that sensual things, which are the externals of the natural principle, should be removed. For the place on which thou standest, 't is the ground of holiness, signifies that otherwise the Divine Being or Principle cannot enter. And He said, I am the God of thy father, signifies the divine principle which was of the ancient church. The God of Abraham, the God of Isaac, and the God of Jacob, signifies the very divine principle itself, and the divine human, thus the Lord. And Moses covered his faces, signifies that the interiors were protected. Because he was afraid to look upon God, signifies lest they should be hurt by the presence of the divine principle itself.

6839. "And Jehovah saw that he went aside to see."—That hereby is signified reflection from the Lord, appears from the signification of going aside to see, as denoting reflection, see above, n. 6836; that Jehovah is the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5663, 6303; what is the quality of the literal sense of the Word, is evident also from this passage: it is said that Jehovah saw that he went aside to see, as if he had not known before, and as if he had not influenced him and moved him to go aside to see; nevertheless it is so said, because according to the appearance; but the internal sense teaches how it is to be understood, viz., that the Lord flowed-in into his thought, that he might reflect upon it; hence it may be manifest, how the case is with the sense of the letter of the Word, in respect to the internal sense; and that the things contained in the sense of the letter are such, that they accommodate themselves to the apprehension of the simple, who do not believe, but as it appears: what does not appear, this they do not believe, because they do not enter into the interiors of things; wherefore unless the Word had been such in the letter, it would not have been received; he who is principled in sensual things, and engaged in the things of the world, in no wise apprehends interior things; he is willing to see what he believes, what he does not see is as it were strange, and he rejects it as a thing to be denied, at least to be doubted of, when he thinks of it from himself.

6840. "And God called to him."—That hereby is signified influx from the Divine Being or Principle, appears from the signification of calling, as denoting influx; for in the internal sense, is not meant calling by speech, as in the external historical sense, but calling by influx into the will, which calling is internal, for Jehovah, or the Lord, flows-in into the will, and leads to do what pleases him; when this internal principle falls into what is historical, in which are nothing but external things, it falls either into a command, or into a call, or into an address, or into other like expressions.

6841. "Out of the midst of the bramble."—That hereby is signified out of scientific truths, appears from the signification of a bramble, as denoting scientific truth, see n. 6832, 6833.

6842. "And said, Moses, Moses; and he said, Behold me."—That hereby is signified internal exhortation and hearing, appears from the signification of being called by Jehovah, in the historicals of the Word, as denoting influx from the Divine Being or Principle, n. 6840; the call itself is in these words, *And Jehovah said, Moses, Moses;* which words, inasmuch as they involve all those things which follow, and first that he should not come near thither, but that he should take off his shoes from off his feet, signify exhortation, and the reply of Moses, *Behold me*, signifies hearing.

6843. "And he said, Come not near hither."—That hereby is signified that he should not think of the Divine Being or Principle still from things sensual, appears from the signification of coming near to Jehovah, as denoting to think of the Divine Being or Principle; the reason why to come near, when it is said of man in respect to the Lord, denotes thought concerning the Divine Being or Principle, is, because man cannot come with the body to the Divine Being or Principle, as a man to a man, but with the mind, thus with the thought or will; there is no other access to the Divine, because the Divine is above those things which are of place and time, being in those things appertaining to man, which are called states, viz., states of love and states of faith, thus states of each faculty of the mind, viz., of the will and of the thought; by these man can approach the Divine; hence it is, that in this passage, by the expression, *Come not near hither*, is signified that he should not think of the Divine Being or Principle, viz., from external sensual things, which are signified by the shoes, which he was first to take off. It is said *still* (*adhuc*), because the external sensual things of the natural principle are the last regenerated, and thus last receive influx from the Divine, and the state, which is here treated of, was not yet, that sensual things should become receptive of the influx; concerning sensual things, see what now follows.

6844. "Take off thy shoes from off thy feet."—That hereby is signified that sensual things, which are the externals of the natural principle, should be removed, appears from the signification of shoes, as denoting the sensual things which are the externals of the natural principle, see n. 1748; and from the signification of feet, as denoting the natural principle, see n. 2162, 3147, 3761, 3986, 4280, 4938 to 4952; that to put off is to remove, is evident, for it is said of sensual things; for expressions are to be applied to their subject which is treated of, thus to put off the shoes denotes the removal of sensual things. It may be expedient to say how the case herein is: every one can see, that shoes here represent something which did not agree with the holy divine principle, and thus that to put off the shoes was representative of the removal of such things; otherwise of what concern would it be to the Divine Being or Principle, whether man approached in shoes, or with the soles of his feet bare, if so be he was only interiorly of such a quality as to be capable of approaching to the Divine Being or Principle by faith and love? wherefore by shoes are signified things sensual, and things sensual, which are the externals of the natural principle, are such, that they cannot be together when the Divine Being or Principle is the object of holy thought; therefore, inasmuch as at that time representatives were to be observed, it was not allowable for Moses to approach with his shoes on. The ground and reason why sensual things, which are the externals of the natural principle, are of such a quality that they cannot receive the Divine, is, because they are in worldly, corporeal, and also in terrestrial things, for they proximately receive those things; hence the things which are in the memory from sensual things, derive their properties from the light and heat of the world, and little from the light and heat of heaven; wherefore they are the last things which can be regenerated, that is, can receive any thing of the light of heaven; hence it is, that when man is in those sensual things, and thinks from them, he thinks no otherwise of the Divine Being or Principle than as of things terrestrial; and if he be in evil, he thinks from them altogether against the Divine Being or Principle: wherefore when man thinks of such things as are of faith and love to God, if he be principled in good, he is elevated from the sensual things which are the externals of the natural principle, towards interior things, consequently from terrestrial and worldly things nearer to celestial and spiritual things. Man is ignorant of this, because he does not know that the interior things appertaining to him are distinct from the exterior, and that thought is more and more interior, and also more and more exterior, and inasmuch as he is unacquainted with those things, he cannot reflect upon them. But see what has been before said concerning thought grounded in things sensual, viz., that they who think from sensual things make little progress in wisdom, n. 5089, 5094, 6201, 6310, 6311, 6312, 6314, 6316, 6318, 6598, 6612, 6614, 6622, 6624. That man is elevated from sensual things, and when he is elevated comes into a milder lumen, and that this is especially the case with those who are regenerating, n. 6183, 6313, 6315. From these considerations it is now evident what is meant by putting off the shoes from off the feet. That the natural principle appertaining to man is external, middle, and internal, see n. 4570, 5118, 5126, 5497, 5649; the internal natural principle is signified by the feet, the middle natural principle by the soles of the feet, and the external by the shoes.

6845. "Because the place on which thou standest, it is the ground of holiness."—That hereby is signified, that otherwise the divine principle cannot enter, appears from the signification of place, as denoting state, see n. 2625, 2837, 3356, 3387, 4321, 4882, 5606; hence the place on which thou standest, denotes the state in which he yet is; and from the signification of the ground of holiness, as denoting the holy principle which proceeds from the Lord, thus it is a state of the holy principle proceeding from the Lord's divine human principle, which is meant by the above words. That it signifies, that otherwise the divine principle cannot enter, follows from what goes before, viz., that if man was not removed from sensual things, which are the externals of the natural principle, that is, if he was not elevated from those things to things interior, the divine principle could not flow-in; the reason why the divine principle cannot flow-in to man, so long as he is in those sensual things, is, because influx from the Divine Being or Principle proceeds even to those things which are last in order, thus even to the sensual things which are the externals of the natural principle appertaining to man, and if the things contained therein be merely corporeal and terrestrial, the divine things which flow-in are there dissipated, inasmuch as they do not agree together; wherefore when man is about to receive the divine principle, that is, those things which are of faith and love, he is elevated from sensual things, and when he is elevated from them, then the divine principle no longer flows-in thither, viz., into the external sensual principle, but into the interior plane into which the man is elevated. That this is the case has been given to know from much experience.

6846. "And he said, I am the God of thy father."—That hereby is signified the divine principle which was of the ancient church, appears from the signification of father, as denoting the ancient church, see n. 6075; the reason why the ancient church is called father, is, because from it were born the churches which succeeded it, viz., the Hebrew church, and afterwards the church amongst the posterity of Jacob; for the rituals and statutes, which were commanded to the posterity of Jacob by Moses, were not new, but were before in the ancient churches, and were only restored amongst the sons of Jacob; they were restored, because with other nations they were made idolatrous, and in Egypt and in Babel were turned into magic: that the same things were in the ancient churches, may be manifest from several passages in the Word. Hence now it is that the an cient church is meant by father, and is also called father in the Word where the church is treated of. The God who was worshipped in the ancient church was the Lord as to the divine human principle, and it was known to them that it was the Lord who was represented in singular the rituals of their church : and several of them also knew, that the Lord was about to come into the world, and to make the human principle in himself divine; neither in that church was any other meant by Jehovah, for he had appeared to them as a divine man, and was called Jehovah, n. 1343, 5663, as also afterwards he appeared to Abraham, Gen. xviii. 2, and following verses; and to Joshua, v. 13, 14, 15; and to Gideon, Judges vi. 11, and following verses; and to Manaoh and his wife, Judges xiii. 3, and following verses; and was acknowledged as the God of the universe, and the only one whom they should adore: hence now it is, that by the God of thy father, in the internal sense, is meant the divine principle which was of the ancient church, that is, the Lord; but in the external historical sense is meant Abraham, and also Isaac and Jacob.

6847. "The God of Abraham, the God of Isaac, and the God of Jacob."—That hereby is signified the very divine principle itself, and the divine human, thus the Lord, appears from the representation of Abraham, of Isaac, and of Jacob, as denoting the very divine principle itself, and the divine human of the Lord; that Abraham represents the Lord as to the very divine principle itself, Isaac as to the divine rational, and Jacob as to the divine natural, see n. 1893, 2011, 2066, 2072, 2089, 2245, 2251, 2630, 3144, 3210, 3305, 3439, 3704, 4180, 4286, 4538, 4570, 4615, 6098, 6185, 6276, 6424, 6804; by God is signified the Divine Being or Principle, and by their names what is representative, hence the above principles in the Lord are what are meant by the God of Abraham, the God of Isaac, and the God of Jacob.

6848. "And Moses covered his faces."—That hereby is signified that the interiors were protected, appears from the signification of faces, as denoting the interiors, see n. 1999, 2434, 3527, 4066, 4796, 4797, 5102; that to cover denotes to protect, follows from the series of the things treated of in the internal sense, for it is said, that he covered his faces because he was afraid to look upon God, and by this is signified lest the interiors should be hurt by the presence of the Divine Being himself. How the case herein is, will be shown in what now follows.

6849. "Because he was afraid to look upon God."—That hereby is signified lest they should be hurt by the presence of the Divine Being himself, appears from the signification of being afraid, as denoting an apprehension lest they should be hurt, viz., the interiors, for this was the cause of fear; and from the signification of looking upon God, as denoting the presence of the Divine Being himself, for the Lord is brought present before man in no other way than by an internal looking upon him, which is effected by faith grounded in charity; if the Lord appears to any one in an external form, still the interiors are what are affected, for the Divine Being or Principle penetrates to things inmost. In regard to the interiors not being hurt by the presence of the Divine Being himself, and that on this account they were protected, the case is this: the Divine Being himself is pure love, and pure love is as fire, hotter than the fire of the sun of this world; wherefore if the divine love in its purity flowed-in into any angel, spirit, or man, he would altogether perish; hence it is, that Jehovah, or the Lord, in the Word is so often called a consuming fire; lest therefore the angels in heaven should be hurt by the influx of heat from the Lord as a sun, they are each of them veiled by some thin and suitable cloud, whereby the heat flowing-in from that sun is tempered. That every one would perish at the Lord's presence without such a security, was known to the ancients; wherefore they were afraid to see God, as is manifest in the book of Judges, "Gideon saw that it was the angel of Jehovah, wherefore Gideon said, O Lord Jehovah, *since I have seen the angel of Jehovah face to face:* and Jehovah said to him, Peace be to thee, *be not afraid, because thou shalt not die*," vi. 22, 23: and in the same book, "Manaoh said to his wife, *Dying we shall die, because we have seen God*," xiii. 22: and in the book of Exodus, "Jehovah said to Moses, *Thou canst not see my faces, because no man shall see me and live*," xxxiii. 20; wherefore when it was given Moses to see God, he was put in a hole of the rock, verse 22 of the same chapter, whereby was represented the obscure principle of faith, and the cloudiness which covered, and by which he was protected. How much danger may befall the angels from being looked at by the Divine Being without the covering of a cloud, may appear manifest from this consideration, that when the angels look upon any spirit that is in evil, he appears to be turned into something like what is inanimate, which has been frequently given me to see; the reason is, because by the angelic sight the light and heat of heaven fall-in into such a spirit, and with them the truth of faith and the good of love, by which principles, when they penetrate, the wicked are almost deprived of life. And if this be the effect of a look from the angels, how much more of a look from the Lord. This is the reason why the hells are altogether removed from heaven, and why the inhabitants are willing to be removed, for if they are not removed, they are direfully tormented: hence it is evident what is meant by these words, "They shall say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne," Rev. vi. 16; Luke xxiii. 30;

Hosea x. 8. From this consideration, that the presence of the Divine Being himself is such, that no angel can endure it, unless protected by a cloud, which tempers and moderates the rays and heat from that sun, it may manifestly appear, that the Lord's human principle is divine, for unless it was divine, it could never be so united to the divine principle itself, which is called the Father, as that they may be one, according to the Lord's words in John xiv. 10, and the following verses, and in other places; for what so receives the divine principle, must needs be altogether divine; what is not divine would be absolutely dissipated by such a union; for to speak comparatively, what can be thrown into the solar fire, and not perish, unless it be a similar solar principle? in like manner, who can be cast into the ardency of infinite love, except he who is in the ardency of similar love, consequently except the Lord alone? that the Father is in him, and that the Father does not appear, except in his divine human principle, is manifest from the Lord's words in John, "No one hath seen God at any time: the only-begotten Son, *who is in the bosom of the Father*, he hath brought him forth to view," i. 18; and in another place in the same Evangelist, "Ye have neither heard his voice at any time, nor seen his shape," v. 37.

6850. Verses 7, 8. *And Jehovah said, Seeing I have seen the affliction of my people, which is in Egypt, and have heard their cry from before their exactors, because I know their griefs. And I am come down to deliver them out of the hand of the Egyptians, and to cause them to come up out of this land to a land good and broad, to a land flowing with milk and honey, to the place of the Canaanite, and Hittite, and Amorite, and Perizzite, and Hivite, and Jebusite.* And Jehovah said, Seeing I have seen the affliction of my people, signifies mercy towards those who are of the spiritual church after infestations from falses. And have heard their cry from before their exactors, signifies the aid of mercy against those who were willing to compel them to serve. Because I know their griefs, signifies foresight how much they were immersed in falses. And I am come down to deliver them out of the hands of the Egyptians, signifies that he would let himself down to them to exempt them from the power of the false scientifics, which attempt to destroy the truths of the church. And to cause them to come up out of this land, signifies that they should be elevated. To a land good and broad, signifies to heaven, where is the good of charity and the truth of faith. Flowing with milk and honey, signifies and the pleasantness and delight thence derived. To the place of the Canaanite and Hittite, signifies the region occupied by evils derived from falses. And Amorite and Perizzite, signifies by evils and the falses thence derived. And

Hivite and Jebusite, signifies by the idolatrous principle in which is somewhat of good and truth.

6851. "And Jehovah said, Seeing I have seen the affliction of my people."—That hereby is signified mercy towards those who are of the spiritual church after infestations from falses, appears from the signification of saying in the historicals of the Word, as denoting perception, see frequently above; but when it is predicated of Jehovah, or the Lord, it does not denote perception but omniscience, because the Lord perceives and knows all and singular things from eternity; and from the signification of seeing I have seen, when it is said of Jehovah, or the Lord, as denoting mercy, for when the Lord sees any one in misery or in affliction, he is merciful to him; the Lord indeed sees all, and thus is merciful to all, but it is not said that he is merciful to any but to those who receive his mercy, that is, who are in good; and from the signification of affliction, as denoting infestation, n. 6663, in the present case from falses, because from the Egyptians, by whom are signified false scientifics, see n. 6651, 6679, 6683; and from the signification of people, as denoting those who are of the spiritual church, see n. 2928; they who are of the celestial church are in the Word called nation.

6852. "And have heard their cry from before their exactors."—That hereby is signified the aid of mercy against those who were willing to compel them to serve, appears from the signification of a cry, as denoting imploration, see n. 6801; and from the signification of hearing, as denoting to obey and apperceive, see n. 5017, but when it is said of Jehovah or the Lord, it denotes to bring the aid of mercy to him who implores it: the case with hearing is as above, n. 6851, with seeing, viz., that the Lord hears all, and thus brings aid to all, but according to necessities; they who cry and implore him for themselves alone, and thus against others, as the wicked are wont to do, these also the Lord hears, but he does not bring them aid; and when he does not bring aid, it is said that he does not hear; and from the signification of exactors, as denoting those who are willing to compel to serve: that an exactor is one who compels to serve, is evident from Isaiah, "The people shall take them, and bring them to their place, and they *shall rule over their exactors:* it shall come to pass in the day that Jehovah shall give thee rest from thy disturbance, and from *the grievous servitude with which thou wast compelled to serve*, that thou shalt utter this parable concerning the king of Babel, *How hath the exactor ceased?*" xiv. 2, 3, 4. And in Zechariah, "I will set a camp for my house from the army, by reason of him that goeth and returneth, *that the exactor may not pass any more over them*," ix. 8. They were called exactors who exacted tribute, 2 Kings xxiii. 35; Deut. xv. 3; and also they who compelled to do work according to the imposition of tributes, are called princes of tributes, Exod. i. 11; that these are they who compelled to serve, see n. 6659.

6853. "Because I have known their griefs."—That hereby is signified foresight how much they were immersed in falses, appears from the signification of knowing, when it is said of the Lord, as denoting foresight; the reason why knowing denotes foresight, is, because the Lord knows all and singular things from eternity; and from the signification of griefs, as denoting immersion into falses; for they who are principled in good, when they are immersed in falses, come into tortures and anxieties, and are tormented, for they love truths, and are averse from falses, and think continually about salvation, and about unhappiness, in case falses prevail with them; but they who are not principled in good, have no concern whether they be in falses or in truths, for they do not think at all about salvation, nor about unhappiness, inasmuch as they do not believe such things; the delights of self-love and the love of the world take away all belief respecting the life after death; these are perpetually immersed in falses. Immersion into falses appears in the other life an immersion in waters, which, according to the abundance of falses, rise higher and higher, till at length they reach over the head; the waters appear thinner or thicker according to the quality of the falses: the immersion which the wicked undergo, appears as a mistiness and as a cloudiness more and less dusky, which encompasses them around, and altogether separates them from the serenity which is of the light of heaven.

6854. "And I am come down to deliver them out of the hand of the Egyptians."—That hereby is signified that he let himself down to them, to exempt them from the power of the false scientifics which attempt to destroy the truths of the church, appears from the signification of coming down, of which we shall speak presently; and from the signification of delivering, as denoting to exempt, for he who exempts from falses delivers; and from the signification of hand, as denoting power, see n. 878, 3387, 3563, 4931 to 4937, 5544; and from the signification of the Egyptians, as denoting false scientifics, which are contrary to the truths of the church, see n. 6651, 6679, 6683, thus which attempt to destroy these latter. In respect to the Lord coming down, the case is this: the Lord is said to come down, or to let himself down, when he comes to judgment, n. 1311; and also when he comes to inferior principles, in the present case to those who are of the spiritual church, who are signified by the sons of Israel, for the subject treated of, in the internal sense, is concerning such, how they are infested by falses, and in this case endure temptations, and afterwards how they are delivered, that they may be introduced into heaven. But in the things contained in this verse, and also in the following verse, in the internal sense, there is yet a greater mystery, which has never yet been known in the church, wherefore it is expedient it should be made known. They who are called spiritual, who are such as cannot be regenerated, except only as to the intellectual part, but not as to the will part, in whose intellectual part therefore a new will is implanted by the Lord, which will is according to the doctrinals of faith peculiar to their church, these, viz., such spiritual persons, were only saved by the Lord's coming into the world; the reason is, because the divine principle passing through heaven, which was the divine human principle before the Lord's coming, could not reach to them, inasmuch as the doctrinals of their church were for the most part not true, and hence the good which is of the will was not good, n. 6427: because the secould only be saved by the coming of the Lord, and thus were incapable of before being elevated into heaven, therefore in the mean time they were kept in the lower earth, in places there which in the Word are called pits, which earth was obsessed around by the hells abounding with falses, by which at that time they were much infested; nevertheless they were still guarded by the Lord; but after the Lord came into the world, and made the human principle in himself divine, then he delivered those who were there in pits, and elevated them to heaven; and out of them he also formed a spiritual heaven, which is the second heaven: this is what is meant by the descent of the Lord to those that are beneath, and by the deliverance of those who were bound. This is the mystery which, in the internal sense, is also described in this verse and in the following: see what was shown above concerning those spiritual persons, viz., that the spiritual are in obscurity as to the truth and good of faith, n. 2708, 2715, 2718, 2831, 2849, 2935, 2937, 3241, 3833, 6289. That their obscurity is illuminated by the Lord's divine human principle, n. 2716, 4402; whereas they who are in obscurity as to the truth and good of faith, that they are greatly assaulted by the hells, but that the Lord continually protects them, n. 6419. That the spiritual cannot be regenerated as to the will part, but only as to the intellectual part, and that a new will is there formed by the Lord, n. 863, 875, 895, 927, 928, 1023, 1043, 1044, 2256, 4328, 4493, 5113. That the spiritual were saved by the coming of the Lord into the world, n. 2833, 2834, 3969. In the prophetic Word throughout mention is made of the bound, and of those that are bound in a pit, and that they were delivered by the Lord, by which bound are specifically meant those who are here spoken of; as in Isaiah, "I Jehovah have called thee in justice, and will take hold of thy hand, for I will guard thee, and will give thee for a covenant to the people, for a light of the Gentiles, to open the blind eyes, *to bring forth out of prison him that is bound, out of the house of in-*

closure them that sit in darkness," xlii. 6, 7. Again, in the same prophet, "I have kept thee, and given thee for a covenant of the people, to restore the earth, to divide the wasted inheritances, *to say to the bound, Go ye forth, to them who are in darkness, Be ye revealed;* they shall feed on the ways, and in all hills shall be their pasture," xlix. 8, 9; speaking manifestly of the Lord, where the bound specifically denote those who were detained in the lower earth, even to the Lord's coming, and who were then elevated into heaven; and in general all those who are in good, and are kept as it were bound by falses, from which nevertheless they are desirous to be delivered. And in Zechariah, "By the blood of thy covenant, *I will send forth thy bound out of the pit*," ix. 11. And in Isaiah, "Gathering they shall be gathered together, *the bound in a pit, and shall be closed in an inclosure;* after a multitude of days they shall be visited," xxiv. 22; where the bound in a pit has the same signification. And further in Isaiah, "Jehovah hath anointed me to preach the gospel to the poor, he hath sent me to bind up the broken in heart, *to preach liberty to the captives, to them that are bound, to him that is deprived of eyes*, to proclaim the year of the good pleasure of Jehovah," lxi. 1; and in another place, "The people that *walked in darkness* have seen a great light; *they that dwelt in the land of the shadow of death*, on them hath the light shined," ix. 1.

6855. "And to cause them to come up out of this land."—That hereby is signified that they should be elevated, viz., from the place and state where they are infested by falses, appears from the signification of causing to go up, as denoting to be elevated; and from the signification of land, in this case the land of Egypt, as denoting the place and state where they are infested by falses: that Egypt is the false scientific principle which infests, has been already shown; the like is also signified by the land of Egypt.

6856. "To a land good and broad."—That hereby is signified to heaven, where is the good of charity and the truth of faith, appears from the signification of land, in this case the land of Canaan, as denoting the Lord's kingdom, thus heaven, see n. 1607, 3038, 3481, 3705, 4447; and from the signification of a good land, as denoting the good of charity there; and from the signification of a broad land, as denoting the truth of faith there; that broad denotes the truth which is of faith, see n. 3433, 3434, 4482.

6857. "To a land flowing with milk and honey."—That hereby is signified the pleasantness and delight thence derived, appears from the signification of milk, as denoting the celestial spiritual principle, or the truth of good, see n. 2184; and because it denotes the truth of good, it denotes the pleasantness thereof, for they are joined together; and from the signification of honey, as denoting delight, see n. 5620. From what was shown above, n. 6854, it may be manifest what is meant by causing to go up out of that land to a land good and broad, flowing with milk and honey, viz., that they who had been detained in the lower earth in pits there, even to the Lord's coming, should then be elevated to heaven, where is the good of charity and the truth of faith, and the pleasantness and delight thence derived. These things are specifically signified by those words; but in general they signify all of the spiritual church who are in temptation, and are thence delivered.

6858. "To the place of the Canaanite and Hittite."—That hereby is signified the region occupied by evils derived from falses, appears from the representation of the Canaanites, as denoting evils derived from the falses of evil, see n. 4818; and from the representation of the Hittites, as denoting falses from which evils are derived, see n. 2913. By the nations in the land of Canaan, which are mentioned here and also in other places, as Genesis xv. 18, 19; Exod. xxiii. 23, 28; xxxiii. 2; xxxiv. 11; Deuteronomy vii. 1; xx. 17; Joshua iii. 10; xxiv. 11; Judges iii. 5, are signified all the kinds of evil and the false. What is meant by the region occupied by evils derived from falses, and also by the rest of the kinds of evil and the false, it may be expedient to say. Before the coming of the Lord into the world, evil genii and spirits occupied all that region of heaven, to which afterwards the spiritual were elevated; for, before the coming of the Lord, a considerable part of such genii and spirits roamed at large, and infested the good, especially the spiritual who were in the lower earth; but after the coming of the Lord, they were all thrust down into their hells, and that region was delivered, and was given for an inheritance to those who were of the spiritual church: it has been frequently observed, that as soon as any place is left by good spirits, it is occupied by evil ones, and that the evil ones are thence expelled, and on their expulsion, the place is again made over to those who are in good; the reason is, because the infernals burn continually to destroy those things which are of heaven, specifically those to which they are in opposition; wherefore when a place is any where left, because in such case it is without protection, it is instantly occupied by the evil. This is specifically meant, as was said, by the region occupied by evils and falses, which is signified by the place where the nations were that were to be expelled. This, together with what was said above, n. 6854, is a great mystery, which without revelation cannot be known.

6859. "And Amorite and Perizzite."—That hereby is signified by evils and the falses thence derived, appears from the representation of Amorite, as denoting evil, see n. 1857, 6306; and from the representation of Perizzite, as denoting the false, see n. 1573, 1574. There are two origins of evil, and also two origins of the false; one origin of evil is from the false of doctrine or of the religious principle; the other is from the lust of self-love and the love of the world: the false of the first origin is, as was said, from the false of doctrine, or of the religious principle; and the false of the other origin is from the evil of the lusts of the above-mentioned loves: those evils are what are signified by Canaanite and Amorite, and those falses by Hittite and Perizzite.

6860. "And Hivite and Jebusite."—That hereby is signified by the idolatrous principle in which is somewhat of good and truth, appears from the representation of Hivite, as denoting an idolatrous principle in which there is somewhat of good; and from the representation of Jebusite, as denoting an idolatrous principle in which is somewhat of truth: that such things are signified by those nations, may be manifest from this consideration, that it was permitted that a covenant should be established with the Gibeonites by Joshua and the elders, Joshua ix. 3, and the following verses; and that they were made hewers of wood and drawers of water for the house of God, verses 23, 27, of the same chapter; that they were Hivites, may be seen, verse 7, of the same chapter, and xi. 19: that by the Jebusites are represented those who were in idolatrous worship, but in which there was somewhat of truth, may be manifest from this consideration, that the Jebusites were a long time tolerated in Jerusalem, and were not thence expelled, Joshua xv. 63; xviii. 28; 2 Samuel v. 6 to 10.

6861. Verses 9, 10, 11, 12. *And now behold the cry of the sons of Israel is come to me, and also I have seen the oppression with which the Egyptians oppress them. And now go, and I will send thee to Pharaoh, and bring thou forth my people the sons of Israel out of Egypt. And Moses said to God, Who am I that I should go to Pharaoh, and that I should bring forth the sons of Israel out of Egypt? And He said, Because I will be with thee, and this shall be a sign to thee that I have sent thee, in thy bringing forth the people out of Egypt, ye shall worship God near this mountain.* And now behold the cry of the sons of Israel is come to me, signifies compassion over those who are of the spiritual church. And I have also seen the oppression with which the Egyptians oppress them, signifies by reason of the attempt of subjugation from those who were in falses. And now go, and I will send thee to Pharaoh, signifies the holy principle proceeding from the Lord's human principle, by which the infesting falses would be dissipated. And bring thou forth my people the sons of Israel out of Egypt, signifies the consequent liberation of those who were of the spiritual church from infesting falses. And Moses said to God, signifies perception from the Divine Being or Principle and humiliation. Who am I that I should go to Pharaoh, signifies that he was not yet in such a state as to seem to himself to be able to go to and remove infesting falses. And that I should bring forth the sons of Israel? signifies, and thereby liberate those who are of the spiritual church. And He said, Because I will be with thee, signifies that the Divine Being or Principle will be in the human. And this shall be a sign to thee that I have sent thee, signifies knowledge that the Divine Principle proceeded from himself. In thy bringing forth the people out of Egypt, signifies when the spiritual are liberated from infestation from falses. Ye shall worship God near this mountain, signifies perception in this case, and acknowledgment of the Divine Being or Principle, grounded in love.

6862. "And now behold the cry of the sons of Israel is come to me."—That hereby is signified compassion upon those who are of the spiritual church, appears from the signification of a cry, as denoting imploration concerning aid, see n. 6801; hence when it is said, that a cry comes to Jehovah or the Lord, it involves the like as hearing, and that hearing denotes to bring the aid of mercy or compassion, see n. 6852; and from the signification of the sons of Israel, as denoting those who are of the spiritual church, see n. 6637.

6863. "And also I have seen the oppression with which the Egyptians oppress them."—That hereby is signified by reason of the attempt of subjugation by those who are in falses, appears from the signification of the oppression with which they oppress, as denoting an attempt of subjugation: the reason why it denotes an attempt of subjugation, and not subjugation itself, is, because they who are of the Lord's spiritual church cannot be subjugated by those who are in falses, inasmuch as the Lord protects them; and from the signification of the Egyptians, as denoting falses, see n. 6692.

6864. "And now go, and I will send thee to Pharaoh."—That hereby is signified the holy principle proceeding from the Lord's human, by which infesting falses would be dissipated, appears from the representation of Moses, who was to go, and who was sent, as denoting the Lord as to the law divine, see n. 6723, 6752, 6771, 6827, thus as to the human principle; for when the Lord was in the world, he first made his human principle divine truth, which is the same thing with the law divine; afterwards he altogether glorified his human principle, and made it divine good: between divine truth and divine good there is a difference, such as there is between the light from the sun and the fire in the sun; and from the signification of being sent, as denoting to proceed, see n. 2397, 4710, 6831, in the present case holy truth; that holy is predicated of truth, see n. 6788; and from the representation of Pharaoh, as denoting the false principle, see n. 6651, 6679, 6683, 6692; it is added that infesting falses might be dissipated, viz., by the holy principle proceeding from the Lord's human, because the subject treated of in what follows is concerning the liberation of the sons of Israel, that is, of those who were of the Lord's spiritual church, from falses, from which they cannot in any wise be liberated, except by the holy principle which proceeds from the Lord; for the holy principle proceeding from the Lord not only dissipates infesting falses, but also reduces all things into divine order, as well those things which are in the heavens, as those which are in the hells, and causes the heavens to be most distinct, according to goods and the truths thence derived, and also the hells to be most distinct, according to evils and the falses thence derived; and likewise causes evils to be in the opposite against goods, and falses against truths, to the intent that a spiritual equilibrium may exist, and every thing may be in a free state.

6865. "And bring thou forth my people the sons of Israel out of Egypt."—That hereby is signified the consequent liberation of those who are of the spiritual church from infesting falses, appears from the signification of bringing forth, as denoting liberation; and from the signification of the sons of Israel, as denoting those who are of the spiritual church, see n. 6637; and from the signification of Egypt, as denoting the false scientific principle which is against the truths of the church, thus the infesting false principle, see n. 6692. It is the false scientific principle which chiefly infests those who are of the spiritual church; the reason is, because they have not the perception of truth from good, but only the knowledge of truth from doctrine: they who are of this description are chiefly infested by scientifics; for scientifics are the most common vessels, which appear sometimes contrary to truths, until truths being let into them, cause them to be translucent, and thereby not to be apperceived; and besides, scientifics are full of the fallacies of the senses, which cannot be shaken off by those who are in mere knowledges from doctrine, and not in the perception of truth from good, principally because the light of the world predominates with them, which light appears bright so long as the light of heaven does not flow-in into it, but as soon as the light of heaven flows-in, instead of light it becomes obscurity; hence it is that they are illuminated and ingenious in the things of the world, but obscured and slow of apprehension in the things of heaven. These believe themselves illuminated, when they have confirmed in themselves the doctrinals of the church, but it is a sensual lumen, derived from the lumen of the world, which in such case deceives them; for doctrinals, of whatsoever kind they be, may be confirmed, as Jewish doctrinals are confirmed by the Jews, enthusiastic doctrinals by enthusiasts, Socinian doctrinals by Socinians, and heretical doctrines by heretics of every description; and when they are confirmed, they appear to them in the sensual lumen as truths themselves. But they who are in the light of heaven, are in illustration from the Lord, and before confirmation apperceive, by looking into the scientifics which are beneath, and there arranged into order, whether a truth be confirmable or not: hence it is evident, that these latter have an interior view, which is above scientifics, and thus is a distinct view; whereas the former have an inferior view, which is within scientifics, and thus is a perplexed view, see n. 2831.

6866. "And Moses said to God."—That hereby is signified perception from the Divine Being or Principle and humiliation, appears from the signification of saying, as denoting perception, see frequently above; and from the representation of Moses, as denoting the Lord as to the law divine, see n. 6723, 6752, 6771, 6827; the Divine Being or Principle is signified by God: that those words also involve humiliation, is evident from what follows, for he says, Who am I that I should go to Pharaoh, and bring forth the sons of Israel? Inasmuch as by Moses is represented the Lord, and mention is here made of humiliation, it may be expedient to say somewhat concerning the state of the Lord's humiliation, when he was in the world: so far as the Lord was in the human principle not yet made divine, so far he was in humiliation; but so far as he was in the human principle made divine, so far he could not be in humiliation, for so far he was God and Jehovah; the reason why he was in humiliation when in the human principle not yet made divine was, because the human principle which he derived from the mother was hereditarily evil, and this could not approximate to the Divine Being or Principle without humiliation; for man in genuine humiliation divests himself of all ability to think and do any thing from himself, and leaves himself altogether to the Divine Being or Principle, and thus accedes to the divine; the Divine Being or Principle was indeed in the Lord, because he was conceived of Jehovah, but this appeared remote, so far as his human principle was in the maternal hereditary principle; for in spiritual and celestial things, dissimilitude of state is what causes removal and absence, and similitude of state is what causes approach and presence; and it is love which makes similitude and dissimilitude. From these considerations now it may be manifest, whence was the state of humiliation appertaining to the Lord when he was in the world; but afterwards, when he put off all the human principle which he derived from the mother, insomuch that he was no longer her son, and put on the divine principle, then the state of humiliation ceased, for then he was one with Jehovah.

6867. "Who am I that I should go to Pharaoh?"—That hereby is signified that he was not yet in such a state as to seem to himself able to go and remove infesting falses, appears from the signification of the expression, Who am I, as denoting that he was not yet in such a state; and from the signification of going to Pharaoh, as denoting to go to infesting falses, for by Pharaoh is signified the false principle which infests, see n. 6651, 6679, 6683: the reason why it denotes also to remove, is, because the holy principle proceeding from the Lord's human principle, see above, n. 6864, removes falses and evils, for these latter cannot at all endure the presence of the former. Inasmuch as these things are said from humiliation, it is added that this did not seem possible to him.

6868. "And that I should bring forth the sons of Israel?"—That hereby is signified and thus to liberate those who were of the spiritual church, appears from the signification of bringing forth, as denoting to liberate, see above, n. 6865; and from the representation of the sons of Israel, as denoting those who are of the spiritual church, see n. 6637, 6862, 6865.

6869. "And He said, Because I will be with thee."—That hereby is signified that the Divine Being or Principle was in the human, appears from the representation of Moses, as denoting the Lord as to the law divine, see n. 6723, 6752, 6771, 6827; thus as to the human principle, for, as was shown above, the Lord made his human principle the law divine, that is, divine truth, when he was in the world; and from the signification of the expression, I will be with thee, as denoting the Divine Being or Principle, for Jehovah is he who speaks.

6870. "And this shall be a sign to thee that I have sent thee."—That hereby is signified knowledge that the divine principle proceeded from himself, appears from the signification of a sign, as denoting a confirmation of truth, and hence knowledge that it is so; and from the signification of being sent, as denoting to proceed, see n. 2397, 4710, 6831; thus to be sent of God denotes to proceed from the Divine Being or Principle, and also denotes that the Divine Being or Principle proceeds from himself, for he who proceeds from the Divine Being or Principle receives the Divine Being or Principle, and further promotes.

6871. "In thy bringing forth the people out of Egypt."—That hereby is signified when the spiritual are liberated from infestation arising from falses, appears from the signification of bringing forth, as denoting to liberate, see above, n. 6865, 6868; and from the signification of the sons of Israel, who in this case are the people, as denoting the spiritual, that is, those who are of the spiritual church, see n. 6637, 6862, 6865; and from the signification of Egypt, as denoting the infesting false scientific principle, see n. 6692.

6872. "Ye shall worship God near this mountain."—That hereby is signified perception in such case, and acknowledgment of the Divine Being or Principle from love, appears from the signification of worshipping God, as denoting adoration of the Divine Being or Principle, but when it is said of the Lord, it denotes perception and acknowledgment of the Divine Being or Principle in the human; and from the signification of mountain, as denoting the good of the divine love, see n. 795, 796, 2722, 4210, 6435, 6829: hence it is evident, that by worshipping God near this mountain, when it is said of the Lord, is signified perception and acknowledgment of the Divine Being or Principle from love. It may be expedient to say what the perception and acknowledgment of the Divine Being or Principle from love is. Every man's quality is known from his love; for love is the esse of the life of every one, the veriest life itself deriving thence its existence; such therefore as the quality of the love is which prevails with the man, such is the man; if it be self-love and the love of the world, and consequently of revenge, hatred, cruelty, adultery, and the like, the man is a devil as to his spirit, or as to the interior man which lives after death, howsoever he appears in the external form; but if the prevailing love with man be the love of God and the love of his neighbour, and consequently the love of good and of truth, also of justice and honesty, he, howsoever he appears in the external form, is an angel as to his spirit, which lives after death; but he to whom divine love appertains, which appertained to the Lord alone, is a God; thus his human principle was made divine, when he received in the human principle the love of his Father, which was the esse of his life. From these considerations it may be manifest what is meant by the perception and acknowledgment of the Divine Being or Principle from love. That man is altogether as his love, is a constant truth, evidenced by the angels in another life, who, when seen, appear as forms of love, the love itself not only shining forth, but also exhaling from them, so that you would say that they are throughout nothing but loves; the reason is, because all the interiors of an angel, as also of a man, are nothing but forms recipient of life, and because they are forms recipient of life, they are forms recipient of loves, for loves constitute the life of man: since, therefore, the influent love and the recipient form are in agreement together, it follows that an angel or a man is of such a quality as his love is; and this not only in his organical principles, which are in the brain, but also in the whole body, for the body is nothing but an organ derived from its principles. From these considerations it may be manifest, that man is made altogether new when he is regenerated, for in this case all and singular the things appertaining to him are arranged to receive celestial loves; nevertheless with man the former forms are not destroyed, but are removed; but with the Lord the former forms, which were from the maternal principle, were altogether destroyed and extirpated, and divine forms received in their place; for the divine love does not agree with any but a divine form; all other forms it absolutely casts out; hence it is that the Lord, when glorified, was no longer the son of Mary.

6873. Verses 13, 14, 15. *And Moses said to God, Behold, I come to the sons of Israel, and say to them, The God of your fathers hath sent me to you, and they will say to me, What is his name? what shall I say to them? And God said to Moses,* I AM WHO I AM; *and He said, Thus shalt thou say to the sons of Israel,* I AM *hath sent me to you. And God said yet to Moses, Thus shalt thou say to the sons of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me to you; this is my name for ever, and this my memorial for generation, generation.* And Moses said to God, signifies perception from the Divine Being or Principle. Behold, I come to the sons of Israel, signifies concerning those who are of the spiritual church. And say to them, The God of your fathers hath sent me to you, signifies that the divine principle of the ancient church will be with those who are of the spiritual church. And they shall say to me, What is his name? signifies his quality. What shall I say to them? signifies what reply. And God said to Moses, signifies the first instruction. I AM WHO I AM, signifies the esse and existere of all things in the universe. And He said, Thus shalt thou say to the sons of Israel, signifies the second instruction. I AM hath sent me to you, signifies that the divine existere shall be in that church. And God said yet to Moses, Thus shalt thou say to the sons of Israel, signifies the third instruction. Jehovah, the God of your father, signifies the Divine Being or Principle of the ancient church. The God of Abraham, the God of Isaac, and the God of Jacob, signifies the divine principle itself, and the divine human, thus the Lord. Hath sent me to you, signifies that he will be in their church. This is my name for ever, signifies that the divine human is the quality of the divine itself. And this my memorial for generation, generation, signifies that it is to be worshipped perpetually.

6874. "And Moses said to God."—That hereby is signified perception from the Divine Being or Principle, appears from the signification of saying, in the historicals of the Word, as denoting perception; that God denotes the Divine Being or Principle, is evident: it is said perception from the Divine Being or Principle, because all perception is from that source.

6875. "Behold, I come to the sons of Israel."—That hereby is signified concerning those who are of the spiritual church, appears from the representation of the sons of Israel, as denoting those who are of the spiritual church, see n. 6657, 6862, 6865.

6876. "And say to them, The God of your fathers hath sent me to you."—That hereby is signified that the divine principle of the ancient church will be with those who are of the spiritual church, appears from the signification of the God of fathers, as denoting the divine principle of the ancient church; that fathers denote those who are of the ancient church, see n. 6050, 6075, 6846; and from the representation of the sons of Israel, who are here meant by *you*, as denoting those who are of the spiritual church, see just above, n. 6875; and from the signification of being sent, as denoting to proceed, see n. 2397, 4710, 6831, in the present case that he will be with them, for it is said of the Divine Being or Principle of the ancient church, that this shall be in the spiritual church, which is represented by the sons of Israel. The Divine Being or Principle, which was of the ancient church, was the Lord as to the divine human; the ancient church had this from the most ancient; and also from the consideration that Jehovah was seen by them in a human form; wherefore when they thought about Jehovah, they did not think as about a universal entity, of which they had no idea, but as about the human divine principle, into which they could determine their thought; for hereby they were enabled both to think about Jehovah and to be conjoined to him by love: they who were of the ancient church, and especially they who were of the most ancient church, were much wiser than the men of our times, and yet they could not think otherwise of Jehovah than as of a man, whose human principle was divine; nor in this case did there flow-in into their thought any unbecoming idea derived from a natural man, and his infirmity and evil, but what flowed-in concerning him was all holy: the angels themselves, who so far excel men in wisdom, cannot think otherwise concerning the Divine Being or Principle, for they see the Lord in the divine human principle; they know that an angel, with whom all things are finite, cannot in any wise have any idea of the infinite being, except by what is like to finite. That in ancient times they adored Jehovah under a Human Divine Principle, is very manifest from the angels seen by Abraham in a human form, also afterwards by Lot, and likewise by Joshua, by Gideon too, and Manoah, which angels were called Jehovah, and were adored as the God of the universe. At this day, if Jehovah was to appear in the church as a man, men would be offended, and would think that he could not possibly be the Creator and Lord of the universe, because he was seen as a man; and moreover they would not have any other idea concerning him than as of a common man: in this they believe themselves wiser than the ancients, not aware that in this they are altogether remote from wisdom; for when the idea of the thought is directed to a universal entity altogether incomprehensible, the idea falls upon no being, and is totally dissipated; and in this case in its place is presented the idea of nature, to which all and singular things are attributed; hence the worship of nature is at this day so common, especially in the Christian orb.

6877. "And they will say to me, What is his name?"—That hereby is signified his quality, appears from the signification of name, as denoting quality, see n. 1754, 1896, 2009, 2628, 2724, 3006, 6674. From this question of Moses it appears what was the quality of the posterity of Jacob, viz., that they had not only forgotten the name of Jehovah, but also that they acknowledged several gods, one of which was greater than another; hence it was that they were willing to know his name; they believed also that it was sufficient to acknowledge a God as to name. The reason why the posterity of Jacob were of such a quality, was because they were only in external things without internal principles; and they who are without internal principles, cannot form any other opinion concerning God, because they are incapable of receiving any thing of light from heaven to illustrate their interiors. To the intent therefore that they might acknowledge Jehovah, it was said to them that the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, was seen, and that he sent; thus they were induced to acknowledge Jehovah from a blind veneration for their fathers, but not from any internal perception. It was also sufficient for that people to worship Jehovah merely as to name, because they were incapable of receiving any thing but the external of a church, thus that which only represented its internal; the external also was established amongst them, to the intent that what was represented thereby might be presented in heaven in the internal form, and thus there might be still some conjunction of heaven with man.

6878. "What shall I say to them?"—That hereby is signified what reply shall I make, appears without explication.

6879. "And God said to Moses."—That hereby is signified first instruction, appears from the signification of God saying, in the present case, to Moses, by whom is represented the Lord as to the divine truth, and from Moses to the people, thus from the divine truth proceeding from the Lord's divine human principle to those who are of the spiritual church, as denoting instruction, in this case the first instruction, because the subject treated of is concerning God himself, who is to be worshipped; for the first principle of the church is the knowledge that God is, and that he is to be worshipped; his first quality, which ought to be known, is, that he created the universe, and that the created universe subsists from him.

6880. "I AM WHO I AM."—That hereby are signified the esse and existere of all things in the universe, appears from the consideration that I AM denotes esse, and because he is the only Esse, it is said in the nominative case: the reason why it is twice said I AM, viz., I AM WHO I AM, is, because the one signifies the esse and the other the existere; thus one signifies the divine principle itself, which is called the Father, the other the divine human principle, which is called the Son, for the divine human principle exists from the Divine itself; but when the Lord, even as to the human principle, was made the Divine Esse or Jehovah, then the divine truth which proceeds from the Lord's divine human principle, is the Divine Existere from the Divine Esse: hence it may be manifest that the Divine Esse cannot communicate itself to any one except by the Divine Existere, that is, the Divine itself cannot communicate itself except by the divine human, and the divine human cannot communicate itself except by the divine truth, which is the holy principle of the spirit; this is meant by what is written in John i. 3, that "all things were made by the Word." It appears to man as if the divine truth was not of such a quality as to be capable of causing any thing to exist, for it is believed that it is as a voice, which, being uttered with the lips, is instantly dissipated; but the case is altogether otherwise: the divine truth proceeding from the Lord is the veriest reality, and such a reality, that all things have thence existed, and all things thence subsist; for whatsoever proceeds from the Lord, is the veriest reality in the universe: such is the divine truth, which is called the Word, by which all things were made.

6881. "And he said, Thus shalt thou say to the sons of Israel."—That hereby is signified a second instruction, appears from the signification of God saying, when it is said again, as denoting a new state of perception, see n. 2061, 2238, 2260; a new state of perception here denotes a second instruction; and from the representation of the sons of Israel, as denoting those who are of the spiritual church, for whom that instruction was intended.

6882. "I AM hath sent me to you."—That hereby is signified that the Divine Existere must be in it, viz., the church, appears from the signification of I AM, as denoting the divine principle itself and the divine human, see just above, n. 6880; and from the representation of Moses, as denoting the Lord as to the divine law, that is, as to the divine truth; that the divine truth is what exists from the divine human principle, because it proceeds from him, see also above, n. 6880; and from the signification of being sent to them, as denoting that it must be in the spiritual church, see n. 6876. This is the second instruction: the first was, that God, from whom all things are, should be acknowledged; the second is, that the divine truth, which is from him, ought to be received.

6883. "And God said yet to Moses, Thus shalt thou say to the sons of Israel."—That hereby is signified a third instruction, appears from what has been explained just above, n. 6881.

6884. "Jehovah, the God of your fathers."—That hereby is signified the divine principle of the ancient church, appears from what was said above, n. 6876, where like words occur. In the external historical sense, by the God of their fathers is meant the God of Abraham, Isaac, and Jacob, but in the internal sense, is meant the divine principle of the ancient church; that the latter and not the former is understood in the internal sense, may be manifest from this consideration, that the historical of the Word cannot enter into heaven; for the historical of the Word is natural and worldly, and they who are in heaven are in no ideas but what are spiritual; thus they understand it spiritually, and the worldly principle, which is the sense of the letter of the Word, at the very threshold of heaven is turned into the spiritual sense: that this is the case, may in some measure be manifest from this consideration, that man also frequently turns those things which are said into such as engage his whole thought; thus where the thought is immersed in unclean things, the thing said is turned into what is unclean, and where the thought is in clean things, what is said is turned into what is clean: hence now it is, that they who are in heaven, by the God of your fathers do not perceive the God of Abraham, of Isaac, and of Jacob, for Abraham, Isaac, and Jacob are not known in heaven, but the Lord, who is represented by them; wherefore it is the divine principle of the ancient church, which is signified by those words.

6885. "The God of Abraham, the God of Isaac, and the God of Jacob."—That hereby is signified the divine principle itself, and the divine human, thus the Lord, appears from those things which were shown above, n. 6847, where like words occur.

6886. "Hath sent me to you."—That hereby is signified that he will be in their church, appears from the signification of being sent to you, as denoting that he will be in the spiritual church, see above, n. 6876, 6882.

6887. "This is my name for ever."—That hereby is signified that the divine human is the quality of the divine principle itself, appears from the signification of the name of God, as denoting all in one complex whereby God is worshipped, thus denoting quality, see n. 2724, 3006, 6674; and inasmuch as the divine principle itself cannot be worshipped, because it cannot be approached either by faith or love, being above every idea, according to the Lord's words in John, "No one hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath brought him forth to view," i. 18; and again, in the same evangelist, "Ye have neither heard his voice at any time, nor seen his shape," v. 37, therefore it is the divine human principle, because the quality of the Divine itself, which can be approached and worshipped. That the divine human principle is the name of Jehovah, is evident from John, "Jesus said, Father, *glorify thy name;* then came there forth a voice from heaven, I have both glorified, and will again glorify," xii. 28; in this passage the Lord, as to the divine human principle, calls himself the name of the Father. And in Isaiah, "I Jehovah have called thee in justice, and I will take hold of thy hand, because I will guard thee, and will give thee for a covenant to the people, for a light of the Gentiles; to open the blind eyes, to bring forth from the prison him that is bound, from the house of the dungeon them that sit in darkness; I am Jehovah, *this is my name*, and my glory I will not give to another," xlii. 6, 7, 8; in which passage, and in the preceding verses of the chapter, the subject treated of is manifestly concerning the Lord; that he it is who is meant by the name of Jehovah, is evident from this consideration, that it is said, "My glory I will not give to another;" which words, when spoken of the Lord, denote the giving glory to himself, because they are one. And in Moses, "Behold, I send an angel before thee, to guard thee in the way, and to lead thee to the place which I have prepared: beware thou of his faces, and hear his voice, because he will not endure thy transgression, inasmuch as *my name is in the midst of him*," Exod. xxiii. 20, 21: that by the angel of Jehovah is here meant the Lord as to the divine human principle, see n. 6831; and whereas the divine human principle is the quality of the Divine itself, therefore it is said that the name of Jehovah is in the midst of him. In the Lord's Prayer, also, by our Father in the heavens, *hallowed be thy name*, is meant the Lord as to the divine human principle; and also every thing in one complex whereby he is to be worshipped.

6888. "And this my memorial for generation, generation."—That hereby is signified that it ought to be worshipped perpetually, appears from the signification of memorial, as denoting what ought to be remembered, and when predicated of the Divine Being or Principle, denoting quality in worship; and from the signification of generation, generation, as denoting perpetually. In the Word it is said for ever, and to generation of generations, and this sometimes in one verse: the reason is, because for ever (*æternum*) is predicated of the divine good, and generation of generations of the divine truth: the case is similar with the signification of memorial and of name; memorial is predicated of the quality of the Divine Being or Principle in worship as to truth, but name of the quality of the Divine Being or Principle in worship as to each, both truth and good, but specifically as to good. That memorial denotes the quality of the Divine Being or Principle in worship, is evident from Hosea, "Jehovah God of Zebaoth, *Jehovah his memorial;* therefore return thou in God, keep piety and judgment," xii. 5, 6: the subject here treated of is concerning the quality of worship as to truth, wherefore it is said Jehovah his memorial. And in David, "Sing ye to Jehovah, O ye saints of his, and *confess ye to the memorial of his holiness*," Psalm xxx. 4; Psalm xcvii. 12: that holy is predicated of truth, see n. 6788; the worship thence derived is signified by the memorial of his holiness.

6889. Verses 16, 17, 18, 19, 20. *Go thou and gather together the elders of Israel, and say to them, Jehovah, the God of your fathers, hath appeared to me, the God of Abraham, of Isaac, and of Jacob, saying, Visiting I have visited you, and what hath been done to you in Egypt. And I say, I will cause you to come up out of the affliction of Egypt, to the land of the Canaanite, and of the Hittite, and of the Amorite, and of the Perizzite, and of the Hivite, and of the Jebusite, to a land flowing with milk and honey. And they shall hear thy voice, and thou shalt go in, and the elders of Israel, to the king of Egypt, and ye shall say to him, Jehovah, God of the Hebrews, hath met us; and now let us go I pray the way of three days into the wilderness, and we will sacrifice to Jehovah our God. And I know that the king of Egypt will not give to you leave to go, and not with a strong hand. And I will send my hand, and will smite Egypt with all my wonders, which I will do in the midst thereof, and afterwards he will send you.* Go thou and gather together the elders of Israel, signifies the intelligent in the spiritual church. And say to them, signifies instruction. Jehovah, the God of your fathers, signifies the divine principle of the ancient church. Hath appeared to me, signifies his presence. The God of Abraham, of Isaac, and of Jacob, signifies the divine principle itself, and the divine human of the Lord. Saying, Visiting I have visited you, signifies his coming to those who are of the church. And what hath been done to you in Egypt, signifies the attempt of subjugation. And I say, I will cause you to come up out of the affliction of Egypt, signifies elevation and liberation from false scientifics. To the land of the Canaanite, and of the Hittite, and of the Amorite, and of the Perizzite, and of the Hivite, and of the Jebusite, signifies the region of heaven occupied by those who are in evils and falses. To a land flowing with milk and honey, signifies where there is pleasantness and delight. And they shall hear thy voice, signifies obedience. And thou shalt go in, and the elders of Israel, to the king of Egypt, signifies communication with those who are in falses and who infested. And ye shall say to him, signifies influx. Jehovah, God of the Hebrews, hath met us, signifies the divine principle of the Lord in the church, and his command. And now let us go I pray the way of three days into the wilderness, signifies the life of truth, in a state altogether remote from falses, yet in obscurity. And we will sacrifice to Jehovah our God, signifies thus the worship of the Lord. And I know, signifies foresight. That the king of Egypt will not give to you leave to go, signifies that the false principle would oppose itself. And not with a strong hand, signifies that the power of those who are of the spiritual church will not prevail against them. And I will send my hand, signifies power from the Divine Being or Principle. And will smite Egypt with all my wonders, signifies the means or mediums of the divine power against falses. Which I will do in the midst thereof, signifies which shall touch them directly; and afterwards he will send you, signifies their being driven away, and liberation.

6890. "Go thou and gather together the elders of Israel."—That hereby is signified the intelligent in the spiritual church, appears from the signification of elders, as denoting the chief things of wisdom and intelligence, see n. 6523, 6525, thus the intelligent; and from the representation of Israel, as denoting the spiritual church, see n. 4286, 6426.

6891. "And say to them."—That hereby is signified instruction, appears from the signification of saying to them, when this is done by Moses, by whom is represented the law from the Divine Being or Principle, as denoting instruction, as above, n. 6879, 6881, 6883.

6892. "Jehovah the God of your fathers."—That hereby is signified the divine principle of the ancient church, appears from what has been explained above, n. 6884, where like words occur.

6893. "Hath appeared to me."—That hereby is signified presence, is manifest from the signification of appearing to any one, as denoting presence; for by appearing or being seen, in the internal sense, is not signified being seen by the eyes, but by the thought; thought itself also causes presence, for the person thought of appears as if present before the internal sight. In the other life this is actually the case, for when any one is there thought of intensely, he is presented to view; hence it is that in the other life friends meet together, and also foes, and from the latter they suffer severely.

6894. "The God of Abraham, of Isaac, and of Jacob."—That hereby is signified the divine principle itself, and the divine human of the Lord, appears from what was shown above, n. 6847.

6895. "Saying, Visiting I have visited you."—That hereby is signified his coming to those who are of the spiritual church, appears from the signification of visiting, as denoting the coming of the Lord, which precedes the last time of the church, which time, in the Word, is called the last judgment; that this is meant by visitation, see n. 2242, 6588; that this is called the Lord's coming, is evident from these words in Matthew, "The disciples said to Jesus, Tell us when shall these things be, *what is the sign of thy coming*, and of the consummation of the age?" xxiv. 3; and on this occasion the Lord instructed the disciples concerning the last time of the church, as may be manifest from what has been explained, n. 3353 to 3356, 3486 to 3489, 3897 to 3901, 4056 to 4060, 4229 to 4235, 4422 to 4424; and he said, that when all those things should come to pass, *the sign of the Son of Man* would appear; "and then all the tribes of the earth will mourn, and *will see the Son of Man coming in the clouds of heaven with virtue and glory*," verse 30 of the same chapter: that by the coming of the Lord is not meant his appearing with angels in the clouds, but acknowledgment in hearts by love and faith, see n. 3353, 3900; also his appearing from the Word, the inmost or supreme sense whereof treats of the Lord alone, see n. 4060; this coming is meant by the coming of the Lord, which then is effected, when the old church is rejected, and a new church is established by the Lord. And whereas now a new principle of a church was to be established amongst the posterity of Jacob, it is said, *Visiting I have visited you;* as was also said by Joseph, when he died, "Joseph said to his brethren, I die, and God *visiting will visit you*, and will cause you to come up out of this land to the land which he sware to Abraham, to Isaac, and to Jacob," Gen. l. 24. By visiting you, in the sense of the letter, is here signified liberation from slavery in Egypt, and introduction into the land of Canaan; but this is not the spirituality which is contained in the Word, but is somewhat merely natural; the spirituality which is contained in the Word, treats of the Lord, of his kingdom and church, and of love and faith, wherefore by visiting, in the spiritual sense, is meant liberation from falses, and initiation thereby into those things which are of the Lord's church and kingdom, thus the coming of the Lord in love and faith, with those who shall be of the New Church.

6896. "And what hath been done to you in Egypt."—That hereby is signified an attempt of subjugation, appears from what goes before, concerning the affliction and oppression of the sons of Israel, that is, of those who are of the spiritual church; these are the things which are meant by what was done to you in Egypt; that those afflictions and oppressions signify infestations and attempts of subjugation, see n. 6633, 6666, 6668, 6670, 6671, 6851, 6852, 6863.

6897. "And I say, I will cause you to come up out of the affliction of Egypt."—That hereby is signified elevation and liberation from the infestation arising from false scientifics, appears from the signification of causing to go up, as denoting elevation towards things interior, see n. 3084, 4539, 5406, 5817, 6007; elevation towards things interior, is an elevation from the infestation arising from falses, to the truths and goods of faith; hence also to cause to come up, denotes liberation; and from the signification of affliction, as denoting infestation, see n. 6663, 6851; and from the signification of Egypt, as denoting the false scientific principle, see n. 6651, 6679, 6683.

6898. "To the land of the Canaanite, and of the Hittite, and of the Amorite, and of the Perizzite, and of the Hivite, and of the Jebusite."—That hereby is signified the region of heaven occupied by those who are in evils and falses, appears from what was shown above, n. 6854, 6858. That the Canaanites and Hittites are those who are in evils derived from falses, see n. 6850; that the Amorites and Perizzites are those who are in evils and the falses thence derived, see n. 6859; and that the Hivites and Jebusites are those who are in an idolatrous principle, in which there is somewhat of good and truth, see n. 6860.

6899. "To a land flowing with milk and honey."—That hereby is signified where there is pleasantness and delight, appears from the signification of milk and honey, as denoting what is pleasant and delightful, see above, n. 6887.

6900. "And they shall hear thy voice."—That hereby is signified obedience, appears from the signification of hearing, as denoting obedience, see n. 2542, 3869, 4652 to 4660.

6901. "And thou shalt go in, and the elders of Israel, to the king of Egypt."—That hereby is signified communication with those who are in falses and who infested, appears from the signification of going in, as denoting communication, for to go-in, in the spiritual sense, denotes to communicate to another one's thought; and from the representation of Moses, as denoting the law from the Divine Being or Principle, see n. 6827; and from the signification of elders, as denoting the intelligent, see n. 6523, 6525, 6890; and from the representation of Pharaoh, or the king of Egypt, as denoting the false principle infesting the truths of the church, see n. 6651, 6679, 6683: from these considerations it is evident, that by going in, thou and the elders of Israel, to the king of Egypt, is signified the communication of such things as are of the law from the Divine Being or Principle, and of intelligence thence derived, with those who are in falses and who infested.

6902. "And ye shall say to him."—That hereby is signified influx, appears from the signification of saying, as denoting influx, see n. 5743, 6152, 6291; the reason why saying here denotes influx, is, because the communication of such things as are of the law from the Divine Being or Principle, and of intelligence thence derived, see n. 6901, is effected by influx.

6903. "Jehovah God of the Hebrews hath met us."—That hereby is signified the divine principle of the Lord in the church, and his command, appears from the signification of the Hebrews, as denoting the church, see n. 5136, 6675, 6684; that Jehovah God denotes the divine principle of the Lord, is, because by Jehovah no other is meant in the Word than the Lord, 1736, 2921, 3023, 3035, 5041, 5663, 6303; and from the signification of meeting, as here denoting a command: for by meeting is here meant that he spake with them, and that he gave orders; that this is involved in meeting, is manifest from this consideration, that it is no longer said what he spake, but that his command immediately follows.

6904. "And now let us go I pray the way of three days into the wilderness."—That hereby is signified the life of truth in a state altogether remote from falses, although in obscurity, appears from the signification of going, as denoting life, see n. 3335, 4882, 5493, 5606; and from the signification of a way, as denoting truth, see n. 627, 2333; and from the signification of three days, as denoting a full state, see n. 2788, 4495; thus when removal from falses is treated of, it denotes a state altogether remote from them; that to set a way of three days denotes altogether to separate, see n. 4010; and from the signification of a wilderness, as denoting what is uninhabited and uncultivated, see n. 2708, 3900, which, in the spiritual sense, is the obscure principle of faith; for the subject here treated of is concerning the establishment of a spiritual church, which church is signified by the sons of Israel; they who are of that church are respectively in obscurity as to the good and truth of faith, see n. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3241, 3246, 3833, 4402, 6289, 6500, 6865. The life of truth is the life which they live who are of the spiritual church; for the truth with which they are acquainted from the Word or from the doctrine of their church, when it is made of the life, becomes good, but it is truth in act.

6905. "And we will sacrifice to Jehovah our God."—That hereby is signified thus the worship of the Lord, appears from the signification of sacrificing, as denoting worship in general, see n. 923; for in the Hebrew church, and afterwards amongst the posterity of Jacob, all worship had relation to sacrifices, as may be manifest from the consideration that they were offered daily, and several on each festival; also at inaugurations, at purifications, for sins, for guilt, besides in consequence of vows, and from a free principle; hence it is that by sacrifice is signified worship in general; that it is the worship of the Lord, which is signified by sacrificing to Jehovah God, is very manifest from the consideration, that sacrifices represented no one else but the Lord, and the divine celestial and spiritual things which are from him, see n. 1823, 2180, 2805, 2807, 2830, 3519; also from this consideration, that by Jehovah God in the Word none else is meant but the Lord, see above, n. 6903; by Jehovah his Divine Esse, and by God the Divine Existere thence derived; thus by Jehovah the divine good of his divine love, and by God the divine truth proceeding from his divine good.

6906. "And I know."—That hereby is signified foresight, appears from the signification of knowing, when it is predicated of Jehovah or the Lord, as denoting foresight, see above, n. 6853.

6907. "That the king of Egypt will not give to you leave to go."—That hereby is signified that the false principle would set itself in opposition, appears from the signification of not giving to you leave, as denoting to set itself in opposition, for he who does not give leave, when it is said that there is a divine command, see n. 6903, and who denies leave to any one to worship God, he sets himself in opposition, as all are wont to do who are in the false principle confirmed in themselves; and from the representation of Pharaoh or the king of Egypt, as denoting the false principle, see n. 6651, 6679, 6683; and from the signification of the expression to go, viz., a way of three days into the wilderness to sacrifice to Jehovah God, as denoting to live according to truth in a state altogether remote from falses, and thus to worship the Lord, see n. 6904. It may be expedient to say how the case is with those who are in the false principle, and who are represented by the king of Egypt, in that they set themselves in opposition to those who are in truths: in the world, they who are in the false principle do not openly set themselves in opposition to those who are in the truth, for they are restrained by external bonds, which are fears lest they should appear to be against the laws of the realm and of the church, in consequence whereof they could not seem to be good citizens, for every one is willing in the world to seem just and true in the external form, and the ill-disposed will this more than the well-disposed, to the intent that they may captivate the minds of others, and deceive for the sake of gain and honours; nevertheless inwardly they set themselves in opposition, for as often as they hear any one professing the truths of the church not from duty but from zeal, in themselves they make a mock at it, and they would openly deride, if not restrained at the time by external bonds: persons of this description, when they come into the other life, are no longer under the restraint of external bonds, for then these bonds are removed from them, to the intent that every one may be manifested as to his true quality; and on this occasion they set themselves openly in opposition to those who are in truths, and infest them in every possible way; this is then the very delight of their lives, and when they are admonished not to do so, and threatened that if they do not desist they will be removed altogether, and thrust down into hell, still they do not at all attend to the threat, but persist in the infestation as before, such being the delight of their life, in consequence of the false principle, and this taking such possession of them, that they do not admit any thing which is of intelligence: these are the things which are signified by the words, The king of Egypt will not give to you leave to go, and which are represented by Pharaoh, in that he so often set himself in opposition; the removal of such spirits, and the thrusting of them down into hell, is represented by the destruction of Pharaoh and the Egyptians in the Red Sea.* They who are in evil of life, and thence in the false principle, are in the light of the world, for it is the light by which intellectual objects are seen; this light, with those who are in the false principle grounded in evil, is sparkling, and the more so, as they are more in the false principle grounded in evil; the glory of the world, which is derived from self-love, kindles that light, and causes it to sparkle; and this being the case, truths appear therein altogether as falses, and falses altogether as truths, to those who see by that light; the reason is, because heavenly light cannot flow-in into a beam of that light, but the former becomes darkness as it approaches to the latter; hence it is, that persons of this description are in a strong persuasion in favour of falses against truths, because they see them thus in that light: but with those who are in truths grounded in good, the light of the world does not sparkle, but is obscure; but the light of heaven appertaining to them is bright, and in consequence of its being bright, truths appear in it as truths, and falses as falses; for when that light falls-in into falses, which in the light of the world separate from the light of heaven appear as truths, in this case it not only obscures, but altogether extinguishes them; this light, viz., the light of heaven, becomes successively brighter and brighter with them, and at length so much so, that the light of the world cannot be compared with it. From these considerations may be seen the reason why they who are in falses grounded in evil, from so strong a persuasion, set themselves in opposition to those who are in truths, which opposition has been above treated of.

6908. "And not with a strong hand."—That hereby is signified that the power of those who are of the spiritual church will not prevail against them, appears from the signification of hand, as denoting power, see n. 878, 3387, 4931 to 4937; hence, not with a strong hand, denotes power which shall not prevail; that the power of those who are of the spiritual church is here meant, is evident from the words which presently follow: "And I will send my hand, and will smite Egypt with all my wonders," whereby is signified, that they were to be overcome by power from the Divine Being or Principle, and by the means or mediums of that power.

---

* What is here rendered the *Red Sea,* is, in the original Latin, called *mare sulph,* which is a literal translation from the Hebrew ים סוף. Our author no where informs us what the radical idea is which is suggested by the Hebrew term סוף, but according to the interpretation given in Hebrew lexicons, it signifies to *scrape* or *sweep,* and hence is applied to signify *weeds,* and the *extremity* or end of a thing.

6909. "And I will send my hand."—That hereby is signified power from the Divine Being or Principle, appears from the signification of hand, as denoting power, see n. 878, 3387, 4931 to 4937; and whereas Jehovah or the Lord says this of himself, it denotes power from the Divine Being or Principle.

6910. "And will smite Egypt with all my wonders."—That hereby are signified the means or mediums of the divine power against falses, appears from the signification of Egypt, as denoting the false principle, see frequently above; and from the signification of wonders, as denoting the means or mediums of the divine power, whereby they are subdued who are in evils and infest. That wonders denote the means or mediums of divine power, by which they are subdued who are in falses, is manifest from the wonders or miracles done in Egypt, whereby at length the Egyptians were driven to send away the sons of Israel; every such wonder or miracle signifies a mean or medium of divine power.

6911. "Which I will do in the midst thereof."—That hereby is signified which shall touch them directly, appears from the signification of the midst, as denoting what is within, see n. 1074, 2940, 2973, thus what directly touches; for what directly touches any one, is within him, but what does not directly touch, is also without, for it strikes obliquely, and in part passes by.

6912. "And afterwards he will send you."—That hereby is signified the drawing away of them, viz., of those who are in falses, and the liberation, viz., of those who are in truths, appears from the signification of sending, or sending away, as here denoting to be driven away, for they who are in falses in no case dismiss, if it were even to eternity, unless they be driven away; wherefore by sending, in the internal sense, is here signified driving away, and consequent liberation.

6913. Verses 21, 22. *And I will give the favour of this people in the eyes of the Egyptians, and it shall be when ye go ye shall not go empty. And a woman shall ask of her that lives near her, and of her that dwelleth in her house, vessels of silver, and vessels of gold, and garments, and ye shall put them on your sons, and on your daughters, and shall spoil the Egyptians.* And I will give the favour of this people in the eyes of the Egyptians, signifies the fear of those who are in falses for those who are of the spiritual church, by reason of the plagues. And it shall be when ye go ye shall not go empty, signifies the life no longer in want as to those things which are of the natural mind. And a woman shall ask of her that lives near her, and of her that dwelleth in her house, signifies that every one's good shall be enriched with such things as are conducive. Vessels of silver, signify scientifics of truth. And vessels of gold, signify scientifics of good. And garments, signify inferior scientifics, corresponding thereto. And ye shall put them on your sons, signifies application to truths. And upon your daughters, signifies application to goods. And shall spoil the Egyptians, signifies that such things are to be taken away from those who are in falses and consequent evils.

6914. "And I will give the favour of this people in the eyes of the Egyptians."—That hereby is signified the fear of those who are in falses for those who are of the spiritual church, by reason of the plagues, appears from the signification of giving favour or grace, as denoting fear by reason of plagues, of which we shall speak presently; and from the representation of the sons of Israel, who are here the people, as denoting those who are of the spiritual church, see n. 6637; and from the representation of the Egyptians, as denoting those who are in falses, see frequently above. That to give favour or grace in the eyes of the Egyptians, signifies fear by reason of plagues to those who are in falses, is manifest from the meaning of the things in the internal sense; for the subject treated of is concerning those who are in falses, who are signified by the Egyptians, that truths and goods were to be taken away from them, and to be transferred to those who are of the spiritual church; and whereas the subject treated of is concerning those who are in falses, by favour or grace is not meant favour or grace, for they who are in falses and evils have no favour at all for any one, but if they do good, or if they do not do evil, it is from fear by reason of plagues, hence is their favour; this is the favour which is here meant in the internal sense; the internal sense expounds things such as they are, not such as they are presented in the letter, and applies each to the subject: that this is the case, is evident also from what follows concerning the Egyptians, in that they did not send away the sons of Israel from any favour or grace, but from fear by reason of further plagues, Exod. xi. 1; xii. 33. Inasmuch as the subject treated of in these two verses is concerning the spoiling of the Egyptians, by the women of Israel borrowing from the Egyptian women silver, gold, and garments; and whereas it cannot be known how this case is, except from revelation concerning those things which are doing in the other life, for the internal sense involves such things as are doing amongst angels and spirits, therefore it may be expedient to say something on the subject: that the inferior place of heaven before the Lord's coming was occupied by evil genii and spirits, and that afterwards they were hence expelled, and that region was given to those who are of the spiritual church, may be seen above, n. 6858; so long as the evil genii and spirits were there, they were under the continual view of the angels of the superior heaven; hence they were restrained from doing evils openly: at this day also some, who are more deceitful than others, inasmuch as they deceive under the covering of innocence and charity, are beneath the view of the celestials, and are so long withheld from their wicked deceits; they are directly above the head, and the celestial angels, under whose view they are, are still higher; from which circumstances it has been given to know what was the state of the evil genii and spirits, who, before the coming of the Lord, occupied the inferior region of heaven, viz., that at that time they were withheld by the angels of the superior heaven from the open commission ef evils. But how they were withheld from the open commission of evils, it has also been given to know: they were kept in external bonds, viz., in fear for the loss of honour and reputation, and in fear lest they should be deprived of possessions in that region of heaven, and lest they should be thrust down into hell; and on this occasion there were adjoined to them simple good spirits; as is the case with men in the world, who, although they are inwardly devils, are still kept by those external bonds in a pretended regard for what is honest and just, and in well-doing; and that they may be so kept, there are adjoined to them spirits who are in simple good: this was the case with the evil who were in the lower region of heaven before the Lord's coming; and on this occasion also they could be driven to speak truth and to do good by their own proper loves, in like manner as evil priests, yea even the worst, who inwardly are devils, who can preach the doctrinals of their own church with such ardour and pretended zeal, as to move the hearts of their hearers to piety; nevertheless at the time they are in self-love and the love of the world; for the thought respecting honour and gain is what universally rules in them, and from that fire they are excited so to preach; the evil spirits with whom they are in association, and who are in like love, and thence in like thought, are what lead them, and to these are adjoined simple good spirits. From these considerations it may be manifest what the state of heaven was before the Lord's coming. But after his coming, the states of heaven and hell were altogether changed, for then the evil genii and spirits, who occupied the inferior region of heaven, were cast down, and in their place, they who were of the spiritual church were elevated thither: the evil, who were cast down, were on this occasion deprived of the external bonds, which, as was said above, were the fears of the loss of honour and reputation, and of the deprivation of possessions in that region; thus they were left to their interiors, which were merely diabolical and infernal, and thereby they were consigned to the hells: the deprivation of external bonds is effected in the other life by the removal of the good spirits who were adjoined to them; when these are removed, they cannot any longer be in any pretence of what is good, just, and honest, but they are such as they were inwardly in the world, that is, such as they were in thought and will, which principles they had in the world concealed from others; and in this case they desire nothing else but to do evil. These simple good spirits, who were removed from them, were given or adjoined to those who were of the spiritual church, to whom that region of heaven was given for a possession; hence it is that these latter were enriched with the truths and goods, which were before in the possession of evil genii and spirits; for enrichment in truths and goods in the other life is effected by the adjunction of spirits who are in truth and good, for by these communication is opened. These are the things which are signified by the sons of Israel not going empty from Egypt, and by a woman borrowing of her who was near her, and of her that dwelt in her house, vessels of silver, and vessels of gold, and garments, and thereby spoiling the Egyptians. Every one may see, that unless such things had been represented, the Divine Being would never have commanded that the sons of Israel should use such artifice against the Egyptians, for every thing of the sort is at the utmost distance from the Divine Being; but whereas the Israelitish people were altogether representative, it was permitted them by the Divine Being to do so, because it was so done with the evil in the other life: it is to be noted that very many things, which are commanded by Jehovah or the Lord, in the internal sense, do not signify that they were commanded, but that they were permitted.

6915. "And it shall be, when ye go ye shall not go empty."—That hereby is signified the life no longer in want as to those things which are of the natural mind, appears from the signification of going, as denoting the life, see n. 3335, 4882, 5493, 5606, 6901; and from the signification of not going empty, as denoting the life no longer in need: that emptiness denotes where there is no truth, see n. 4744, thus where there is spiritual need; that it denotes need as to those things which are of the natural mind, is evident from what precedes, viz., that they who are of the spiritual church, who are represented by the sons of Israel, were infested by those who were in false scientifics, who are signified by the Egyptians, hence as to those things which are of the natural mind, for the things of this mind are called scientifics; these also especially infest the spiritual, for their thought is within scientifics, and little above, see n. 6865.

6916. "And a woman shall ask of her that lives near her, and of her that dwelleth in her house."—That hereby is signified that the good of every one will be enriched with such things as are conducive, appears from the signification of woman, as denoting the affection of the good of charity, see n. 6014; and from the signification of her that lives near her, as denoting the affection of truth appertaining to those who are in scientifics; and from the signification of her that dwells in her house, as denoting the affection of good, which also appertains to them: inasmuch as she was to ask of her that lived near her and of her that dwelt in the house, truths and goods which are nearest are signified, thus which are conducive. How this case is, is manifest from what was adduced just above, n. 6914: the reason why a woman was to ask, is, because by woman is signified the good of charity, and this is what is to be enriched, for that good may become good, there must be truths to qualify it; the reason is, because when the life is formed according to truths, the truths themselves in such case become goods; wherefore such as the quality of truth is, such becomes the quality of good; this good afterwards adopts and adjoins to itself no other truths than according to its own quality, consequently no other than what are conducive, thus which are in the neighbourhood and in the house.

6917. "Vessels of silver, and vessels of gold."—That by vessels of silver are signified the scientifics of truth, and that vessels of gold signify the scientifics of good, appears from the signification of vessels, as denoting scientifics, see n. 3068, 3079: scientifics are called vessels, because they are common or general things, and can contain in them innumerable truths and manifold goods; and from the signification of silver, as denoting truth, and of gold, as denoting good, see n. 1551, 1552, 2954, 5658; that the silver of Egypt denotes a scientific true and suitable, see n. 6112. In regard to the vessels of silver and vessels of gold appertaining to the Egyptians denoting the scientifics of truth and the scientifics of good, when yet by the Egyptians both here and in what precedes, and also in what follows, are signified false scientifics, it is to be noted, that scientifics in themselves are not truths, neither are they falses, but that they become truths with those who are in truths, and falses with those who are in falses, this being the effect of their application and use; the case with the scientifics appertaining to man is like that of his riches and wealth, which are hurtful to those who are in evil, because they apply them to evil uses, but are useful to those who are in good, because they apply them to good uses; wherefore if the riches and wealth, which appertain to the evil, are transferred to the good, they become good; the same is true of scientifics: as for example, with the Egyptians there remained several things from the representatives of the ancient church, as is manifest from their hieroglyphics; but whereas they applied those things to magic, and hence made an evil use of them, therefore to them they were not scientific truths, but scientific falses; yet the same things in the ancient church were scientific truths, inasmuch as they applied them rightly to divine worship. To take also an example from altars and sacrifices: these with the Hebrew nation, and afterwards with the Jewish and Israelitish nation, were true rituals, because they applied them to the worship of Jehovah; but with the nations in the land of Canaan they were false rituals, because they applied them to the worship of their idols; wherefore also it was commanded, that the altars of those nations should every where be destroyed: the case is the same with numberless other things; wherefore by those who are in evils and falses, many scientifics may be imbibed, which are capable of being applied to good uses, and thereby of becoming good: such scientifics were also signified by the spoilings of the nations in the land of Canaan, by the wealth, the herds, the cattle, the houses, the vineyards, which the sons of Israel there took for spoil; this is yet further evident from this consideration, that the gold and silver taken from the nations for spoil, was also applied to a holy use, as is evident from the Second Book of Samuel, "There were in his hand vessels of silver, and vessels of gold, and vessels of brass; *these also King David sanctified to Jehovah, with the silver and gold which he had sanctified from all the nations which he subdued;* from the Syrians, from Moab, and from the sons of Ammon, and from the Philistines, and from Amelek, and from the spoil of Adadezer son of Rehod king of Zobah," viii. 10, 11, 12; and in Isaiah, "At length the merchandise of Tyre and her meretricious hire shall be *holy to Jehovah*, it shall not be laid aside, neither shall it be withheld; but *her merchandise shall be for them that dwell before Jehovah*, to eat together, to satisfy themselves, and for him that covereth himself with what is ancient," xxiii. 18. These things also, which the women of the sons of Israel borrowed from the Egyptians, and thus took for spoil, were afterwards applied to the use of constructing the ark, and to several other purposes connected with the holy things of their worship.

6918. "And garments."—That hereby are signified inferior scientifics corresponding thereto, appears from the signification of garments, as denoting inferior scientifics, see n. 2576, 5248; garments have this signification, because they clothe interior things.

6919. "And ye shall put them on your sons and on your daughters."—That by on your sons is signified application to their truths, and that on your daughters signifies application to goods, appears from the signification of sons, as denoting truths, see n. 489, 491, 533, 1147, 2623, 3373; and from the signification of daughters, as denoting goods, see n. 489, 490, 491, 2362, 2363; and from the signification of putting upon them, as denoting to apply, for what is put upon any one, is applied to him.

6920. "And shall spoil the Egyptians."—That hereby is signified that such things were to be taken from those who were in falses and thence in evils, appears from the signification of spoiling, as denoting to take away; and from the signification of the Egyptians, as denoting those who are in falses, see frequently above. How this case is, is manifest from what was adduced above, n. 6914, 6917.

CONTINUATION OF THE SUBJECT CONCERNING THE SPIRITS OF THE PLANET MERCURY.

6921. *AT the close of the preceding chapter it was shown, that the spirits of the planet Mercury in the Grand Man constitute the memory of things not material; and whereas on this account they love to know things abstracted from material things, they are more prompt and expeditious than other spirits in discerning, in thinking, and in speaking; for material things are as weights, which cause slowness, and retard, for they bear the mind downward, and immerse it in things terrestrial, and thereby remove it from the spiritual world, whence all clear discernment is derived. How prompt these spirits are, may be manifest from the following considerations.*

6922. *There appeared a flame of considerable brightness burning briskly, and this for some time; this flame signified the approach of spirits of Mercury more prompt than the rest: when they were come, they instantly ran through those things which were in my memory,* (*this all spirits are able to do, and they who are attendant on man are in possession of all things in his memory, see n.* 5853, 2857, 5859, 5860;) *but I could not apperceive what they observed on account of their promptness; I heard them saying at times, that a thing was so and so; in respect to what I had seen in the heavens and in the world of spirits, they said that they knew it before; I perceived that a multitude of spirits in consociation with them was from the back a little to the left in the plane of the occiput.*

6923. *At another time I saw a multitude of such spirits, but at some distance from me, in front a little to the right, and thence they discoursed with me, but by intermediate spirits, for their discourse is as quick as thought, which does not fall into human discourse but by intermediate spirits; and what surprised me, they discoursed in a volume together* (volumatim), *and yet their discourse was prompt and quick; their discourse was apperceived as an undulation, because it was of several together; and, what is remarkable, it was conveyed towards my left eye, although they were to the right; the reason was, because the left eye corresponds to the knowledges of things abstracted from material, thus to those things which are of intelligence; but the right eye to those things which are of wisdom. They likewise perceived and judged the things heard with the* *same promptness with which they discoursed, saying of such a thing that it was so, and of such a thing that it was not so; their judgment was, as it were, instantaneous.*

6924. *There was a spirit from another earth, who was well qualified to discourse with them, being a prompt and ready speaker. Instantly they judged of what he spake, saying of this, that it was too elegantly expressed, of this, that it was too knowingly; so that the sole thing they attended to was, whether they heard any thing from him which was not known to them before, rejecting thereby such things as are as shades to the substance of a discourse, as all affectations of elegance and erudition especially are, for these hide the things themselves, and instead thereof present expressions, which are the material forms of things.*

6925. *The spirits of the earth Mercury do not tarry long in one place, or within the sphere of the spirits of one world, but wander through the universe: the reason is, because they have reference to the memory of things in the Grand Man, which memory must be continually recruited with fresh supplies; hence it is given them to wander about, and every where to acquire to themselves knowledges. During their sojourning in this manner, if they meet with spirits who love material things, that is, things corporeal and terrestrial, they shun their company, and betake themselves thither where such things are not subjects of discourse. Hence it may be manifest, that their mind is elevated above sensual things, and thus that they are in an interior luminous principle. This was also given actually to perceive when they were near me, and discoursed with me, on which occasions I observed, that I was withdrawn from sensual things, insomuch that the luminous principle of external sight began to grow dull and obscure.*

6926. *The spirits of that earth go by companies and phalanxes, and when assembled together, form as it were a globe; thus they are joined together by the Lord, that they may act in unity, and that the knowledges of each may be communicated with all, and the knowledges of all with each. That those spirits wander through the universe to acquire the knowledges of things, was manifest to me also from this consideration, that once, when they appeared very remote from me, they discoursed with me thence, and said they were then gathered together, and journeying out of the sphere of this world into the starry heaven, where they knew such spirits existed as had no concern about terrestrial and corporeal things, but about things abstracted from them, and that they were desirous to associate with those spirits. It was given to understand, that they do not know themselves whither they are journeying, but that they are led by the Divine guidance to those places where they may be instructed concerning such things as they* *are yet unacquainted with, and which are in agreement with the knowledges they already have. It was given to understand further, that they do not know how they meet the companions with whom they are joined together, and that this also is an effect of the Divine guidance.*

6927. *In consequence of their thus journeying through the universe, and thence being enabled to know more than others respecting the worlds and earths out of the sphere of the world of our sun, I have also discoursed with them on this subject: they said, that in the universe there are very many earths inhabited by men, and that they wondered that any should suppose (whom they called men of little judgment) that the heaven of the omnipotent God consisted only of the spirits and angels who come from one earth, when yet these are so few, that in respect to the omnipotence of God they are scarce any thing, nor would it alter the case even supposing there were myriads of worlds and myriads of earths. They further said that they were acquainted with earths in the universe, amounting in number to more than some hundred thousands, and yet what is this to the divine principle which is infinite?*

6928. *The spirits of the earth Mercury differ altogether from the spirits of our earth, for the spirits of our earth, especially at their first entrance into the other life, love corporeal and worldly things, that is, things material, and are desirous to be acquainted with such things in the other life; wherefore, that they may be enabled to be together with good spirits who have no concern about such things, they are kept in places which are beneath the soles of the feet, and are called in the Word the lower earth, and this so long until they have an aversion to things corporeal and terrestrial, and thereby put them off; when this is effected, they are elevated into heaven, are initiated into things interior, and become angels.*

6929. *The spirits of Mercury, who were attendant upon me whilst I was writing and explaining the Word as to its internal sense, and who perceived what I was writing, said, that the things which I wrote were very gross, and that almost all the expressions appeared as material; but it was given to reply, that to the men of our earth what was written seemed subtle and elevated, and several things incomprehensible: I added, that several on this earth do not know that it is the internal man which acts on the external, and causes the latter to live; and that they persuade themselves from fallacies of the senses, that the body lives from itself, consequently that the whole man is about to die when he dies as to the body, and thus they cherish doubts in themselves respecting the life after death; also that the part or principle in man, which is to live after the death of the body, is not by them called spirit, but soul; and that they dispute what the soul is, and where is its abode, and be-*

lieve that it must be joined again to a material body, that the man may live; with many other things of a like nature. When the spirits of Mercury heard these things, they asked whether such could become angels? and it was given to answer, that they become angels who have lived in the good of faith and in charity; and that in this case they are no longer in external and material things, but in internal and spiritual; and that when they come to that state, they are in a light superior to that in which the spirits from Mercury are: to convince them that it was so, an angel was allowed to converse with them, who had come into heaven from our earth, having lived in the good of faith and charity, concerning whom more will be said presently.

6930. *Afterwards there was sent to me from the spirits of Mercury a long piece of paper, of an irregular shape, consisting of several pieces pasted together, which appeared as if printed like our printed books. I asked whether they had the art of printing amongst them? but they said they had not, nevertheless they knew that on our earth we had such printed papers They were not willing to say more; but it was given to perceive, that they thought that knowledges with us were upon our paper, thus separate from the man himself, unless when the man kept his eye and thereby his mind intent upon such paper; thus they would insinuate in a sneering way, that the men of this earth knew nothing but from paper: but they were instructed how the real case was in this respect. After some time they returned, and sent to me another paper, which appeared also printed like the former, yet not so pasted together and irregular, but neat and handsome: they said, that they were further informed that on our earth there are such papers, and books made of them.*

6931. *From the above account concerning the spirits of the earth Mercury, it appears manifest, that spirits retain in the memory what they see and hear in another life, and that they are capable of being instructed alike as when they were men, thus of being instructed in the things which are of faith, and thereby of being perfected. In proportion as spirits and angels excel in purity, in the same proportion they imbibe more readily and fully, and retain more perfectly in the memory, what they hear; and inasmuch as this faculty abides for ever, it is evident that they grow in wisdom continually: but the spirits of Mercury grow continually in the science of things, yet not in the wisdom thence derived, because they love the knowledges, which are means, but not uses which are ends; according to what was related of them, n.* 6814, 6815.

6932. *The subject concerning the spirits of the earth Mercury will be continued at the close of the following chapter.*

EXODUS.

CHAPTER THE FOURTH.

THE DOCTRINE OF CHARITY.

6933. IT is a common saying that a man's nearest neighbour is himself, and that therefore charity should first begin at home; but the doctrine of charity teaches how the case herein is: every one is neighbour to himself not in the first, but in the last place; others who are in good are in the prior place; a society of such is in a place still prior; a man's country is in a prior place yet, and the church is above a man's country; and still higher is the Lord's kingdom; and above all and all things, is the Lord.

6934. The saying, therefore, that every man's nearest neighbour is himself, and that charity begins at home, is thus to be understood: every one is bound first to provide for himself the necessaries of life, viz., food, raiment, habitation, and several other things which the necessities of civil life in the country in which he lives require; and this not only for himself, but also for his family and dependants; and not only for the present time, but also for the future: unless a man thus procures for himself the necessaries of life, he cannot be in a state to exercise charity towards his neighbour, being in want of all things.

6935. The end regarded declares plainly how every man is neighbour to himself, and how he ought first to provide for himself: if this end be to grow richer than others, merely for the sake of riches, or of pleasure, or of eminence, and the like, it is an evil end; wherefore he who from such an end believes himself to be his nearest neighbour, hurts himself to eternity: but if the end be to procure wealth for the sake of the necessaries of life, for himself and for his family and dependants, that he may be in a state of doing good according to the precepts of the doctrine of charity, he provides for himself to eternity. The end regarded constitutes the man, for the end regarded is the man's love, inasmuch as every one has for an end what he loves.

6936. How this case is, may be furtner manifest from this further view of the subject: every one is bound to provide food and raiment for his body; this is a first and principal object, but this is to be done to the end that there may be a sound mind in a sound body; and every one is bound to provide food for his mind, viz., such things as relate to intelligence and wisdom, to the end that his mind may thence be in a state to serve the Lord; he who thus acts, provides for his own good to eternity. But he who provides for his body merely for the sake of the body, nor thinks concerning soundness of mind, and who provides for his mind not such things as are of intelligence and wisdom, but such things as are contrary thereto, he provides for his own mischief to eternity. From these considerations it is evident, how every one ought to be his own neighbour, viz., not in the first place but in the last, for the end regarded ought not to respect himself, but others, and where the end regarded is, there is the first.

6937. This case will admit of comparison with that of a man who builds a house: the first thing is to lay the foundation, but the foundation must be for the house, and the house for a place to dwell in; thus every man must first provide for himself, yet not for himself, but that he may be in a state of serving his neighbour, thus his country, the church, and above all things the Lord; he who believes that he is his own neighbour in the first place, is like unto him who regards the foundation as the end, not the house and habitation, when yet the habitation is the very first and last end, and the house with the foundation is only a mean or medium to the end.

6938. As it is with wealth, so it is also with honours in the world, and every one may provide them for himself, yet not for the sake of himself, but for the sake of his neighbour; he who provides them for the sake of himself, provides for his own hurt; but he who provides them for the sake of his neighbour, provides for his own good: for he who turns ends to himself, turns himself towards hell, but he who turns ends from himself to his neighbour, turns himself towards heaven.

CHAPTER IV.

1. AND Moses answered, and said, Behold they will not believe me, and will not hear my voice, because they will say, JEHOVAH hath not appeared to thee.

2. And JEHOVAH said to him, What is that in thine hand? and he said, A staff.

3. And He said, Cast it to the earth; and he cast it to the earth, and it became a serpent, and Moses fled from before it.

4. And JEHOVAH said to Moses, Put forth thine hand, and lay hold of its tail; and he put forth his hand, and laid hold of it, and it became a staff in the palm of his hand:

5. To the intent that they may believe that JEHOVAH the GOD of their fathers, the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob, hath appeared to thee.

6. And JEHOVAH said yet to him, Put now thine hand into thy bosom; and he put his hand into his bosom, and brought it forth, and behold his hand was leprous as snow.

7. And He said, Put back thine hand to thy bosom; and he put back his hand to his bosom, and brought it forth out of his bosom, and lo, it returned as his flesh.

8. And it shall come to pass, if they do not believe thee, and do not hear the voice of the former sign, they will believe the voice of the latter sign.

9. And it shall come to pass, if they do not believe also these two signs, and do not hear thy voice, thou shalt take of the waters of the river, and shalt pour into the dry ground, and the waters which thou hast taken out of the river shall be blood in the dry ground.

10. And Moses said to JEHOVAH, In me, Lord, I am not a man of words, even from yesterday, even from the day before yesterday, even from now that thou speakest to thy servant, because I am heavy in mouth and heavy in tongue.

11. And JEHOVAH said to him, Who hath appointed a mouth to man, or who hath appointed the dumb, or the deaf, or the seeing, or the blind? have not I JEHOVAH?

12. And now go, and I will be with thy mouth, and will teach thee what thou shalt speak.

13. And he said, In me, Lord, send I pray, send by the hand.

14. And the anger of JEHOVAH was kindled against Moses, and He said, Is not Aaron thy brother a Levite? I know that speaking he will speak; and behold also he cometh forth to meet thee, and will see thee, and will be glad in his heart.

15. And thou shalt speak to him, and shalt put words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16. And he shall speak for thee to the people, and it shall come to pass, he shall be to thee for a mouth, and thou shalt be to him for a GOD.

17. And thou shalt take this staff in thine hand, with which thou shalt do signs.

18. And Moses went, and returned to Jethro his father-in-law, and said to him, I will go I pray, I will return to my brethren who are in Egypt, and will see whether they yet live; and Jethro said to Moses, Go in peace.

19. And JEHOVAH said to Moses in Midian, Go, return to Egypt, because all the men are dead who sought thy soul.

20. And Moses took his wife, and his sons, and caused them to ride on an ass, and returned to the land of Egypt; and Moses took the staff of GOD in his hand.

21. And JEHOVAH said to Moses, In thy going to return to Egypt, see all the prodigies which I have put in thine hand, thou shalt do them before Pharaoh; and I will make fast his heart, and he shall not send the people.

22. And thou shalt say to Pharaoh, Thus saith JEHOVAH, My son, my first-born, is Israel.

23. And I say to thee, Send away my son, and he shall serve me, and thou refusest to send him away, behold I slay thy son, thy first-born.

24. And he was in the way in an inn, and JEHOVAH met him, and sought to kill him.

25. And Zipporah took a flint-stone, and cut off the foreskin of her son, and made it touch his feet, and said, Thou art a bridegroom of bloods to me.

26. And he ceased from him; then she said, A bridegroom of bloods for circumcisions.

27. And JEHOVAH said to Aaron, Go to the wilderness to meet Moses; and he went, and met him in the mount of God, and kissed him.

28. And Moses told Aaron all the words of JEHOVAH, with which he sent him, and all the signs which he commanded him.

29. And Moses went, and Aaron, and gathered together all the elders of the sons of Israel.

30. And Aaron spake all the words which JEHOVAH spake to Moses; and did signs to the eyes of the people.

31. And the people believed, and they heard that JEHOVAH visited the sons of Israel, and that he saw their affliction; and they bended themselves, and bowed themselves.

THE CONTENTS.

6939. IN this chapter, in the internal sense, the subject is continued, concerning the deliverance of those who are of the spiritual church; their state is first described, that if they had not hope and faith, they would thence derive falses and evils, and also by things profane: these are the things signified by the three signs.

6940. The subject afterwards treated of is concerning the law divine, that truth was adjoined to its good; and that thus good had the power to deliver, and to insinuate hope and faith: Moses represents the law divine as to good, and Aaron as to truth.

6941. The subject lastly treated of is concerning that people, that they only represented a spiritual church, not that that church could be established amongst them, by reason that they were in external things without internal things: this is signified by Zipporah's circumcision of her son, and by the blood wherewith his feet were dyed.

THE INTERNAL SENSE.

6942. VERSES 1, 2, 3, 4. *And Moses answered and said, Behold, they will not believe me, and will not hear my voice, because they will say, Jehovah hath not appeared to thee. And Jehovah said to him, What is that in thine hand? and he said, A staff. And He said, Cast it to the earth; and he cast to the earth, and it became a serpent, and Moses fled from before it. And Jehovah said to Moses, Put forth thine hand, and lay hold of its tail; and he put forth his hand, and laid hold of it, and it became a staff in the palm of his hand.* And Moses answered and said, signifies thought from the law divine. Behold, they will not believe me, and will not hear my voice, signifies those who are of the spiritual church, that they would not have faith, thus would not receive. Because they will say, Jehovah hath not appeared to thee, signifies the divine principle of the Lord in his human. And Jehovah said to him, signifies foresight what their quality would be if they had not faith. What is that in thine hand? and he said, A staff, signifies the power of the Lord's divine human principle. And He said, Cast it to the earth, signifies influx of the power of the Lord's divine natural principle into the sensual. And it became a serpent, signifies hence the sensual and corporeal man separate from the internal. And Moses fled from before it, signifies horror at the sensual principle separate. And Jehovah said to Moses, signifies providence from the Divine Being or Principle. Put forth thine hand and take hold of its tail, signifies the power of elevating from the ultimate of the sensual principle. And he put forth his hand and took hold of it, signifies elevation towards the interiors. And it became a staff in the palm of his hand, signifies that in this case power was communicated from the Divine Being or Principle.

6943. "And Moses answered and said."—That hereby is signified thought from the law divine, appears from the signification of answering and saying, as denoting thought: for the things which, in the historical sense of the letter, are expressed by external things, in the internal sense signify internal things; for spiritual things which are of heaven cannot possibly be otherwise presented to men, inasmuch as man does not apprehend naked spiritual things, neither can they be expressed by the expressions of human speech; wherefore spiritual things are described by corresponding natural things, and are thereby given to man; thus the Word is beneficial to man in the natural world, and also to man in the spiritual world, and hence there is a communication of heaven with man, and a communion; and from the representation of Moses, as denoting the Lord as to the law divine, see n. 6752; hence it is evident that by Moses answering and saying, is signified thought from the law divine: thought from the law divine is from truth derived from the Divine Being or Principle; in this case that the sons of Israel would not believe unless they saw signs and prodigies.

6944. "Behold, they will not believe me, and will not hear my voice."—That hereby are signified those who are of the spiritual church, that they would not have faith, thus would not receive, appears from the representation of the sons of Israel, of whom these things are said, as denoting those who are of the spiritual church, see n. 6626, 6637; and from the signification of not believing, as denoting not to have faith; and from the signification of not hearing a voice, as denoting not to receive, see n. 5471, 5475.

6945. "Because they will say, Jehovah hath not appeared to thee."—That hereby is signified the divine principle which is in the Lord's human, appears from the signification of saying, as denoting perception, see frequently above, in the present case the perception of those who are of the spiritual church; and from the signification of Jehovah appearing, as denoting the appearing of the Lord's divine principle in his human: that Jehovah is the Lord as to the divine principle itself, and as to the divine human, see n. 1736, 2004, 2005, 2018, 2025, 2156, 2329, 2921, 3023, 3038, 5041, 5663, 6303, 6905; that Jehovah appearing denotes the appearing of the Lord's divine principle in his human, is evident also from this consideration, that his divine principle cannot appear to any man, nor even to any angel, except by the divine human; and the divine human is nothing but the divine truth which proceeds from himself. The subject here treatnd of, in the internal sense, is concerning the deliverance of those who are of the spiritual church, and who were delivered by the Lord's coming into the world, as may be seen, n. 2661, 2716, 3969, 6854, 6914; that they were specifically saved by the Lord's divine human principle, see n. 2716, 2833, 2834. In regard to this circumstance, that they who are of that church would not have faith, neither would receive what the divine law which is represented by Moses, that is, what the Word says, unless they saw signs, the case is this: they, inasmuch as they are of the spiritual church, have not the perception of truth from good, as the celestial have, but acknowledge for truth every doctrinal of their own church which they have confirmed with themselves, wherefore they are respectively in obscurity, see n. 2718, 2831, 2849, 2935, 2937, 3813, 6427, 6500, 6865; as may also appear manifest from this consideration, that they do not apprehend how the Lord's human principle can be divine, nor that the divine love in the human principle can effect this; for they keep the thought in a human principle such as appertains to man, neither do they recede from that thought when they think of the Lord; such is the perplexity in which they are involved: the same may also be manifest from this consideration, that neither do they apprehend how man can live after death, and at the same time have senses, such as seeing, hearing, touching, and smelling, and be in another life in a human form; that this should be the case with man when he has rejected his body and its senses and members, appears to them foreign from the truth, they are so infolded in things of sense, and thence in scientifics and fallacies; wherefore unless they believed that the body would be again conjoined to the soul, they would not believe at all in any resurrection: from these considerations it appears sufficiently manifest in how much obscurity they are respecting the things which are of heaven; hence it is that it is impossible for any faith to be implanted in them, unless they be withheld of the Lord by a strong force from falses; and whereas there was no such force before the Lord's coming, but after his coming, when he had made the human principle in himself divine, therefore they could not be rescued from the lower earth, where they were infested by falses, and elevated into heaven, until after the Lord's resurrection, see n. 6914: it is from this ground then that it is said, that they would not believe, thus neither would receive what the divine law, that is, the divine truth says, unless they see that it is so, thus unless they see the signs, which are the subject of what presently follows.

6946. "And Jehovah said to him."—That hereby is signified foresight what their quality would be if they had not faith, appears from the signification of saying, when it is predicated of Jehovah or the Lord, as denoting foresight, see n. 5361; that it denotes foresight what their quality would be if they had not faith, is evident from the three signs afterwards spoken of; for those signs, in the internal sense, represent their state if they did not believe.

6947. "What is that in thine hand? and he said, A staff."—That hereby is signified the power of the Lord's divine human principle, appears from the signification of hand, as denoting power, see n. 878, 3387, 4931 to 4937, 5327, 5328, 5544; and from the signification of a staff, as also denoting power, see n. 4013, 4876, 4936; the reason why it denotes the power of the Lord's divine human principle, is, because by Moses is represented the Lord as to the law divine, or the Word, which is the divine truth proceeding from the Lord's divine human principle, see n. 6752: the power which is signified by hand, is the power proceeding from the Lord's divine rational principle, but the power which is signified by staff, is the power proceeding from the Lord's divine natural principle; the reason why a staff denotes the power proceeding from the Lord's divine natural principle, is, because a staff, like the foot, supports the body, and by a foot is signified the natural principle, see n. 2162, 3147, 3761, 3986, 4280, 4938 to 4952; that to lift up the hand denotes power in the spiritual principle, and to lift up the foot denotes power in the natural principle, see n. 5327, 5328; and this being the case, according to the elevations of things in the internal sense, it was sometimes said to Moses, when he was to do miracles, that he should lift up the hand, sometimes that he should lift up the staff.

6948. "And He said, Cast it to the earth; and he cast it to the earth."—That hereby is signified the influx of the power of the Lord's divine natural principle into the sensual, appears from the signification of staff, as denoting power in the natural principle, and when it is said of the Lord, as denoting the power proceeding from his divine natural principle, see just above, n. 6947; and from the signification of casting or sending forth, as denoting proceeding, thus influx; and from the signification of earth, as denoting man's external principle, see n. 82, 913, 1411, 1733; in the present case his sensual and corporeal principles, which are the extreme principles, because the staff became a serpent, and by a serpent is signified the sensual and corporeal man. By the divine power of the Lord, is here meant the divine truth proceeding from the Lord, for divine truth has in it power, insomuch that it is power itself, see n. 3091, 4931, 6344, 6413: the divine truth proceeding from the Lord flows-in into every man, through his interiors into the exteriors, even into the external sensual principle and into the corporeal, and excites every where things correspondent in their order, in the sensual principle things correspondent such as appear in the world and upon the earth; but whereas those things that are in the world and upon the earth appear otherwise than they are, therefore they are full of fallacies; wherefore the sensual principle, when it is in those evils only, must needs think against the goods and truths of faith, because it thinks from fallacies, and when divine truth flows-in, it must needs turn it into what is false: that man, who is not elevated from the sensual principle, but is in it, and thinks from it, thinks from fallacies, may be illustrated by examples; as by that of the fallacy respecting the life of man, as if it were of the body, when yet it is of the spirit in the body; again, respecting the sight as if it was of the eye, respecting the hearing as if it was of the ear, respecting the speech as if it was of the tongue and mouth, when yet it is the spirit which sees, which hears, which speaks, by those organs of the body: so again of the fallacy respecting life, as if it was permanent in man, when yet it flows-in; of the fallacy respecting the soul, as if it could not be in a human form, and in human senses and affections; of the fallacy respecting heaven and hell, as if the former was above man, and the latter below him, when yet they are in him; of the fallacy respecting external objects, as if they flowed-in into the interiors, when yet what is external does not flow-in into what is internal, but what is internal into what is external; of the fallacy respecting the life after death, as if it could not be given except it be together with the material body; besides the fallacies in natural things, which give birth to such a variety of conjectures which are at disagreement with each other: who cannot see, that fallacies and the false thence derived bear rule instead of truths, solely from the dispute which has a long time existed concerning the circulation of the blood, which circulation, although it has been supported by so many documents of experience, has still for a long time remained in doubt; and also from the dispute concerning the sun, as if it was in a daily rotation around this earth, and not only the sun, but also the moon, all the planets, and the whole starry heaven, once every day; and also from the dispute which still continues respecting the soul, its conjunction with the body, and the place of its abode therein; when the fallacies of the senses prevail in such things, whose natures and qualities are evident from so many phenomena and effects, how much more is it to be expected they will prevail in such things as relate to heaven, which being spiritual can only be known by correspondences. From these considerations it may now be manifest, what is the quality of man's sensual principle viewed in itself, and left to itself, viz., that it is in fallacies, and thence in falses, thus contrary to the goods and truths of faith: hence it is, when man is in the sensual principle, and in its lumen, he is in thick darkness as to those things which are of the spiritual world, that is, as to those things which are in the light from the Divine Being or Principle; and the sensual lumen is turned into mere thick darkness when the light from heaven falls into it; the reason is, because the truths which are of the divine light cannot be together with fallacies and the falses thence derived, but extinguish them, and thereby induce thick darkness.

6949. "And it became a serpent."—That hereby is signified the sensual and corporeal man separate from the internal, appears from the signification of a serpent, as denoting a man who reasons from sensual things, see n. 195, 196, 197, 6398, 6399, thus denoting the sensual principle of man; and whereas by serpent is signified the sensual principle, it signifies also the corporeal principle, for the sensual principle has what it has from the senses of the body: and inasmuch as the sensual principle viewed in itself is of such a quality as was described just above, n. 6948, the serpent also, which denotes the sensual principle, signifies all evil in general, see n. 251, 254, 257. That in this passage by serpent is meant the sensual and corporeal man *separate from the internal* or rational, is evident from this consideration, that Moses fled from before it, whereby is signified horror at it; and also from this consideration, that by this sign is described the state of those who are of the spiritual church, if they had not faith, for in such case their internal principle would be closed, nor would more of the light of heaven flow-in, than to enable them to think, and thereby to speak, from the sensual principle separated. All those think from the sensual principle separate, who defend falses against truths, and evils against goods; in a word, all who are in evil of life, and thence in no faith, for he who lives in evil, believes nothing; persons of this description excel others in the art of reasoning, and also of persuading, especially the simple, inasmuch as they speak from the fallacies of the senses, and from appearances in the world; they have the skill also to extinguish or cover truths by fallacies, whence also by serpents is signified cunning and craftiness; but when the sensual principle is conjoined with the internal, or rightly subordinate to the rational principle, in this case by a serpent is signified prudence and circumspection, see n. 197, 4211, 6398.

6950. "And Moses fled from before it."—That hereby is signified horror at the sensual principle separated, appears from the signification of flying, as denoting horror, for he who feels horror at any thing, flies from it; and from the signification of serpent, which is what he fled from, as denoting the sensual principle separated, see just above, n. 6949.

6951. "And Jehovah said to Moses."—That hereby is signified providence from the Divine Being or Principle, appears from the signification of saying, when it is predicated of Jehovah or the Lord, as denoting foresight, see above, n. 6946; and because it denotes foresight, it denotes also providence, for they are joined together, inasmuch as the Lord provides what he foresees: he foresees evil and provides good; in this passage therefore, by Jehovah said, is signified providence, because the serpent now is turned into a staff, that is, evil into good; and from the representation of Moses, as denoting the Lord as to truth divine; thus providence from the Divine Being or Principle is predicated of the Lord as to the human principle when he was in the world.

6952. "Put forth thine hand, and lay hold of its tail."—That hereby is signified the power of elevating from the ultimate of the sensual principle, appears from the signification of hand, as denoting power, see above, n. 6947; and from the signification of a tail of a serpent, as denoting the ultimate of the sensual principle; that a serpent is the sensual principle, see above, n. 6949, thus its tail is the last or lowest of that principle; elevation is signified by putting forth and laying hold of, for he who puts forth the hand and lays hold of any creeping thing of the earth, elevates it. Inasmuch as by the serpent is signified the sensual principle separated, and hence reasoning from the fallacies of the senses concerning the truths of faith; by the tail of the serpent is signified the false principle itself, for this is the last or lowest, and he who is in the false principle, thus in the last and lowest, looks altogether downwards, or outwards, that is, into the world and to the earth, but not upwards or inwards, that is, into heaven and to the Lord. That such things are signified by the tail of the serpent, is manifest from the Revelation, "The locusts *had tails like scorpions, and stings were in their tails*, and they had power to hurt men," ix. 10; where tails like scorpions, and stings in the tails, denote cunning reasonings from falses, by which they persuade, and thereby hurt, wherefore it is said that they have power to hurt men. Again, "*The tails of the horses were like to serpents, having heads*, and by them they hurt," Rev. ix. 19; where in like manner tails like to serpents denote reasonings from falses, by which hurt is occasioned; and especially because it is said that such were the tails of the horses, and that they had heads, for by horses is signified the intellectual principle, and also by head, hence by tails in this passage are signified more cunning reasonings from fallacies and the falses thence derived against truths, which reasonings are the lowest, for the more cunning any reasonings are against truths, so much the lower they are. Again, "*The tail of the dragon drew a third part of the stars of heaven*, and cast to the earth," Rev. xii. 4; where the tail of the dragon in like manner denotes reasonings from falses; the stars of heaven denote the knowledges of good and truth; to cast them to the earth denotes to destroy; that the dragon is a serpent, which seduces by reasonings from falses, and which seduced the mother of the living, or Eve, in paradise, by the tree of science, that is, by scientifics which are from the sensual principle, thus from fallacies, is clear also in the Revelation, where it is said, "The great dragon was cast down, *the ancient serpent*, which is called the Devil and Satan, which seduces the whole orb of earth," xii. 9. That tail in general denotes the sensual principle separated, which doth not look upward but downward, thus not to heaven but to earth, consequently that it denotes the false principle, is manifest from Isaiah, "Jehovah will cut off from Israel *the head and the tail*, the branch and the bulrush; the old man and the honourable is *the head*, *but the prophet, the teacher of a lie, is the tail*," ix. 14, 15; where the tail manifestly denotes the false principle, which in the Word is called a lie. Again, "There shall not be work for Egypt, *which may make the head* *and the tail*, the branch and the bulrush," xix. 15; where bulrush denotes the lowest principle. And in Moses, "Thus Jehovah shall give thee *for the head, and not for the tail*, that thou mayest be only upwards, but may not be downwards, when thou shalt obey the commandments of thy God," Deut xxviii. 13; where tail denotes the lowest principle, which looks downward or outward, that is, into the world and to the earth, but not to heaven and the Lord; for the interiors of man with the things of sense are elevated upwards by the Lord, when man is in the good of faith and charity; but if he be in evil and the false, then his interiors with the things of sense look downward, thus only to those things which are in the world, in consequence whereof he puts off the human nature, and puts on the bestial, for wild beasts look downward, or only to those things which are on the earth: he who looks downward, wills what is evil, and thinks what is false, but he who is elevated upward by the Lord, wills what is good and thinks what is true; elevation is actually effected by the Lord, and hence is effected a removal from evil and falses, which the angels perceive even by the senses; it is as a tendency to the centre of gravity: the centre is where the Lord is in his sun, hither the heads of the angels are elevated, but thither the feet of the infernals, thus the former look upward and the latter downward, see n. 3641, 3643. Again, "The sojourner, who is in the midst of thee, *shall ascend above thee upward* more and more, but thou shalt descend downward more and more; *he shall be for the head, but thou shalt be for the tail*," Deut. xxviii. 43, 44; where the sense is the same. And in Isaiah, "Say to him, Take heed to thyself, and be quiet, fear not, and let not thy heart be soft *by reason of the two tails of those smoking firebrands*, by reason of the wrath of Rezin and of Syria, and of the son of Remaliah," vii. 4; where Rezin king of Syria denotes the knowledges of evil; that Syria denotes the knowledges of good, see n. 1232, 1234, 3680, thus, in the opposite sense, the knowledges of evil; the son of Remaliah the king of Samaria denotes the knowledges of the false; the latter and the former are tails, because lowest principles; smoking firebrands denote wrath.

6953. "And he put forth his hand and laid hold of it."—That hereby is signified elevation towards the interiors, appears from the signification of putting forth the hand and laying hold of, when it is said of those things which lie beneath, as denoting to be elevated towards higher things, or, what is the same, towards interior things, as above, n. 6952; and from the signification of hand, as denoting interior power, see also n. 6952; and from the signification of a serpent, which is what he laid hold of, as denoting the sensual principle and the reasoning thence derived, see above, n. 6949; that when the sensual principle is elevated towards interior things, power is communicated from the Divine Being or Principle, will be seen in what now follows.

6954. "And it became a staff in the palm of his hand."—That hereby is signified that in this case was communicated power from the Divine Being or Principle, appears from the signification of the serpent which became a staff, as denoting the sensual principle, see above, n. 6949; and from the signification of a staff, as denoting power in the natural principle; and from the signification of the palm of the hand, as denoting interior power; each has power from the Divine Being or Principle, see n. 6952. The case herein is this: man of himself looks only downward, that is, into the world and to the earth, because of himself he is in the evil and the false; and when he looks thither, then the sensual principle prevails, and interior things do not at all counteract, because they follow the force of the stream, and yield to it: nevertheless man not of himself but from the Lord looks upward, that is, to heaven and to the Lord, which is effected by elevation; and on this occasion, when the interiors are elevated, the sensual principle is also elevated, but the lumen of this latter is in this case obscured, inasmuch as the light of heaven prevails; when this is the case, good and truth from the Lord flow-in, and are also received; this is meant by power communicated from the Divine Being or Principle; howbeit none can be so elevated but they who have lived in the good of faith and charity. That elevations are towards interior things, it has been given to know from living experience, for they have been apperceived a thousand times.

6955. Verses 5, 6, 7. *To the intent that they may believe that Jehovah, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to thee. And Jehovah said yet to him, Put now thine hand into thy bosom; and he put his hand into his bosom, and brought it forth, and behold his hand was leprous as snow. And He said, Put back thine hand to thy bosom; and he put back his hand to his bosom, and brought it forth out of his bosom, and lo, it returned as his flesh.* To the intent that they may believe that Jehovah, signifies that they may have faith concerning the Lord's divine human principle. The God of their fathers, signifies that that was the divine principle of the ancient church. The God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to thee, signifies the Lord as to the divine principle itself and the divine human. And Jehovah said yet to him, signifies foresight what would be the quality of those who are of the spiritual church if they had not faith. Put thine hand into thy bosom, signifies the appropriation of truth. And he put his hand into his bosom, signifies that it was actually so done. And he brought it forth, signifies that it was thence derived. And behold his hand was leprous as snow, signifies the profanation of truth. And He said, signifies providence what would be the quality of those who are of the spiritual church if they had faith. Put back thine hand to thy bosom, signifies the appropriation of truth. And he put back his hand into his bosom, signifies that it was actually so done. And he brought it forth out of his bosom, signifies that it was thence derived. And lo, it returned as his flesh, signifies that in this case there was good.

6956. "To the intent that they may believe that Jehovah." —That hereby is signified that they may have faith respecting the Lord's divine human principle, appears from the signification of believing, as denoting to have faith, not a faith that Jehovah or the Lord was seen by the eyes, but faith, in the spiritual sense, in the Lord; and from the signification of Jehovah appeared, as denoting the appearing of the Lord in his divine human principle, see n. 6945; thus by believing that Jehovah appeared to thee, is signified that they may have faith respecting the Lord's divine human principle.

6957. "The God of their fathers."—That hereby is signified that that was the divine principle of the ancient church, appears from the signification of the God of fathers, as denoting the divine principle of the ancient church, see n. 6876, 6884: that this was the Lord as to the divine human principle, see also in the same numbers.

6958. "The God of Abraham, the God of Isaac, and the God of Jacob hath appeared to thee."—That hereby is signified the Lord as to the divine principle itself and the divine human, appears from what was shown above, n. 6847, where like words occur.

6959. "And Jehovah said yet to him."—That hereby is signified foresight what would be the quality of those who are of the spiritual church if they had not faith, appears from the signification of Jehovah said, as denoting foresight, as above, n. 6946; the reason why it denotes what would be the quality of those who are of the spiritual church if they had not faith, is, because the subject treated of in what now follows is concerning those who are of the spiritual church, who are represented by the sons of Israel, what would be their further quality if they had not faith, viz., that they would be profaners of truth; for the first miracle of the staff becoming a serpent, signifies their state, that they would become altogether sensual and corporeal; this miracle of the hand becoming leprous, signifies profanation, for profanation succeeds, if that church persists in unbelief. They who are of the spiritual church, inasmuch as in their childhood, and afterwards in youth, they have faith in the doctrinals of their church, may be said indeed to have faith, but in this case it is a faith derived from parents and masters, and not from themselves, wherefore if they afterwards recede from the faith, they do not profane the truth except slightly, which profanation may be removed by divine means, and thus the man be delivered from the guilt thence derived; but if a man has faith in the doctrine of the church and in the Word from himself, that is, by confirmations in himself, in this case, if he afterwards recedes and denies in himself what he had before believed, especially if he lives contrary to the truth which he had confirmed in himself, and either explains it in his own favour, or altogether rejects it, he profanes the truth, by reason that he inwardly in himself commixes and conjoins the true and the false; persons of this description, inasmuch as they have scarce any remains of truth and good, become at length in the other life like skeletons, and have as little life remaining as the bones have in respect to the organical life of the flesh; nevertheless a severer lot awaits those who profane good than those who profane truth; they who are of the Lord's spiritual church can profane the truth, but not so the good. Inasmuch as the leprosy signifies the profanation of truth, and the subject treated of in what now follows is concerning it, see first what has been before said and shown concerning profanation, viz., that they who are within the church can profane holy things, but not they who are without, n. 2051, 3399. That holy things cannot be profaned except by those who have before acknowledged them, n. 1008, 1010, 1059, 1898, 3398, 4289. That it is profanation also to acknowledge and believe truths and goods, and yet live contrary to them, n. 4601. That man is kept from profanation as much as possible, n. 301, 302, 303, 1327, 1328, 3398, 3402. That the lot of profaners is the worst of all in the other life, n. 6348.

6960. "Put now thine hand into thy bosom."—That hereby is signified the appropriation of truth, appears from the signification of hand, as denoting power, see above, n. 6947; and from the signification of bosom, as denoting love, for the things of the breast correspond to love, inasmuch as therein is the heart, which corresponds to celestial love, and the lungs which correspond to spiritual love, see n. 3635, 3883 to 3896, 4112, 4113, 4133; and whereas the bosom hence corresponds to love, by it also is signified propriety (*proprium*), for that is man's propriety which is of his love; therefore here by putting the hand into the bosom is signified appropriation; that it is the appropriation of truth is evident from what follows, and also from this consideration, that spiritual power consists in truth, see n. 6948. That the bosom denotes that very self which is of man, thus propriety, and hence appropriation and conjunction by love, is manifest from the following passages: "Trust not to a companion, put not confidence in a leader, *from her that* *lieth in the bosom* guard the doors of thy mouth," Micah vii. 5; where she that lieth in the bosom denotes one who is conjoined to another by love: hence also a wife is called *the wife of the bosom of the husband*, Deut. xxviii. 54; 2 Sam. xii. 8· and a husband is called *the husband of the bosom of the wife*, Deut. xxviii. 56; and this because the one is of the other. And in David, "My prayer *shall return upon mine own bosom*," Psalm xxxv. 13, denoting that it would return to himself Again, "Remember, Lord, the reproach of thy servants, *that I carry in my bosom* all the great people," Psalm lxxxix. 50, denoting appertaining to himself, as propriety. And in Isaiah, "As a shepherd feeds his flock, gathers the lambs into his arm, *and carries in his bosom*," xl. 11; where the sense is the same. And in Luke, "Give, and it shall be given unto you, good measure, pressed, shaken, and overflowing, *shall be given into your bosom*," vi. 38; where to be given into the bosom denotes to themselves as propriety. Again, in the same evangelist, "It came to pass afterwards that Lazarus died, and was carried by the angels *into Abraham's bosom*," xvi. 22; where to be carried into Abraham's bosom denotes to the Lord (who is meant by Abraham), by virtue of conjunction by love. And in John, "There was lying *in the bosom of Jesus* one of the disciples *whom Jesus loved;* he leaning *at Jesus's breast*, saith to him, Lord, who is it?" xiii. 23, 25; where to lie in the bosom manifestly denotes to be loved, and to be conjoined by love. Again, in the same evangelist, "No one hath seen God at any time; the only-begotten Son, *who is in the bosom of the Father*, he has brought him forth to view," i. 18; in the bosom of the Father denotes to be one. Bosom denotes that very self which is of man, and appropriation not by love, in the following passages: "I will recompense, I will recompense *upon their bosom* your iniquities, and the iniquities of your fathers together; I will measure the price of their labour *upon their bosom*," Isa. lxv. 6, 7. And in Jeremiah, "Jehovah that doeth mercy to thousands, and *recompensing the iniquity of the fathers into the bosom of their sons* after them," xxxii. 18. And in David, "Recompense to them that are near us seven-fold *into their bosom* their reproach with which they have affected thee, O Lord," Psalm lxxix. 12; to recompense into the bosom denotes into themselves.

6961. "And he put his hand into his bosom."—That hereby is signified the actual deed, viz., of the appropriation of truth, appears from what has been already said above.

6962. "And brought it forth."—That hereby is signified that it was thence derived, appears from the signification of bringing forth the hand out of the bosom and seeing, as denoting to observe what is its quality, thus that it was thence derived.

6963. "And behold his hand was leprous as snow."—That hereby is signified the profanation of truth, appears from the signification of hand, as denoting power, as above, n. 6947, and as denoting truth, because spiritual power consists in truth, see n. 6948, 6960; and from the signification of leprosy, as denoting profanation, specifically the profanation of truth, of which we come to speak. In the historical Word the leprosy is much treated of, together with its various appearances in the skin, and the judgment thence to be formed of its quality; the leper also is much treated of, in that he was either to be shut in, or was to depart from the communion, or to be set at liberty; the historical Word further treats of the leprosy in garments, in vessels, and in the houses themselves: the reason why the leprosy is so much treated of, is not on account of the leprosy as a distemper, but because it signified the profanation of truth, thus on account of the spiritual sense; and because the Jews and Israelites were capable of profaning truth more than other people; for if they had known the internal things of the Word, and the truths themselves which were represented by the rituals of the church established amongst them, and had had faith in them, and yet had lived according to their natural temper, viz., in self-love and the love of the world, in hatred and revenge among themselves, and in cruelty towards the Gentiles, they must needs have profaned the truths in which they once had faith; for to believe truths, and to live contrary to them, is to profane them; wherefore also they were withheld as far as was possible from the knowledges of internal truth, see n. 3398, 3489, insomuch that they did not even know that they were to live after death, neither did they believe that the Messiah was to come to save souls to eternity, but to exalt that nation above all others in the universe; and whereas that nation was of such a character, and also is of such a character at this day, therefore they are still withheld from faith, although they live in the midst of Christendom: hence now it is, that the leprosy was so particularly described as to its quality. That the leprosy signifies profanation of truth, is evident from the statutes concerning the leprosy, as recorded in Lev. xiii. 1, to the end; in the description there given is contained, in the internal sense, every quality of the profanation of truth, as what the quality of that profanation is if it be fresh, what if it be old, what if it be inwardly in man, what if it be also outwardly, what if it is capable of being cured, what if it is incapable of being cured, what are the means of cure, and several other particulars, which cannot be at all known to any one, except by the internal sense of the Word; but whereas they are things profane which are described by the leprosy, it is not allowed to explain particularly the things contained in the description of it; heaven also is in horror at the bare mention of what is profane; it is only allowed to adduce thence what follows, viz., "If the leprosy flourishing flourishes on the skin, and the leprosy shall cover the whole skin of him that hath the plague from his head even to his heel, under every view of the eyes of the priest; and the priest shall see, that lo! the leprosy hath covered his whole skin, then he shall pronounce the plague clean; it is wholly turned into white, he is clean. But on the day that there appeareth in him living flesh, he shall be unclean," Levit. xiii. 12, 13, 14; unless it be known from the internal sense how this case is, viz., that he is clean who is wholly leprous from the head to the heel, it must appear as a paradox; but by one that is leprous from the head to the heel, is meant one who is acquainted with internal truths, but does not acknowledge them or believe them; such a one is not inwardly in profanation, but outwardly, which profanation is removable, and on this account he is clean; but if he is acquainted with the truths of faith, and believes them, and yet lives contrary to them, he is in profanation inwardly, and this is the case also with him who had once believed, and afterwards denies; wherefore it is said, on the day that living flesh appears on him he shall be unclean; by living flesh is meant acknowledgment and faith: see what was adduced above.

6964. "And He said."—That hereby is signified providence, what would be the quality of those who are of the spiritual church if they had faith, appears from the signification of Jehovah saying, as denoting providence, as above, n. 6951; that it denotes what their quality would be if they had faith, is evident from what follows, for by the hand returning as his flesh, is signified that in such case they have spiritual good; to which the opposite is, that the hand by being put into the bosom became leprous, which signified, that they who are of the spiritual church would be in the profanation of truth, if they had not faith, see above, n. 6959, 6963.

6965. "Put back thine hand to thy bosom."—That hereby is signified the appropriation of truth, appears fram the signification of putting the hand into the bosom, as denoting the appropriation of truth, see n. 6960.

6966. "And he put back his hand to his bosom."—That hereby is signified the actual deed, see above, n. 6961.

6967. "And brought it forth out of his bosom."—That hereby is signified that it was thence derived, see also above, n. 6962.

6968. "And lo, it returned as his flesh."—That hereby is signified that in this case there was the good of truth, appears from the signification of flesh, as denoting the will-proprium of man vivified by the proprium of the Lord's divine human principle, or denoting the celestial proprium, see n. 3813; and because this is signified by flesh, it is the good of love to the

Lord and towards the neighbour which is signified; but with those who are of the spiritual church, it denotes the good of truth, for the good appertaining to them is derived from the truth, and is according to the truth of the doctrine of their church; this truth, when it becomes of the life, is called good.

6969. Verses 8, 9. *And it shall come to pass, if they do not believe thee, and do not hear the voice of the former sign, they will believe the voice of the latter sign. And it shall come to pass, if they do not believe also these two signs, and do not hear thy voice, thou shalt take of the waters of the river, and shalt pour into the dry ground, and the waters which thou hast taken out of the river shall be blood in the dry ground.* And it shall come to pass, if they do not believe thee, signifies if they have not faith. And do not hear the voice of the former sign, signifies if they do not obey what is announced from the Word, that instead of a spiritual and rational man they would become non-spiritual and non-rational. They will believe the voice of the latter sign, signifies that they should have faith in what was pre-announced from the Word, that they would become profaners of truth. And it shall come to pass, if they do not believe also these two signs, signifies if they altogether had no faith that such things would come to pass. And do not hear thy voice, signifies if they neither perform any thing of obedience. Thou shalt take of the waters of the river, signifies false scientifics. And shalt pour into the dry ground, signifies a letting-in into the natural principle. And the waters which thou hast taken out of the river, signifies inversion of the state. Shall be blood in the dry ground, signifies the falsification of all truth, and hence its privation in the natural principle.

6970. "And it shall come to pass, if they do not believe thee."—That hereby is signified if they have not faith, appears from the signification of believing, as denoting to have faith, as above, n. 6956; in the present case to have faith does not signify faith grounded in the signs that they were to be delivered out of Egypt, for this faith relates to worldly things, but it signifies faith that if they do not continue in truths, they would become merely sensual and corporeal, and at length profaners of truth; for these are the things which the two signs signify: the internal sense does not treat of worldly things, as the external historical sense, but of spiritual things; faith in worldly things differs altogether from faith in spiritual things; as for example, to believe that men will do as they speak; that a man is true or not true; that to insure success, a man should adopt such a rule of conduct and no other; that what is said or written is deserving of credit or not so; besides numberless similar cases; such things have relation to faith in worldly things, as also in this case, that the sons of Israel were to be delivered from bondage in Egypt. But to believe that there is a heaven and a hell; that there is a life after death, when the good live in happiness for ever, the evil in unhappiness; that the particular life, which each individual has formed to himself, remains with him; that faith and charity constitute spiritual life, and that this is the life which the angels have in heaven; that the Lord has all power in the heavens and in the earths, as himself says, Matt. xxviii. 18; that from him we live; that the Word is the doctrine of heavenly and divine truths, and the like; such are the objects of faith in spiritual things, and are here signified by believing.

6971. "And do not hear the voice of the former sign."—That hereby is signified if they do not obey what is announced from the Word, that instead of a spiritual and rational man they would become non-spiritual and non-rational, appears from the signification of hearing, as denoting to obey, see n. 2542, 3869, 5017; and from the signification of a voice, as denoting what is announced from the Word, of which we shall speak presently; and from the signification of the former sign, as denoting that instead of a spiritual and rational man they would become non-spiritual and non-rational: that this is the case, is evident from the signification of the serpent which was made from the staff of Moses cast to the earth, which is here the former sign, as denoting the sensual and corporeal man, n. 6949, thus the non-spiritual and non-rational man; for man, who is sensual and corporeal, is not rational, thus neither is he spiritual, for he thinks falses, and wills evils; he who does this is not rational, still less is he spiritual, for the acknowledgment and faith of truth, and the life of good, is the very essential spiritual principle in the rational, inasmuch as those things are from the Divine Being or Principle; but the acknowledgment and faith of what is false, and the life of what is evil, is the direct contrary: that merely sensual and corporeal men are of this character, see n. 6844, 6845, 6948, 6949. They become merely sensual and corporeal men, who have first known those things which are of the spiritual world, and have afterwards rejected them, and imbibed principles of the false contrary to truths, and as to life have looked only to worldly, corporeal, and terrestrial things, and have hence believed that life ought to be made delightful by every pleasure, urging, What has man more whilst he lives? when we die we die, and who has ever come from another life to tell us that there is another life? we know not what life we are to lead when we quit the present life. If any one by rational arguments puts people of this description upon thinking at all concerning eternal life, they conceive that they shall not fare worse than others, and immediately relapse to the state of their former life: with such there is a closing of the passage for the light of heaven and its influx, and the light of heaven in their natural principle becomes as thick darkness, but the light of the world in that principle becomes brightness, n. 6907, and the brightness is so much the more brilliant, as the light of heaven is more darkened; hence it is that such see no other than that the evils of their lives are goods, and hence that falses are truths; it is from this ground now that man becomes sensual and corporeal: in a word, when a passage for the influx of the light of heaven has been once opened, and is afterwards closed, a man in this case is driven to look downwards, but not upwards; and this from the divine order, lest the truths which he has once acknowledged, and which remain in his interior man, should be contaminated with falses, and thereby profaned. The case is the same with respect to the Gentiles, who recede from their religious principle: but the lot of these latter is more favourable than the lot of those who are within the church, inasmuch as they are not in possession of truths from the Word, consequently they have not genuine truths, but truths conjoined with many fallacies, which cannot be so profaned. As to what concerns the signification of a voice, as denoting what is announced from the Word, it is to be noted, that voice is often predicated of, and also adjoined to such things as have no relation to a voice, as in the present case it is adjoined to a sign, "If they *hear not the voice of the former sign*, *they will believe the voice of the latter sign*;" and also in other passages, as in Nahum, "*The voice of a whip*, *and the voice of the sound of a wheel*," iii. 2; and in David, "*The rivers* have lifted up *their voice*, above the *voices* of many magnificent *waters*," Psalm xciii. 3, 4. That voice signifies annunciation, and, in a good sense, annunciation from the Word, which voice is called the voice of Jehovah, is manifest from David, "*The voice of Jehovah* is in power; *the voice of Jehovah* is in glory; *the voice of Jehovah* breaketh the cedars; *the voice of Jehovah* cutteth down the flames of fire; *the voice of Jehovah* causeth the wilderness to tremble; *the voice of Jehovah* causeth the hinds to break forth, and maketh bare the forests," Psalm xxix. 3, 4, 5, 7, 8, 9; and again, "To him that rideth upon the heaven of heavens of old, *lo*, *he will give in his voice a voice of strength*," Psalm lxviii. 34; in which passages voice denotes divine truth, thus the Word, and annunciation from it: what voice further signifies, see n. 2199, and that voice is predicated of truth, n. 3563.

6972. "They will believe the voice of the latter sign."—That hereby is signified that they would have faith in what was pre-announced from the Word, that they would become profaners of truth, appears from the signification of believing, as denoting to have faith, see just above, n. 6970; and from the signification of voice, as denoting what is announced, see n. 6971, thus also what is pre-announced; and from the signification of leprosy, which is here the latter sign, as denoting the profanation of truth, see above, n. 6963: what profanation is, see n. 6960, and in the passages there cited.

6973. "And it shall come to pass, if they do not believe also these two signs."—That hereby is signified if they had no faith at all that such things would happen, appears from the signification of believing, as denoting to have faith, viz., in the spiritual sense, see above, n. 6970; and from the signification of the two signs, as denoting that they would become sensual and corporeal, and afterwards profaners of truth, which things are signified by the serpent that was made by the casting of the staff of Moses upon the earth, n. 6971; and by the hand, which being put into the bosom became leprous, n. 6963; thus by not believing those two signs, is signified to have no faith at all that such things would come to pass.

6974. "And do not hear thy voice."—That hereby is signified if they neither perform any thing of obedience, appears from the signification of hearing, as denoting obedience, see n. 2542, 3869, 5017; and from the signification of voice, as denoting what is announced and pre-announced, see n. 6971, 6972; and from the representation of Moses, whose voice they were to hear, as denoting the Lord as to the divine law, that is, as to the divine truth, thus as to the Word, for in the Word is divine truth; hence it is evident, that by the expression, "if they do not hear thy voice," is signified if they neither perform any thing of obedience. In this passage, and before, in verses 1 and 8, it is said, if they do not believe, and if they do not hear, and yet both appear alike, for he who does not believe, neither does he hear; nevertheless they are distinct; for to believe, by which is signified faith, is spoken of the truth which is of faith, and thus has reference to the intellectual principle; but to hear, by which is signified to obey, is spoken of the good which is of charity, and thus has relation to the will-principle; for in the Word, especially the prophetical, where truth is expressed by its proper expressions, good also is expressed by its expressions, on account of the heavenly marriage in singular the things of the Word, which is the marriage of good and of truth, see n. 683, 793, 801, 2173, 2516, 2712, 4138, 6343.

6975. "Thou shalt take of the waters of the river."—That hereby are signified false scientifics, appears from the signification of the waters of the river, viz., of Egypt or the Nile, as denoting false scientics; that waters are truths, see n. 2702, 3424, 4976; and, in the opposite sense, falses, n. 790; and that the river of Egypt denotes the false scientific principle, n. 6693.

6976. "And shalt pour into the dry ground."—That hereby is signified a letting-in into the natural principle, appears from the signification of pouring out, as denoting to let-in; and from the signification of dry ground, as denoting the natural principle; dry is used to express a dry place and also earth, and by the earth, or land of Egypt, is signified the natural mind which is principled in what is false, thus the natural principle, see n. 5276, 5278, 5280, 5288, 5301; and this is still more signified by dry earth or land.

6977. "And the waters which thou hast taken out of the river."—That hereby is signified inversion of state, appears from what presently follows, for it is said that they shall become blood in the dry earth or land, whereby is signified the falsification of all truth, and the privation thereof in the natural principle; when this is the case the state is altogether inverted; hence it is that those words, inasmuch as they involve, are also said to signify, an inversion of state. There is also a total inversion of state in the natural principle, when it is entirely occupied by falses; this is rarely the case with man whilst he lives in the world, but in the other life it is the case with all who are cast into hell: the reason why it is rarely the case with man whilst he lives in the world is, because he is then continually kept in a state capable of being reformed, if so be from a free principle he desists from evils; but after death his life follows him, and remains in the state which he had procured to himself by the whole course of his life in the world; then he who is in evil, is no longer capable of being reformed; and lest he should have communication with any society of heaven, all truth and good is taken away from him, in consequence whereof he remains in evil and the false, which principles increase according to the faculty which he has acquired to himself in the world of receiving them, nevertheless it is not allowed him to pass beyond the acquired bounds; this inversion of the state is what is here meant, which is of such a nature, that it cannot any longer be amended as to the interiors, but only as to the exteriors, viz., by fear of punishments, which being often endured, compel the spirits at length to abstain from evil, not out of freedom, but by compulsion, whilst the lust of doing evil still remains; which lust is kept in check by fears, as was said, which fears are the external and compulsive means of amendment; this is the state of the evil in another life.

6978. "Shall be blood in the dry ground."—That hereby is signified the falsification of all truth, and hence its privation in the natural principle, appears from the signification of blood, as denoting holy truth proceeding from the Lord, and, in the opposite sense, truth falsified and profaned, see n. 4735: how the case herein is was said in what immediately precedes; and from the signification of the dry land or earth, as denoting the natural principle, see just above, n. 6976. That blood signifies the falsification of truth and its profanation, is especially manifest from Nahum, "Woe to the city of bloods, it is wholly full of a lie and rapine, neither shall the spoil depart. The voice of a whip, and the voice of the sound of a wheel, and a neighing horse, and a jumping chariot: the horseman causing to ascend, and the brightness of a sword, and the glittering of a spear, and the multitude of the slain, and a heap of carcasses, neither is there an end of body, they stumble in their body. Because of the multitude of whoredoms of the well-favoured harlot, the mistress of enchantments, selling nations by her whoredoms, and families by her enchantments," iii. 1, 2, 3, 4: that by the city of bloods is signified the doctrine of what is false, thus by blood falsified and profaned truth, is evident from all the words of its description in the internal sense, not only in these verses which are adduced, but also in what follow, for its description is continued in the chapter throughout; for the city denotes doctrine; being wholly full of a lie and rapine, denotes the false, and evil grounded in the false; the voice of a whip and the voice of the sound of a wheel, denotes the defence of the false from fallacies; a neighing horse and a jumping chariot, denotes from a perverted intellectual principle and a like doctrinal principle; the horseman causing to ascend, the brightness of a sword, the glittering of a spear, denote combat against truth; the multitude of slain [thrust through], denotes that hence came innumerable falses and they who are in falses; a heap of carcasses, neither is there an end of body, denotes that hence were innumerable evils, and they who are in evils; the whoredoms of a harlot, denote the falsifications themselves, in like manner the enchantments.

6979. Verses 10, 11, 12. *And Moses said to Jehovah, In me, Lord, I am not a man of words, even from yesterday, even from the day before yesterday, even from now that thou speakest to thy servant, because I am heavy in mouth and heavy in tongue. And Jehovah said to him, Who hath appointed a mouth to man, or who hath appointed the dumb, or the deaf, or the seeing, or the blind? have not I, Jehovah? And now go, and I will be with thy mouth, and will teach thee what thou shalt speak.* And Moses said to Jehovah, signifies perception from the Divine Being or Principle. In me, Lord, signifies what is certain. I am not a man of words, signifies that he has not speech. Even from yesterday, even from the day before yesterday, signifies not from eternity. Even from now that thou speakest to thy servant, signifies thus neither to eternity the divine principle flowing-in into the human. Because I am heavy in mouth, and heavy in tongue, signifies that the voice or speech from the Divine Being or Principle is not heard nor perceived. And Jehovah said to him, signifies divine influx. Who hath appointed a mouth to man, signifies utterance. Or who hath appointed the dumb, signifies non-utterance. Or the deaf, signifies non-perception, and non-obedience in consequence thereof. Or the seeing, or the blind? signifies faith by knowledges, and non-faith by non-knowledges. Have not I, Jehovah? signifies that those things are by virtue of an influx of life from the Divine Being or Principle. And now go, signifies life from the Divine Being or Principle. And I will be with thy mouth, and will teach thee what thou shalt speak, signifies the Divine Being or Principle in all and singular things which proceed from the divine human.

6980. "And Moses said to Jehovah."—That hereby is signified perception from the Divine Being or Principle, appears from the signification of saying in the historicals of the Word, as denoting to perceive, see frequently above; and from the representation of Moses, as denoting the Lord as to the divine law in the human principle when he was in the world, see n. 6723, 6752, 6771, 6827; the Divine Being or Principle in whom all things originate (*divinum a quo*) is signified by Jehovah; hence it is evident, that by Moses said to Jehovah, is signified that the Lord's human principle had perception from his divine.

6981. "In me, Lord."—That hereby is signified what is certain, appears from this consideration, that *in me* is a form of assertion that a thing is so, consequently that it is certain.

6982. "I am not a man of words."—That hereby is signified that he has not speech, appears from the signification of a man of words, as denoting that he has not the faculty of speaking, thus that he has not speech. How this case is, it may be expedient to say: the subject here treated of, in the supreme sense, is concerning the Lord, for Moses represents the Lord as to the law divine, thus as to truth divine; the truth which immediately proceeds from the Divine Being or Principle, cannot be heard by any one, not even by any angel; for the Divine Being or Principle, in order to be heard, must first become human, and it becomes human when it passes through the heavens, and when it has passed through the heavens it is presented in a human form, and becomes speech, which speech is uttered by spirits, who, when they are in that state, are called the holy spirit, and that holy spirit is said to proceed from the Divine Being or Principle, because the holy principle of the spirit, or the holy truth which that spirit then speaks, proceeds from the Lord: from these considerations it may be manifest, that the truth which proceeds immediately from the Divine Being or Principle cannot be presented to any one as discourse or speech, unless by the holy spirit: this is meant, in the supreme sense, by the circumstance of Moses, who represents the Lord as to truth divine, saying that he was not a man of words, and by this circumstance, that Aaron his brother was adjoined to him, who was to him for a mouth, and he to Aaron for a God.

6983. "Even from yesterday, even from the day before yesterday."—That hereby is signified not from eternity, viz., that he had speech, appears from the signification of from yesterday, and from the day before yesterday, as denoting from eternity; the reason why from yesterday and from the day before yesterday denotes from eternity, is, because it signifies time, and indeed time past, and time, when it is predicated of the Lord, or of the Divine Being or Principle, does not signify time, but eternity: there are two things which are proper to nature which are not given in heaven, still less in the Divine Being or Principle, viz., space and time; that these are not given in heaven, but that instead of them there are states, space denoting state as to esse, and time state as to existere, may be seen, n. 2625, 3938; that spaces and times in heaven are states, see n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3387, 3404, 3827, 4321, 4814, 4882, 4901, 4916, 5606, 6110; but in the divine principle, which is above the heavens, still less is there space and time, and not even state, but instead of space there is infinite, and instead of time there is eternal; these two are what times and spaces in the world correspond to; also states as to esse and as to existere in the heavens. That by yesterday, and the day before yesterday, in the Word, are not signified yesterday and the day before yesterday, but in general the time past, is manifest from the passages where they are named, as in Joshua, "The waters of Jordan returned into their place, and went as *yesterday the day before yesterday* upon all their banks," iv. 18. And in the first book of Samuel, "It came to pass, every one who had known Saul *from yesterday and the day before yesterday*, when they saw, that lo, he prophesied with the prophets," x. 11. And in the second book of Samuel, "The tribes of Israel said to David, *Both yesterday and the day before yesterday*, when Saul was king over us, thou wast he that leddest out and broughtest back Israel," v. 2; in these passages and elsewhere, yesterday and the day before yesterday denotes formerly, or the time past. Now whereas by yesterday and the day before yesterday is signified the time past, and the subject treated of, in the supreme sense, is concerning the Lord, who, as to the divine law, or as to divine truth, is represented by Moses, it is evident that by from yesterday and from the day before yesterday is signified from eternity. The eternity which is signified by yesterday is thus expressed in David, "A thousand years in thine eyes are as *the day of yesterday* when it is past," Psalm xc. 4.

6984. "Even from now that thou speakest to thy servant."—That hereby is signified thus neither to eternity, the divine principle flowing-in into the human, appears from the signification of from now or from to-day, as denoting eternity, see n. 2838, 3998, 4304, 6165, thus to eternity, because it involves the time future; and from the signification of speaking, as denoting influx, see n. 2951, 5481, 5743, 5797; that it denotes influx from the Divine Being or Principle, is signified by thou speakest, that is, Jehovah; and from the signification of servant, as denoting the Lord's human principle, when as yet it was not made divine, see n. 2159, but when it was made divine, because one with Jehovah, it was the Lord.

6985. "Because I am heavy in mouth and heavy in tongue." —That hereby is signified that voice or speech from the Divine Being or Principle is not heard nor perceived, appears from the signification of mouth, as denoting voice; and from the signification of tongue, as denoting speech; by mouth is signified voice, because it is the organ of voice, and by tongue is signified speech, because it is the organ of speech: what the difference is betwixt voice and speech, is evident to every one, also that to be heard is predicated of voice, and to be perceived is predicated of speech. This cannot otherwise be expressed in the historical sense of the letter, where Moses is treated of, who was a man, and could speak but with difficulty, than by being heavy in mouth and heavy in tongue; which, when it passes off into the internal sense, is perceived by the angels as being predicated in respect to the subject, and when it is said of the Divine Being or Principle, it is perceived that the voice immediately proceeding thence cannot be heard, nor the speech be perceived, but mediately by spirits, according to what was said above, n. 6983.

6986. "And Jehovah said to him."—That hereby is signified divine influx, appears from the signification of saying, as denoting influx, see n. 5743, 5797, 6152, 6291; the reason why it is from the Divine Being or Principle, is, because Jehovah said.

6987. "Who hath appointed a mouth to man."—That hereby is signified utterance, appears from the signification of mouth, as denoting voice, see above, n. 6985; and whereas it denotes voice, it denotes utterance. What the mouth specifically signifies, cannot appear except from correspondence; the mouth with the lips corresponds with interior speech, which is of the thought; the thought of man is active and passive: the man has active thought when he speaks, and it may be called speaking thought; but the thought is passive which man has when he does not speak; what the difference is between them, may be manifest to him who reflects; by the mouth of man is signified active or speaking thought, thus utterance. As to what concerns active thought, which is signified by the mouth, it is to be noted, that that thought also is in its manner speaking, and that by the activity of that speech it excites the organs of the body corresponding thereto; it appears as if the expressions of the speech were in the thought, but it is a fallacy, it is only the sense or meaning of the speech which is there, and what the quality of this sense or meaning is, man can scarce know, for it is the speech of his spirit, which speech is universal speech, such as is the speech of spirits in the other life; this speech, when it flows-in into the correspondent organs of the body, presents the speech of expressions, which differs exceedingly from the thought which produces it; that it differs exceedingly, is very evident from this consideration, that a man can think in one minute what takes him a considerable time to speak or write; it would be otherwise, if that thought was a thought of expression, such as is the speech of the mouth: it is in consequence of the correspondence of the speech of thought and the speech of the mouth, that man, when he comes after death amongst spirits, knows how to speak in a universal language, thus with spirits, whatsoever had been their language in the world, also that in this case he scarce knows any other than that he speaks there as in the world; when nevertheless the expressions of their speech are not expressions such as man uses in the body, but are ideas, which were the ideas of his thought, and in one idea is a multiplicity of things; wherefore a spirit can utter in a moment what a man can scarce utter in half an hour, and still there are several things, which are in the same idea, which cannot at all be expressed by bodily speech. Howbeit the angels who are in heaven speak, yet in another way distinct from that of spirits; for the angels who are in heaven have their speech from intellectual ideas, which by the philosophers are called immaterial ideas: whereas spirits have their speech from ideas of the imagination, which are called material ideas; hence in one idea of the thought of angels there are contained many more things than spirits can utter by several serieses of their ideas, besides many things which they cannot express at all: but when a spirit becomes an angel, he is in angelic speech, just as a man, when after death he becomes a spirit, is in the speech of spirits, and for a like reason. From these considerations it may be manifest what active thought is, viz., that it is the speech of a man's spirit.

6988. "Or who hath appointed the dumb."—That hereby is signified non-utterance, appears from the signification of the dumb, as denoting non-utterance, for it is opposed to the mouth, by which is signified utterance, see just above, n. 6987. By utterance is not here meant the utterance of the voice or speech, for this utterance is natural, but by utterance is meant confession of the Lord, and the preaching of faith in him, for this utterance is spiritual; hence it is evident what is signified in the internal sense by the dumb, viz., that they are signified who cannot confess the Lord, thus neither preach faith in him, by reason of ignorance, in which state are the nations out of the church, and also the simple within the church; that such are signified by the dumb, is evident from Isaiah, "Then shall the lame leap as a hart, and *the tongue of the dumb shall* *sing;* because water shall break out in the wilderness, and rivers in the plain of the wilderness," xxxv. 5, 6: the tongue of the dumb shall sing, denotes that they shall confess the Lord and the things which relate to faith in him; waters shall break out in the wilderness, and rivers in the plain of the wilderness, denotes that they have the knowledges of truth and good; the wilderness denotes a state of the non-knowledges of faith grounded in ignorance: by the dumb whom the Lord healed are also signified the nations, which by his coming into the world were delivered from falses and consequent evils; as by the dumb in Matthew, "Lo, they brought to him *a man that was dumb*, obsessed by a demon, but *when the demon was cast out the dumb spake*," ix. 32, 33; and again, "There was brought to Jesus one obsessed by a demon, blind and *dumb*, and he healed him, so that the blind and *dumb both spake* and saw," xii. 22; in like manner *by the dumb* also obsessed by a demon, in Mark ix. 17 to 30. It is to be noted, that the miracles wrought by the Lord all signify the state of the church, and of the human race saved by his coming into the world, viz., that on this occasion they were delivered from hell who received the faith of charity; these things are involved in the Lord's miracles: in general, all the miracles which are recorded in the Old Testament signify the state of the Lord's church and kingdom; in this divine miracles are distinguished from diabolical or magical miracles, howsoever they appear alike in the external form, as was the case with the miracles of the magicians in Egypt.

6989. "Or the deaf."—That hereby is signified the non-perception of truth, and hence non-obedience, appears from the signification of the deaf, as denoting those who do not perceive what truth is, and hence do not obey, thus abstractedly denoting the non-perception of truth, and hence non-obedience; the reason why the deaf has this signification is, because hearing corresponds both to perception and obedience: to perception, because the things which are heard are inwardly perceived, and to obedience, because it is hence known what ought to be done; that this is the correspondence of hearing, and also of the ear, see n. 3869, 4652 to 4660, 5017; hence it is evident what is signified by the deaf. In the Word, by the deaf are also signified the nations which do not know the truth of faith, because they have not the Word, and therefore they cannot live according to those truths, nevertheless when they are instructed, they receive them, and live according to them; these are meant in Isaiah, "Then shall be opened the eyes of the blind, and the *ears of the deaf shall be opened*," xxxv. 5. Again, "*Hear, ye deaf*, and ye blind look in seeing," xlii. 18, 19, 20. Again, "*In that day the deaf shall hear the words of the book*, and out of thick darkness, and out of darkness shall the eyes of the blind see," xxix. 18. Again, "Bring forth the blind people who have eyes, and *the deaf who have ears*," xliii. 8, 9: by the deaf in these passages are meant those who by the Lord's coming came into a state of receiving the truths of faith, that is, of perceiving them and obeying them. The same are signified by *the deaf whom the Lord healed*, see Mark vii. 31; ix. 25. In consequence of this signification of the deaf, it was forbidden those, amongst whom the representative church was instituted, to *curse the deaf*, and put a stumbling block before the blind, Levit. xix. 14.

6990. "Or the seeing, or the blind."—That hereby are signified faith by knowledges, and non-faith by non-knowledges, appears from the signification of seeing, as denoting to understand and to have faith, see n. 897, 2325, 2807, 3863, 3869, 4403 to 4421, thus denoting faith grounded in knowledges; for in the original tongue it is an expression which signifies one that is open, viz., as to his eyes, thus one that sees from knowledges, for knowledges open; and from the signification of the blind, as denoting non-faith by non-knowledges, because a blind person is one who does not see. That by the blind in the Word are also signified the nations which live in ignorance of the truth which is of faith, because out of the church, but who when instructed receive faith, see n. 2383; the same are also signified by the blind whom the Lord healed, see Matt. ix. 27 to 31; xii. 22; xx. 29 to the end; xxi. 14; Mark viii. 22 to 37; x. 46 to the end; Luke xviii. 35 to the end; John ix. 1 to the end.

6991. "Have not I, Jehovah?"—That hereby is signified that those things are by virtue of an influx of life from the Divine Being or Principle, may appear from this consideration, that such things as are signified by the dumb, by the deaf, and by the blind, also by the mouth and by the seeing, exist with man by virtue of an influx of life from Jehovah or the Lord; for hence exist both evils and goods with every one, but evils from man and goods from the Lord; the reason why evils exist from man, is, because the life which flows-in from the Lord, that is, good and truth, is turned by man into evil and the false, thus into what is contrary to life, which is called spiritual death; the case herein is like that of light from the sun, which gives birth to colour according as it is received by objects, the colour being in some living and bright, in some as it were dead and dusky. But whereas it appears as if the Lord also induces evil, because he gives life, therefore from the appearance evil is attributed in the Word to Jehovah or the Lord, as may be manifest from several passages; so also in this passage, it is said that Jehovah makes the dumb, the deaf, and the blind, because they exist by virtue of an influx of life from the Divine Being or Principle; but the internal sense expounds and teaches the thing such as it is in itself, not as it appears.

6992. "And now go."—That hereby is signified life from the Divine Being or Principle, appears from the signification of going, as denoting life, see n. 3335, 4882, 5493, 5606; the reason why it is from the Divine Being or Principle, is, because by Moses is represented the Lord.

6993. "And I will be with thy mouth, and will teach thee what thou shalt speak."—That hereby is signified the divine principle in all and singular the things which proceed from the divine human, appears from the signification of being with the mouth, when it is said by Jehovah, as denoting to be with those things which it utters; that by the mouth is signified utterance, see above, n. 6987, 6988; and inasmuch as those things are said to Moses, by whom is represented the Lord as to the law divine in the divine human principle, therefore by I will be with thy mouth, is signified the divine principle in those things which proceed from the divine human; and from the signification of teaching thee what thou shalt speak, as denoting to proceed, for by teaching and by speaking is signified to flow-in, and when it is predicated of the divine principle of the Lord, it denotes to proceed; for from the Lord's divine human principle itself proceeds the divine truth, which is called the Holy Spirit; and whereas the Lord, when he was in the world, was himself the divine truth, he himself taught the things which were of love and faith, and at that time not by the Holy Spirit, as himself teaches in John, "The Holy Spirit was not yet, because Jesus was not yet glorified," vii. 39; but after that the Lord even as to the human principle was made Jehovah, that is, divine good, which was after the resurrection, then he was no longer divine truth, but this proceeded from his divine good: that the Holy Spirit is the divine truth which proceeds from the Lord's divine human principle, and not any spirit or any spirits from eternity, is very manifest from the Lord's words in the passage above cited, viz., that the Holy Spirit was not yet; also that a spirit himself cannot proceed, but the holy principle of a spirit, that is, the holy principle which proceeds from the Lord, and a spirit utters; see also n. 6788. From these considerations now it follows, that all the trinity, viz., Father, Son, and Holy Spirit, is perfect in the Lord, and thus that there is one God, but not three, who being distinct as to persons, are said to constitute one Divine Being or Principle. The reason why mention is made in the Word of Father, Son, and Holy Spirit, was, that men might acknowledge the Lord and also the Divine Being or Principle in him; for man was in such thick darkness, as he also is at this day, that otherwise he would not have acknowledged any divine principle in the Lord's human, for this, as being altogether incomprehensible, would have been to him above all faith; and moreover it is a truth that there is a trinity, but in one, viz., in the Lord; and also in Christian churches it is acknowledged, that the trinity dwells perfectly in him; the Lord also taught openly that himself was one with the Father, John xiv. 9, 10, 11, 12; and that the holy principle, which the Holy Spirit speaks, is not his, but the Lord's, in John, "The Paraclete, the spirit of truth, *shall not speak from himself*, but whatsoever things he shall hear, he shall speak: he shall glorify me, *because he shall take of mine, and shall announce to you*," xvi. 13, 14; that the Paraclete is the Holy Spirit, is said, John xiv. 26.

6994. Verses 13, 14, 15, 16, 17. *And he said, In me, Lord, send, I pray, send by the hand. And the anger of Jehovah was kindled against Moses; and he said, Is not Aaron, thy brother, a Levite? I know that speaking he will speak, and also behold he cometh forth to meet thee, and will see thee, and will be glad in his heart. And thou shalt speak to him, and shalt put words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall speak for thee to the people, and it shall come to pass, he shall be to thee for a mouth, and thou shalt be to him for a God. And thou shalt take this staff in thine hand, with which thou shalt do signs.* And he said, In me, Lord, signifies assertion. Send, I pray, send by the hand, signifies that the divine truth proceeding from the divine human principle shall be mediately uttered. And the anger of Jehovah was kindled against Moses, signifies clemency. And he said, Is not Aaron, thy brother, a Levite? signifies the doctrine of good and truth. I know that speaking he will speak, signifies preaching. And also behold he cometh forth to meet thee, signifies reception. And will see thee, signifies perception. And will be glad in his heart, signifies the affection of love. And thou shalt speak to him, signifies influx. And shalt put words in his mouth, signifies that what he utters shall proceed from the divine human principle. And I will be with thy mouth, signifies that the divine truth shall proceed by or through the divine human principle from the Divine itself. And with his mouth, signifies thus with the things thence derived. And will teach you what ye shall do, signifies thus the divine principle in all and singular the things which shall be done. And he shall speak for thee to the people, signifies that he shall be doctrine to the spiritual church. And it shall come to pass, he shall be to thee for a mouth, signifies truth divine, which also proceeds mediately from the Lord. And thou shalt be to him for a God, signifies divine truth which proceeds immediately from the Lord. And thou shalt take this staff in thine hand, signifies divine power therein. With which thou shalt do signs, signifies hence the illustration and confirmation of truths.

6995. "And he said, In me, Lord."—That hereby is signified assertion, appears from this consideration, that *in me* is a form of assertion that so it is, as above, n. 6981.

6996. "Send, I pray, send by the hand."—That hereby is signified that the divine truth proceeding from the divine human principle shall be mediately uttered, appears from the representation of Moses, who says these things, as denoting the Lord as to the Word, that is, as to divine truth, see n. 6752; and from the signification of sending, when it is said of the Lord, as denoting to proceed, see n. 2397, 4710; and from the signification of sending by the hand, as denoting by another to whom power will be given, viz., the power of uttering divine truth proceeding from the Lord's divine human principle, and whereas it is by or through another to whom power is given, it denotes mediately. It was shown above, n. 6982, 6985, that the divine truth immediately proceeding from the Lord's divine human principle cannot be heard and perceived by any man, nor even by any angel; therefore, to the intent that it may be heard and perceived, there must be mediation, which mediation is effected by or through heaven, and next by or through the angels and spirits attendant on man; this may be manifestly known from this consideration, that man cannot even hear the spirits who are attendant upon him speaking with each other, and if he heard he could not perceive, by reason that the speech of spirits is without human expressions, and is the universal speech of all tongues; and moreover, spirits cannot hear angels, and if they heard they could not perceive, for angelic speech is still more universal; yea, the angels of the inmost heaven can still less be heard and perceived, because their speech is not the speech of ideas, but of affections, which are of celestial love: and since these speeches are at such a distance from man that they cannot at all be heard and perceived by him, what then must the divine speech be (to use the expression), which is infinitely above the speeches in the heavens; it is called divine speech, but by the expression is meant the divine truth proceeding from the Lord's divine human principle. This being the case, it may be manifest, that the divine truth proceeding from the Lord, to be heard and perceived, must pass to man by mediations; the ultimate mediation is by the spirit who is attendant on man, who flows-in either into his thought, or by a living voice. That the divine truth immediately proceeding from the Lord cannot be heard nor perceived, is also evident from correspondences, and consequent representatives, viz., that what man speaks is presented altogether otherwise amongst spirits, and what spirits speak is presented altogether otherwise amongst angels, as may be manifest from the spiritual sense of the Word and its literal sense, in that the literal sense, which is adequate to man, is significative and representative of the things which are in the spiritual sense, when this latter sense is not perceptible to man, only so far as it can be presented and expounded by such things as are of the world and of nature, and still less the angelic sense; what then must be the case with the divine truth immediately proceeding from the divine of the Lord, which is infinitely above the angelic intellect, neither is perceivable in heaven, only so far as it passes through heaven, and thereby puts on a form adequate and suitable to the perception of the inhabitants, which is effected by a wonderful influx, not at all comprehensible to any one. These observations are made, to the intent it may be known, that the divine truth proceeding from the Lord cannot be heard nor perceived by any one, except by mediations.

6997. "And the anger of Jehovah was kindled against Moses."—That hereby is signified clemency, appears from the signification of the anger of Jehovah, as not denoting anger, but the opposite of anger, thus mercy, in the present case clemency: that Jehovah has not any anger, is evident from this consideration, that he is love itself, good itself, and mercy itself, and anger is the opposite, and also is an infirm principle, which cannot be imputed to God; wherefore when anger in the Word is predicated of Jehovah or the Lord, the angels do not perceive anger, but either mercy, or the removal of the evil from heaven; in the present case clemency, because it is said to Moses, by whom is represented the Lord when he was in the world as to divine truth. The reason why anger in the Word is attributed to Jehovah or the Lord, is, because it is a most general truth, that all things come from God, thus both evils and goods, but this most general truth, which it is expedient should be admitted by infants, by young people, and the simple, ought afterwards to be illustrated, viz., by teaching that evils are from man, but that they appear as from God, and that it is so said to the intent they may learn to fear God, lest they should perish by the evils which themselves do, and afterwards may love him, for fear must precede love, that in love there may be holy fear; for when fear is insinuated into love, it becomes holy from the holy principle of love, and in this case it is not fear lest the Lord should be angry and punish, but lest they should act against good itself, because this will torment the conscience. Moreover the Israelites and Jews were driven to observe the statutes and precepts in the external form by punishment, and hence they believed that Jehovah was angry and punished, when yet it was themselves who by idolatries brought such things upon themselves, and separated themselves from heaven, whence came punishments, as is also said in Isaiah, "*Your iniquities have divided you and your God; and your sins hide faces from you,*" lix. 2; and whereas the Israelites and Jews were only in externals without an internal principle, therefore they were held in the opinion that Jehovah was angry and punished; for they who are in externals without an internal principle, do all things from fear, and nothing from love. From these considerations it may now be manifest what is meant in the Word by the anger and wrath of Jehovah, viz., that punishments are meant; as in Isaiah, "Behold, the name of Jehovah cometh from far, *his anger burning*, and the weight of a burden, *his lips are full of indignation*, and his tongue as *burning fire*," xxx. 27; where anger denotes reproof, and admonition lest they should perish by evils. Again, "In *the overflowing of anger* I hid my faces for a moment from thee," liv. 8; the overflowing of anger denotes temptation, in which evils torture and torment. And in Jeremiah, "I myself will fight with you, by a stretched-out hand, and by a strong arm, and in anger, and in fury, and in great indignation: lest my fury go out as a fire, and *burn that none extinguish* it, by reason of the wickedness of your works," xxi. 5, 12. Again, "To fill with the carcasses of men, whom I have smitten *in mine anger*, and *in my wrath*," xxxiii. 5. And in Zephaniah, "I will pour out upon them *mine indignation*, *all the wrath of mine anger*, because *in the fire of my zeal* the whole earth shall be devoured," iii. 8. And in David, "He sent into them *the wrath of his anger*, *indignation*, *and fury*, and straitness, and *the letting-in of evil angels*," Psalm lxxviii. 49; besides in many other passages, in which, as in the above, by anger, wrath, fury, fire, are meant punishments and damnations, into which man casts himself, when into evils, for it is of divine order that goods have with them recompenses, and hence it is that evils have with them punishments, insomuch that they are conjoined: punishment and damnation are also meant by *the day of the anger of Jehovah*, Isaiah xiii. 9, 13; Lam. ii. 1; Zeph. ii. 3; Rev. vi. 16; xi. 18; also by *the wine of the anger of God*, and by the *cup of the anger of God*, Jer. xxv. 15, 28; Rev. xiv. 10; xvi. 19; and likewise by *the wine-press of the anger and fury of God*, Rev. xiv. 19; xix. 15. That punishment and damnation are signified by anger is also evident in Matthew, "O generation of vipers, who hath warned you to *flee from the anger to come?*" iii. 7. And in John, "He that believeth not the Son, shall not see life, but *the anger of God abideth on him*," iii. 36. And in Luke, "In the last time there shall be great straitness upon the earth, and *anger in this people*," xxi. 23. From these passages it is evident, that by the anger of Jehovah are signified punishments and damnations: the reason why by anger is meant clemency and mercy, is, because all the punishments of the evil exist from the Lord's mercy towards the good, lest these latter should be hurt by the evil; but the Lord does not inflict punishments upon them, but they upon themselves, for evils and punishments in the other life are conjoined: the evil inflict punishments on themselves principally, when the Lord does mercy to the good, for in such case their evils increase, and hence punishments; it is from this ground that instead of the anger of Jehovah, by which are signified the punishments of the evil, mercy is understood by the angels. From these considerations it may be manifest what the quality of the Word is in the sense of the letter, also what the quality of truth divine is in its most general sense or meaning, viz., that it is according to appearances, by reason that man is of such a quality, that what he sees and apprehends from his sensual principle, he believes, and what he does not see, neither apprehend from his sensual principle, he does not believe, thus does not receive: hence it is, that the Word in the sense of the letter is according to those things which appear, nevertheless in its interior bosom it contains a store of genuine truths, and in its inmost bosom truth divine itself, which proceeds immediately from the Lord, thus also divine good, that is, the Lord himself.

6998. "And he said, Is not Aaron thy brother a Levite?"—That hereby is signified the doctrine of good and truth, appears from the representation of Aaron, as denoting the Lord as to divine good or the priesthood, but here, before he was initiated into the priesthood, denoting the doctrine of good and truth; wherefore also it is said, that he shall be to Moses for a mouth, and Moses to him for a God, for by Moses is represented the Lord as to the divine truth which proceeds immediately from the Lord, hence by Aaron the divine truth which proceeds mediately from the Lord, which truth is the doctrine of good and truth; that truth which Moses here represents, is the truth which cannot be heard by man nor perceived, n. 6982; but the truth which Aaron represents, is the truth which can be both heard and perceived by man, hence Aaron is called the mouth and Moses his God; and hence Aaron is called Levite, for by a Levite is signified the doctrine of good and truth of the church, which ministers and is serviceable to the priesthood.

6999. "I know that speaking he will speak."—That hereby is signified preaching, appears from the signification of speaking, when it is said of doctrine, which is represented by Aaron, as denoting preaching, for this is of doctrine, that is, of him who represents doctrine, and who is called the mouth, which is utterance, see n. 6987.

7000. "And also behold he cometh forth to meet thee."—That hereby is signified reception, appears from the signification of coming forth to meet, as denoting to be set ready for receiving, viz., the divine truth, which is represented by Moses, thus denoting its reception: angels and spirits who receive the divine truth proceeding from the Lord, and further promote it, are said to go forth to meet, when they are set ready by the Lord to receive.

7001. "And will see thee."—That hereby is signified perception, appears from the signification of seeing, as denoting to understand and perceive, see n. 2150, 2807, 3764, 3863, 4567, 4723.

7002. "And will be glad in his heart."—That hereby is signified the affection of love, appears from the signification of being glad in heart, as denoting the pleasantness and delight arising from the affection which is of love, for from the affection of love all gladness proceeds. That the affection of love is predicated of the doctrine of good and truth, and not of those who are in the doctrine, is grounded in angelic speech, for so the angels speak, because they are unwilling to speak of persons; for speech concerning persons would turn away the ideas from a universal view of things, thus from the comprehension of innumerable things together; on this account they attribute to doctrine what is pleasant and delightful, also affection and the like; these things also are in doctrine when man applies it to himself, because in doctrine is the divine truth proceeding from the Lord, and in the divine truth proceeding from the Lord there is love, thus what is pleasant and delightful.

7003. "And thou shalt speak to him."—That hereby is signified influx, appears from the signification of speaking, as denoting influx, see n. 2951, 5481, 5743, 5797.

7004. "And shalt put words in his mouth."—That hereby is signified that the things which he utters proceed from the divine human principle, appears from the representation of Moses, who was to put words in Aaron's mouth, as denoting the Lord as to divine truth, which proceeds from his divine human principle, see above; and from the signification of mouth, as denoting voice and utterance, see above, n. 6987; thus to put in the mouth denotes to give that it may be uttered, but when it is predicated of the Lord, it denotes to proceed, for the Word, which is uttered by a spirit or angel, proceeds from the Lord's divine human principle; for Aaron represents the doctrine of good and truth, which is uttered. The case herein is this: from the Lord proceeds divine truth immediately and mediately; what proceeds immediately, is above all the understanding of angels; but what proceeds mediately, is adequate to the angels in the heavens, and also to men, for it passes through heaven, and hence puts on angelic quality, and human quality; but into this truth also the Lord flows-in immediately, and thereby leads angels and men both mediately and immediately, see n. 6058; for all and singular things are from the first Esse, and the order is so instituted, that the first Esse may be present in the derivatives both mediately and immediately, thus alike in the ultimate of order and in the first of order; for the divine truth itself is the only substantiality, the derivatives being nothing else but successive forms thence resulting, whence also it is evident, that the divine principle flows-in likewise immediately into all and singular things, for from the divine truth all things were created, the divine truth being the only essentiality, n. 6880, thus the source of all things; the divine truth is what is called the Word in John, "In the beginning was the Word, and the Word was with God, and God was the Word; all things were made by him, and without him was not any thing made that was made," i. 1, 2. By such influx the Lord leads man not only by providence in what is universal, but also in every thing singular, yea, in the most singular of all things; hence now it is that it is said, that the things which are uttered proceed from the divine human principle. That there is an immediate influx of the Lord where there is also a mediate, thus in the ultimate of order alike as in the first of order, has been told me from heaven, and there has been given a living perception of the thing; also that what is effected by mediate influx, that is, through heaven and through the angels there, is very little respectively; and further, that the Lord by immediate influx leads heaven, and at the same time by it keeps all and singular things there in their connection and order.

7005. "And I will be with thy mouth."—That hereby is signified that truth divine proceeds through the divine human principle from the Divine itself, appears from the representation of Moses, as denoting the Lord as to truth divine, see above; and from the signification of being with thy mouth, as denoting to be in the truth divine which proceeds from the divine human principle; the Divine itself, which is called the Father, is meant by I or Jehovah, hence it is evident that by the words, I will be with thy mouth, is signified that truth divine proceeds through the divine human principle from the Divine itself, which is the same thing as that the Holy Spirit proceeds from the Son, and the Son from the Father, according to the doctrinal of the church; which yet is so to be understood, that this trinity is in the Lord, and is one in him.

7006. "And with his mouth."—That hereby is signified thus with the things which are thence derived, appears from the representation of Aaron, as denoting the doctrine of good and truth, see n. 6998; and from the signification of being with his mouth, as denoting the divine principle with that doctrine, and in it; and whereas that doctrine is from the divine truth, which immediately proceeds from the divine human principle, see just above, n. 7005, therefore by being with his mouth is signified with the things which are thence derived: that the doctrine of good and of truth proceeds mediately and immediately from the Lord's divine human principle, see above, n. 7004.

7007. "And will teach you what ye shall do."—That hereby is signified thus the divine principle in all and singular the things which shall be done, appears from the signification of teaching, as denoting to flow-in, and when it is predicated of the divine principle, as here, denoting to proceed, as above, n. 6993; and from the signification of what ye shall do, as denoting what things shall be done; the reason why it denotes in all and singular things, is, because it is said of the Divine Being or Principle. In regard to the Divine Being or Principle being in all and singular the things which are doing with man, it may be expedient here to make some observations: it appears to man as if it was not so, but altogether otherwise, by reason of his thinking, that if the Divine Being or Principle was in all and singular the things which are doing, evils would not be done, neither would any one incur damnation, also that the justice of a cause would always triumph, that the well-disposed would be happier in the world than the ill-disposed, with many other things of a like nature; and inasmuch as they see the contrary come to pass, they do not believe that the Divine Being or Principle is in all and singular things; hence it is, that they attribute singular things to themselves and to their own prudence, and only universal government to the Divine Being or Principle, and that they call every thing else fortune and chance, which they conceive to be blind and proper to nature: but the reason why man so thinks, is, because he is unacquainted with the arcana of heaven, one of which is, that the Lord leaves to every one his own freedom, for unless man be in freedom, he cannot possibly be reformed, inasmuch as compulsion does not reform, because it inradicates nothing; for what is of compulsion is no part of man's will, but what is of freedom is his will; and yet good and truth, before they can appertain to man as his property, must be inradicated in his will, for what is out of the will does not appertain to the man; and since every one is left to his freedom on this account, it is hence allowed man to think evil and to do evil, so far as external fears do not restrain; and also hence it is, that the ill-disposed is glad and glories in the world to appearance more than the well-disposed, but the glorying and gladness of the ill-disposed is external, or of the body, which, in the other life, is turned into infernal unsatisfactoriness, whereas the glorying and gladness of the well-disposed is internal, or of the spirit, which remains, and becomes heavenly satisfaction: and moreover, in eminence and opulence there is worldly happiness, but not eternal happiness, hence it is the portion both of the ill-disposed and the well-disposed, and if it is not the portion of the latter, it is lest by such things they should be turned away from good; and whereas man places divine blessing in worldly goods and satisfactions, therefore when he sees the contrary, from his own imperfect views of things he falls into errors concerning the divine providence: he concludes also from the present things which he sees, without considering that the divine providence has respect to what is eternal, providing especially that all things may be in order in heaven, and also in hell, thus that heaven may continually represent one man, and that hell may be in the opposite, whence comes equilibrium; which things cannot in any wise exist, except by a divine providence in the most singular things of all, thus unless the Divine Being or Principle continually rules and bends man's freedom. In regard to other cases, see what has been above said and shown concerning the divine providence, viz., that the Lord's providence cannot be universal, unless it be in things most singular, n. 1919, 4324, 5122, 5904, 6481 to 6486, 6490. That the Lord's providence has respect to what is eternal, n. 5264, 6491. That evil is foreseen by the Lord and good is provided, n. 5155, 5195, 6489. That the Lord turns into good the evil which he foresees, n. 6574. That contingencies are of providence, n. 5508, 6493, 6494. That man's own prudence is as a mote floating here and there in the atmosphere, and that providence is as the whole atmosphere, n. 6485. That several fallacies tend to destroy a belief in the divine providence as operating in singular things, n. 6481.

7008. "And he shall speak for thee to the people."—That hereby is signified that he will be doctrine to the spiritual church, appears from the representation of Aaron, of whom it is said that he will speak for Moses to the people, as denoting the doctrine of good and truth, see n. 6998; and from the signification of speaking, as denoting confession and preaching, see n. 6999; and from the representation of the sons of Israel, who are here the people, as denoting the spiritual church, see n. 6426.

7009. "And it shall come to pass, he shall be to thee for a mouth."—That hereby is signified the truth of doctrine, which also mediately proceeds from the Lord, appears from the representation of Aaron, who was to be to Moses for a mouth, as denoting doctrine, see n. 6998; and from the signification of being to Moses for a mouth, as denoting its utterance or preaching, see n. 6987; the reason why it is said the truth of doctrine, which also mediately proceeds from the Lord, is, because the truth of doctrine, which is represented by Aaron, is such as is heard and perceived by angels and by men, which truth is what mediately proceeds from the Lord; but the truth, which is represented by Moses, is what immediately proceeds from the Lord, and is not heard nor perceived by men, and not even by the angels, see n. 6982, 6985, 6996, 7004.

7010. "And thou shalt be to him for a God."—That hereby is signified the divine truth which proceeds immediately from the Lord, appears from the representation of Moses, as denoting the Lord as to divine truth, see n. 6752; that it is the divine truth which proceeds immediately from the Lord, is signified by being to Aaron for a God; for by God in the Word is meant the Lord as to divine truth, and by Jehovah the Lord as to divine good; that the Lord in the Word is called God where truth is treated of, but Jehovah where good is treated of, see n. 2586, 2769, 2807, 2822, 3921, 4402; that the angels are called gods from the truths in which they are principled by the Lord, n. 4402; and, in the opposite sense, that the gods of the nations denote falses, n. 4400, 4544.

7011. "And thou shalt take this staff in thine hand."—That hereby is signified divine power herein, appears from the signification of staff, as denoting power, see n. 4013, 4015, 4876, 4936, and indeed then when it is in the hand; for by hand is signified spiritual power, and by staff natural power; as there is nothing of power in the natural principle except from the spriritual, so there is no power in a staff except it be in the hand, wherefore it is said that he should take it in the hand: that hand, when it is predicated of the Lord, denotes the power proceeding from his divine rational principle, and staff the power proceeding from his divine natural principle, see n. 6947; it is said the divine power therein, viz., in truths, concerning which see above, because power is predicated of truth, n. 3091, 6344, 6413, 6948.

7012. "With which thou shalt do signs."—That hereby is signified the consequent illustration and confirmation of truths, appears from the signification of a sign, as denoting a confirmation of truths, see n. 6870; the reason why it denotes also illustration, is, because the confirmation of truths is effected by illustration from the Lord, when man studies the Word with an end of knowing truths. As to what concerns illustration, and the consequent confirmation of truths, it is to be noted, that they who are in externals without an internal principle, as the Jews and the Israelites were, cannot be illustrated, thus neither be confirmed in truths; but they who are in externals, and at the same time in internals, when they read the Word, are illustrated, and in illustration see truths, in which they are afterwards more and more confirmed; and what is wonderful, every one has illustration according to the quality of his affection of truth, and the quality of the affection of truth is such as the good of life is; hence also it is, that they who are in no affection of truth for the sake of truth, but for the sake of gain, are not at all illustrated when they read the Word, but are only confirmed in doctrinals, of whatsoever sort they are, whether false, as heretical doctrines are, or altogether contrary to truths, as the Jewish are, for they do not seek the Lord's kingdom, but the world, not faith but fame, thus not the heavenly riches, but only the earthly; and if perchance they are seized with a desire of knowing truths from the Word, falses present themselves instead of truths, and at length the denial of all truths: these things are said, to the intent that it may be known what illustration is, and the consequent confirmation of truth.

7013. Verses 18, 19, 20. *And Moses went, and returned to Jethro his father-in-law, and said to him, I will go I pray, I will return to my brethren who are in Egypt, and will see whether they yet live: and Jethro said to Moses, Go in peace. And Jehovah said to Moses in Midian, Go, return to Egypt, because all the men are dead who sought thy soul. And Moses took his wife and his sons, and caused them to ride on an ass, and returned to the land of Egypt; and Moses took the staff of God in his hand.* And Moses went and returned, signifies a continuation of former life. To Jethro his father-in-law, signifies in simple good. And said to him, I will go I pray, I will return to my brethren who are in Egypt, signifies elevation to interior and more spiritual life in the natural principle. And will see whether they yet live, signifies the perception of that life. And Jethro said to Moses, Go in peace, signifies assent and wishfulness. And Jehovah said to Moses in Midian, signifies illustration and confirmation from the Divine Being or Principle in that state. Go, return to Egypt, signifies spiritual life in the natural principle. Because all the men are dead who sought thy soul, signifies the removal of falses which endeavoured to destroy the life of truth and good. And Moses took his wife, signifies good adjoined. And his sons, signifies the truths thence derived. And caused them to ride on an ass, signifies those things which might be serviceable to new intelligence. And returned to the land of Egypt, signifies in the natural mind. And Moses took the staff of God in his hand, signifies that those things were from power divine.

7014. "And Moses went and returned."—That hereby is signified continuation of former life, appears from the signification of going, as denoting life, see n. 4882, 5493, 5606; and from the signification of returning, or going back, as denoting to live where he lived before; and from the representation of Moses, as denoting the Lord as to the law or truth from the Divine Being or Principle, see n. 6771, 6827: when Moses was in Mount Horeb with Jehovah who appeared in flame, he then represented the Lord as to divine truth; but now with Jethro his father-in-law, who is the good of the church which is in the truth of simple good, he represents the Lord as to truth from the Divine Being or Principle. In this and other passages in the Word, in the internal sense, are described all the states of the Lord's life in the world, how he then made his human principle divine; that the states were successive, may be manifest from this consideration, that the Lord when an infant was as an infant, and that he afterwards grew up in intelligence and wis dom, and was continually insinuating therein divine love, until he also was made divine love, that is, the Divine Esse or Jehovah as to his human principle: and whereas the Lord thus successively put on the divine principle, therefore he first made himself truth from the divine, afterwards divine truth, and at length divine good: these were the steps or degrees of the Lord's glorification, which are described in this and other passages in the internal sense of the Word.

7015. "To Jethro his father-in-law."—That hereby is signified in simple good, viz., continuation of life, appears from the representation of Jethro, as denoting the good of the church which is in the truth of simple good, because he was the priest of Midian, see n. 6827; this good is meant by simple good; and from the signification of father-in-law, as denoting what gives birth to the conjunction of good and truth, see n. 6827.

7016. "And said to him, I will go I pray, I will return to my brethren who are in Egypt."—That hereby is signified elevation to interior and more spiritual life in the natural principle, appears from the signification of going and returning, as denoting successivity (*successivum*) of life, and the successivity of life, in this case, is elevation to interior and more spiritual life, thus nearer to the Divine Being or Principle; for when going and returning are said of the Lord, who is represented by Moses thereby is meant elevation to the Divine Esse or Jehovah who is in him, and from whom he is; and from the representation of the sons of Israel, who are here the brethren, as denoting the Lord's spiritual kingdom, and hence the spiritual church, see n. 6426, 6637; and from the signification of Egypt, as denoting the natural principle, see n. 6147, 6252: hence it is evident, that by the words, I will go and return to my brethren who are in Egypt, is signified elevation to interior and more spiritual life in the natural principle; for as the habitation of Moses in Midian signified life with those who are in the truth of simple good, thus in simple good, n. 7015, so habitation in this case with the sons of Israel signifies life with those who are in the truth and good of the spiritual church, which life is interior and more spiritual than the former; that the good and truth of that church are in the natural principle, see n. 4286, 4402.

7017. "And will see whether they yet live."—That hereby is signified the perception of that life, appears from the signification of seeing, as denoting to understand and perceive, see n. 2325, 2807, 3764, 3863, 4403, and to 4421, 4567, 4723, 5400; and from the signification of living, as denoting spiritual life, see n. 5407. By the perception of that life is meant the perception which precedes, for when any one proposes any thing to himself, he perceives it as present, for he puts forth his mind into the state of that thing, hence come desires, and hence delight as if the thing was present; thus middle ends conjoin themselves with the last end, and make as it were one end.

7018. "And Jethro said to Moses, Go in peace."—That hereby is signified assent and wishfulness, appears from the signification of Jethro saying to Moses, as denoting a reply; that it denotes assent, is signified by Go in peace, also that it denotes wishfulness.

7019. "And Jehovah said to Moses in Midian."—That hereby is signified illustration and confirmation from the Divine Being or Principle in that state, appears from this consideration, that Jehovah said to Moses that he should return to Egypt, when yet this had been before commanded Moses by Jehovah, chap. iii. 10, and the following verses, and above, in this chapter, verse 12, and following verses, and when Moses in consequence of the command had already prepared himself for the way; hence it may be manifest, that by this command is signified illustration and confirmation from the Divine Being or Principle: that the illustration and confirmation was in that state, viz., in a state of the truth of simple good, is signified by its being said of Jehovah to Moses in Midian; that Midian denotes the truth of simple good, see n. 3242, 4756, 4788, 6773.

7020. "Go, return to Egypt."—That hereby is signified spiritual life in the natural principle, appears from the signification of going and returning, as denoting interior and more spiritual life, see above, n. 7016; and from the signification of Egypt, as denoting the natural principle, see n. 6147, 6252.

7021. "Because all the men are dead who sought thy soul."—That hereby is signified the removal of falses which endeavoured to destroy the life of truth and good, appears from the signification of being dead, as denoting that they are removed, for they who are dead are also removed; and from the signification of the Egyptians, who are here the men, as denoting those who are in falses, see n. 6692; and from the signification of them who seek the soul, as denoting those who attempt to destroy the life; and whereas spiritual life is the life of truth which is of faith, and of good which is of charity, therefore it is said the life of truth and good: hence it is evident, that by all the men being dead who sought thy soul, is signified the removal of falses which endeavoured to destroy the life of truth and good. By soul in the Word is meant every living thing, and it is attributed also to animals, but soul is properly predicated of man, and when it is predicated of man, it is predicated in various senses; man himself is called soul, because his life in general is so called, also his intellectual life specifically, or his understanding, and likewise his voluntary life or will; but in the spiritual sense, by soul is meant the life of truth which is of faith, and of good which is of charity, and in general the man himself, as to his spirit, which lives after death; in which sense it is used in Matthew, "Be not afraid of them who are able to kill the body, but *are not able to kill the soul*," x. 28; and again, "What doth it profit a man, if he shall gain the whole world, but *lose his own soul*, or what sufficient price shall a man give to redeem *his soul?*" xvi. 26; and in Luke, "The Son of Man is not come to destroy *men's souls*, but to preserve," ix. 56; and in Ezekiel, "Ye have profaned me with my people, *to slay the souls* which ought not to die, and *to make alive the souls* which ought not to live," xiii. 19: in these passages soul denotes the spiritual life of man, which life is of his spirit after death; to slay the soul, to lose the soul, to destroy the soul, denotes to die spiritually or to be damned.

7022. "And Moses took his wife."—That hereby is signified good adjoined, appears from the representation of Moses, as denoting the Lord as to the law of truth from the Divine Being or Principle, see above; and from the signification of wife, as denoting good adjoined, see n. 4510, 4823. The reason why in the internal sense, and also in the supreme sense in which the Lord is treated of, by the wife belonging to Moses is represented good conjoined to truth, is, because in all and singular the things which are in the spiritual world, and which are in the natural, there is a resemblance of marriage; the resemblance of marriage is, where there is agent and patient (*agens et patiens*); and there must be an agent and at the same time a patient where any thing exists, for without their conjunction it is altogether impossible that any thing should be produced: the reason why there is in all things a resemblance of marriage, is, because all things have relation to good and truth, thus to the heavenly marriage which is of good and truth; and the heavenly marriage has reference to the divine marriage, which is of divine good and divine truth; and whereas, as was said, nothing can exist and be produced, unless there be an agent and patient, thus unless there be a resemblance of marriage, it hence manifestly appears that the truth which is of faith without the good which is of charity cannot produce any thing, nor the good which is of charity without the truth which is of faith, but there must be a conjunction of each to produce fruits, and to effect the life of heaven in man. That in all and singular things there is a resemblance of marriage, see n. 1432, 2173, 2176, 5794. That in singular the things of the Word there is a marriage of good and of truth, see n. 683, 793, 801, 2576, 2712, 4138, 5738, 6343, consequently in singular the things of the Word there is heaven, for heaven is that very marriage itself; and whereas in singular the things of the Word there is heaven, in singular the things of the Word there is the Lord, inasmuch as the Lord is the all in all in heaven. From these considerations it may be manifest from what ground it is, that the wife of Moses represents good conjoined to truth, even in the supreme sense in which the Lord is treated of, in like manner as Sarah the wife of Abraham, see n. 2063, 2065, 2172, 2173, 2198, also Rebecca the wife of Isaac, n. 3012, 3013, 3077.

7023. "And his sons."—That hereby are signified the truths thence derived, appears from the signification of sons, as denoting truths, see n. 489, 491, 533, 1147, 2623, 3373; it is said hence derived, because from the marriage just above spoken of.

7024. "And caused them to ride on an ass."—That hereby are signified those things which might be serviceable to new intelligence, appears from the signification of riding, as denoting those things which are of the intellect, in the present case which are of new intelligence, which intelligence will be the intelligence of life amongst those who are in the spiritual church, n. 7016: the reason why this is signified by riding, is, because a horse signifies the intellectual principle, see n. 2762, 3217, 5321, 6534; and from the signification of an ass, as denoting truth serviceable, in the present case serviceable to new intelligence, see n. 2781, 5741; and also denoting the scientific principle, n. 5492.

7025. "And returned to the land of Egypt."—That hereby is signified in the natural mind, appears from the signification of the land of Egypt, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301.

7026. "And Moses took the staff of God in his hand."—That hereby is signified that those things were from divine power, appears from the signification of staff, as denoting power, see n. 4013, 4015, 4876, 4936, thus the staff of God is divine power: that staff denotes the power of the natural principle, and hand the power of the spiritual principle, and that the natural principle has power from the spiritual, thus that by staff is signified power when it is in the hand, see above, n. 7011. The signification of a staff derives its orign from representatives in another life, for in that life they who exercise magic arts appear with staves, which also serve them for power; hence also the Egyptian magicians had staves, whereby they performed such things as appeared like miracles; hence the ancients in their writings always assigned staves to magicians; from these considerations it may be manifest, that a staff is a representative of power, and that it is also a real correspondence, for power by staves is actually exercised, but this with magicians is an abuse of correspondence, neither is it of any avail except within the hells where they are, and it avails there because illusions and phantasies reign there. And inasmuch as there is a real correspondence of a staff with power, therefore Moses was commanded to take a staff in his hand, and by it to do signs; and for the same reason also kings have a sceptre, which is a short staff, and by it is signified royal power. The correspondence of a staff and of power is from this ground, that a staff supports the hand and arm, thus at the same time the body, and the hand and arm correspond to power in the Grand Man, see n. 878, 3387, 4931 to 4937, 5327, 5328, 5544, 6947, 7011.

7027. Verses 21, 22, 23. *And Jehovah said to Moses, In thy going to return to Egypt, see all the prodigies which I have put in thine hand, thou shalt do them before Pharaoh; and I will make fast his heart, and he shall not send the people. And thou shalt say to Pharaoh, Thus saith Jehovah, My son, my fiast-born, is Israel. And I say to thee, Send away my son, and he shall serve me, and thou refusest to send him away, behold, I slay thy son, thy first-born.* And Jehovah said to Moses, signifies perception from the Divine Being or Principle. In thy going to return to Egypt, signifies spiritual life in the natural principle. See all the prodigies which I have put in thine hand, signifies the means or mediums of power from the spiritual principle on the occasion. Thou shalt do them before Pharaoh, signifies against infesting falses. And I will make fast his heart, and he shall not send the people, signifies obstinacy, and thereby not yet liberation. And thou shalt say to Pharaoh, signifies exhortation. Thus saith Jehovah, signifies from the Divine Being or Principle. My son, my first-born, is Israel, signifies that they who are in spiritual truth and good are adopted. And I say to thee, signifies command. Send away my son, signifies that they should abstain from the infestation of the truths of the church. And he shall serve me, signifies elevation into heaven to perform uses thence. And thou refusest to send him away, signifies obstinacy even to the last. Behold, I slay thy son, thy first-born, signifies the extinction of faith without charity, and hence the devastation of truth amongst them.

7028. "And Jehovah said to Moses."—That hereby is signified perception from the Divine Being or Principle, appears from the signification of saying in the historicals of the Word, as denoting perception, see frequently above; that it is from the Divine Being or Principle, is signified by the expression, Jehovah said: the reason why it is here again said, Jehovah said to Moses, is, because a new perception is signified, see n. 2061, 2238, 2260, 2506, 2515, 2552.

7029. "In thy going to return to Egypt."—That hereby is signified spiritual life in the natural principle, appears from the signification of going and returning, as denoting elevation to interior and more spiritual life; and from the signification of Egypt, as denoting the natural principle, see above, n. 7016.

7030. "See all the prodigies which I have put in thine hand."—That hereby are signified the means or mediums of power from the spiritual principle on the occasion, appears from the signification of prodigies or miracles, as denoting the means or mediums of divine power, see n. 6919; and from the signification of hand, as denoting spiritual power, see n. 7011; hence it is evident, that by the expression, see all the prodigies which I have put in thine hand, are signified the means or mediums of power from the spiritual principle.

7031. "Thou shalt do them before Pharaoh."—That hereby is signified against infesting falses, appears from the representation of Pharaoh, as denoting the false principle infesting the truths of the church, see n. 6651, 6679, 6683, 6692: the reason why doing them before Pharaoh denotes against those falses, is, because it follows in the series from the things which precede, for there, by the expression, see all the prodigies which I have put in thine hand, are signified the means or mediums of power from the spiritual principle, thus against infesting falses; for in the internal sense the things follow in a series, to which things the words of the sense of the letter are applied.

7032. "And I will make fast his heart, and he shall not send the people."—That hereby is signified obstinacy, and thus not as yet liberation, appears from the signification of making fast, as denoting obstinacy; and from the signification of the heart, as denoting the will, see n. 2930, 3888; thus by those words is signified obstinacy grounded in the will, consequently grounded in the delight of doing evil, for what is of the will, this is delightful, and what is delightful, this is grounded in the love; and from the signification of not sending the people, as denoting from obstinacy not to be willing to set at liberty, thus not as yet liberation. It is said here and in what follows, that Jehovah made fast the heart of Pharaoh; it is so said from the appearance, and from the common notion concerning the Divine Being or Principle, as effecting all things; but this is to be understood in like manner as when evil, anger, fury, devastation, and several like things are attributed to Jehovah or the Lord, see n. 2447, 6073, 6992, 6997. As to what concerns the obstinacy of those who are in falses and consequent evils, and in evils and consequent falses, it is to be noted, that the obstinacy is such as cannot be described, for they in nowise desist, except by grievous punishments and the fears thence excited; exhortations and threats are not of the least avail; the reason is, because the delight of their life is to do evil; this delight they derived, during their abode in the world, especially from this, that they loved themselves alone, not the neighbour, thus that they were in no Christian charity: persons of this description, inasmuch as they do not suffer themselves to be led of the Lord, act from their own proper will-principle, which will-principle is evil hereditarily, and also from actual life; and they who act from their own proper will-principle, do evil from love, for what is of the will-principle, is of the love; hence they have the de light of doing evil, and so far as they are in that delight, so far they are in obstinacy: that this is the case, does not appear in the world, but the reason is, because in the world they are withheld by self-love and the love of the world, for they fear the loss of reputation, and hence of gain and honour, if they should openly do evil; the laws also and the fear of the loss of life operate as restraints; but if those considerations did not oppose, they would rush headlong to the destruction of all those who do not favour them, and would plunder them of all their property, and without any mercy would murder persons of every description; such is man interiorly, that is, such is man as to his spirit, howsoever in the world he may appear of a contrary character. This is very manifest from the case of such in the other life, where external things are taken away from them, and they are left to the will, thus to their loves; in this case they apperceive nothing more delightful than to do evil, which also they do with such obstinacy, that they in no wise desist except through punishments, as was said, and next by sinkings-down (*demersiones*) into hell. From these considerations it may be manifest what is the quality of man who is in no charity towards his neighbour; also that every one's life awaits him after death, not the civil life which was external and apparent in the world, but the spiritual life which was internal, and did not appear in the world.

7033. "And thou shalt say to Pharaoh."—That hereby is signified exhortation, appears from the signification of saying, when it is done from divine command, as denoting exhortation; and from the representation of Pharaoh, as denoting the false principle infesting the truths of the church, thus denoting those who are in the false principle and infest, see n. 6651, 6679, 6683, 6692.

7034. "Thus saith Jehovah."—That hereby is signified from the Divine Being or Principle, appears from what has been already said above, and also from what now follows.

7035. "My son, my first-born, Israel."—That hereby is signified that they who are in spiritual truth and good are adopted, appears from the signification of son, when it is said by Jehovah or the Lord concerning those who are of the spiritual church, as denoting adopted, of which we shall speak presently; and from the signification of first-born, as denoting the faith of charity, which is of the spiritual church, see n. 367, 2435, 3328, 4925, 4926, 4928, 4930; and from the representation of Israel, as denoting the spiritual church, see n. 6637. The reason why my son, my first-born, Israel, denotes that those who are in spiritual truth and good, that is, who are of the spiritual church, are adopted, thus acknowledged for sons, is, because the Lord by his coming into the world saved them, see n. 6854, 6914; hence also, and likewise by virtue of faith in the Lord, they are called the first-born son. These are also meant by the Lord in John, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and shall become one flock, one shepherd," x. 16.

7036. "And I say to thee."—That hereby is signified command, appears from the signification of saying, when by Jehovah, as denoting command.

7037. "Send away my son."—That hereby is signified that they should abstain from the infestation of the truths of the church, appears from the representation of Pharaoh, as denoting the false principle infesting the truths of the church, see n. 6651, 6679, 6683, 6692; and from the signification of sending away, as denoting a command to abstain; and from the signification of son, as denoting those who are in spiritual truth and good, and are adopted, see just above, n. 7034; hence it is evident, that by send away my son, is signified, that they should abstain from infestation of those who are in the truths of the church.

7038. "And he shall serve me."—That hereby is signified elevation into heaven to perform uses thence, appears from the signification of serving Jehovah or the Lord, as denoting to perform uses; and whereas the subject treated of is concerning those of the spiritual church who are saved by the Lord's coming, and who before the Lord's coming were in the lower earth, and were afterwards elevated into heaven, n. 6854, 6914, and thence came into a state of performing uses, therefore by they shall serve me, is signified elevation into heaven to perform uses thence. The ground and reason why to serve the Lord denotes to perform uses, is, because true worship consists in the performance of uses, thus in exercises of charity: he who believes that the service of the Lord consists solely in frequenting the temple, in hearing preaching there, and in praying, and that this is sufficient, is much deceived; the real worship of the Lord consists in performing uses; and uses consist during man's life in the world, in every one discharging aright his function in his respective station, thus in serving his country, societies, and his neighbour, from the heart, and in acting with sincerity in all his associations, and in performing duties prudently according to the quality of each; these uses are principally the exercises of charity, and those whereby the Lord is principally worshipped; frequenting the temple, hearing sermons, and saying prayers are also necessary things, but without the above uses they avail nothing, for they are not of the life, but teach what the quality of the life should be. The angels in heaven have all happiness from uses, and according to uses, insomuch that uses are to them heaven. That happiness is from divine order according to uses, may be manifest from those things appertaining to man, which correspond to those that are in the Grand Man, as from the external senses, viz., from the sight, the hearing, the taste, the smell, the touch, which, it has been shown at the close of several chapters, are correspondent; these senses have hence delights altogether according to the uses which they perform; the most delightful is the sense of conjugial love, by reason of its greatest use, inasmuch as hence is the propagation of the human race, and from the human race heaven; the delight of taste next follows, which sense has such delight, because it serves for the nourishment and thereby for the health of the body, according to which health the mind is sane in its operations; the delight of the smell is less delightful, because it only serves for recreation, and thus also for health; the delight of the hearing and the delight of the sight are in the last place, because they are only the means of introducing those things which are to serve for uses, and administer to the intellectual part, not so to the will-part. From these and other like considerations it is evident, that uses are the things according to which happiness is given in heaven by the Lord; and that uses are the things by which the Lord is principally worshipped: hence it is that John lay at the Lord's breast at table, and that the Lord loved him above the rest, but this not for his own sake, but because he represented the exercises of charity, that is, uses; that John represented those things, see the Preface to Gen. xviii. and xxii. and n. 3934.

"And thou refusest to send him away."—That hereby is signified obstinacy even to the last, appears from the signification of refusing to send him away, as denoting non-liberation, as above, n. 7032.

7039. "Behold, I slay thy son, thy first-born."—That hereby is signified the extinction of faith without charity, and hence the devastation of truth appertaining to them, appears from the signification of slaying, as denoting extinction; and from the signification of a son, the first-born, viz., of Pharaoh and the Egyptians, as denoting faith without charity, see n. 3325; for by Pharaoh and by the Egyptians are represented the scientifics which are of the church, see n. 4749, 4964, 4966, 6004, thus the scientifics which are of faith, for these are the scientifics of the church; but inasmuch as they turned those scientifics into things magical, n. 6692, and hence their works were evil, and without any charity, therefore by their first-born are signified such things as are of the science of faith, thus faith without charity; that those things are signified by the first-born of Egypt, is evident from the signification of the first-born of Israel, as denoting the faith of charity, see above, n. 7035. It is said faith without charity, but by faith is here meant the science of such things as are of faith, for faith is not given where there is no charity; the things which are of faith, appertaining to those who are not in charity, are merely things of the memory, and in the memory they are under no other form than any other scientific is; neither is the scientific of truth which is of faith there, because it is defiled with the ideas of what is false, and also serves as a means to patronize falses: inasmuch as this is the case with faith without charity, therefore it is extinguished with the evil in another life, and they are altogether devastated as to truth; the reason is, lest truths should serve them as means conducive to evils, and thus lest hell should by any means bear rule with them over such things as are of heaven, and lest hence they should hang betwixt heaven and hell; this extinction and this devastation of truth is what is signified by the first-born in Egypt being slain; that they next perished in the Red Sea (*mare suph*)* represented the state of the damnation or spiritual death of such afterwards, for those things being taken away which are of faith or truth, which were as it were the wings which elevated, they presently fell as dead weights into hell.

7040. Verses 24, 25, 26. *And he was in the way in an inn, and Jehovah met him, and sought to kill him. And Zipporah took a flint-stone, and cut off the foreskin of her son, and made it touch his feet, and said, Thou art a bridegroom of bloods to me. And he ceased from him; then she said, A bridegroom of bloods for circumcisions.* And he was in the way in an inn, signifies the posterity derived from Jacob, that they were in externals without an internal. And Jehovah met him, signifies opposition. And sought to kill him, signifies that with that posterity a representative church could not be established. And Zipporah took a flint-stone, signifies quality shown by the representative church by truth. And cut off the foreskin of her son, signifies the removal of filthy loves, and thereby the laying bare the internal. And made it touch his feet, signifies that it was shown what was the quality of the natural principle on this occasion. And said, Thou art a bridegroom of bloods to me, signifies that it was full of all violence and hostility against truth and good. And he ceased from him, signifies that it was permitted that they might represent. Then she said, A bridegroom of bloods for circumcisions, signifies that although the internal was full of violence and hostility against truth and good, still circumcision was received for a sign representative of purification from filthy loves.

7041. "And he was in the way in an inn."—That hereby is signified the posterity from Jacob, that they were in externals without an internal, may appear from the representation of Moses in this passage: in what precedes, and in what follows, the subject treated of in the internal sense is concerning the spiritual church, which church is meant by the sons of Israel; but in these three verses the subject treated of is concerning that church, that it was to have been established amongst the posterity of Jacob, but that amongst them it could not be established, because they were in externals without an internal; on this account Moses here does not represent the law or the Word, but he represents that nation or posterity from Jacob, of which he was about to be the leader, thus also he represents the worship of that nation, for in the Word throughout, a leader or judge, and also a king, represents the nation and people of which he is the leader, judge, or king, by reason that he is the head thereof, see n. 4789; hence it is that Moses is not here named, but still, by being in the way in an inn, he is meant, and that Jehovah then met him, and sought to slay him, when yet he had before so expressly commanded that he should go and return to Egypt: by being in the way is signified what is instituted; and by an inn is signified the external natural or sensual principle, see n. 5495: and whereas the subject treated of, as was said, is concerning a church to be established or instituted amongst that posterity, therefore such a principle is signified as appertained to that nation, viz., an external principle without an internal, thus also an external natural or sensual principle, but separated from an internal principle; that the sensual principle separated from an internal principle is full of fallacies and consequent falses, and that it is contrary to the truths and goods of faith, see n. 6948, 6949. Before an explication is given of what follows, see what has been already shown concerning that posterity, viz., that amongst them there was the representative of a church, but not a church, n. 4281, 4288, 6304; that divine worship amongst them was only external separate from internal, and that to that worship they were driven by external means, n. 4281, 4432, 4844, 4847, 4865, 4899, 4903; that they were not chosen, but that they obstinately insisted to be a church, n. 4290, 4295; that they were of such a quality, that they could represent holy things, although they were in corporeal and worldly loves, n. 4293, 4307; that that nation was of such a quality from their first origins, n. 4314, 4316, 4317; see also several other particulars which have been shown concerning that nation, n. 4444, 4459, 4503, 4750, 4815, 4817, 4820, 4825, 4832, 4837, 4868, 4874, 4911, 4913, 5057, 6877.

---

* See note at n. 6907

7042. "And Jehovah met him."—That hereby is signified opposition, appears from the signification of meeting, as denoting opposition, viz., that any church could be established amongst that nation; that it denotes opposition against the Divine Being or Principle, is signified by Jehovah meeting him: from the sense of the letter it appears as if Jehovah, or the Divine Being or Principle, opposed himself, because it is said that Jehovah met him; but the internal sense is, that the opposition was against the Divine Being or Principle; for the divine in no case opposes itself to any one, but it is man, or a nation, which oppose themselves to the divine, and when they oppose themselves, inasmuch as they do not endure the divine, it appears as if there was resistance from the divine: how this case is, may be manifest from those who come into the other life, and desire to be admitted into heaven, and yet are not of such a quality as to be capable of being there; when their desire is granted, instantly when they are in the way, and near to the entrance into heaven, they appear to themselves as monsters, and begin to be tortured and tormented, because they cannot endure the truth and good which prevail there, and they believe that heaven and the Divine Being or Principle have opposed themselves to them, when yet they themselves are the occasion of this, because they are in the opposite principle. Hence also it may be manifest, that the divine principle does not oppose itself to any one, but that it is man who opposes himself to the divine principle.

7043. "And sought to kill him."—That hereby is signified that amongst that posterity a representative church could not be established, appears from the signification of seeking to kill, as denoting not to receive, see n. 3387, 3395, in the present case therefore not to receive or choose that nation, that a representative church might be established amongst them: that that nation is constantly meant in these three verses by Moses about to be its guide and head, see above, n. 7041; that that nation was not chosen, but that it obstinately insisted to be a church, see n. 4290, 4293; and that not any church, but only the representative of a church, was established amongst them, see n. 4281, 4288, 6304; and that those things which are of the church, and are holy, can be represented even by the evil, inasmuch as a representative does not respect the person but the thing, n. 3670, 4208, 4281. The like to what is here meant, is meant in the internal sense by Jehovah's being willing altogether to destroy that nation, and in its place raise up another nation from Moses, Numb. xiv. 12; and also by its being said that Jehovah repented at introducing that nation, and at having introduced them into the land of Canaan.

7044. "And Zipporah took a flint-stone."—That hereby is signified quality shown by the representative church by truth, appears from the representation of Zipporah in this passage, as denoting the representative church; and from the signification of flint-stone, as denoting the truth of faith. Circumcision being wrought by little swords of flint-stones, signified that purification from filthy loves was wrought by the truths of faith, n. 3039, 2046, 2799; for circumcision was a representative of purification from those loves, n. 2799. The reason why purification is effected by the truths of faith, is, because these teach what good is, and also what evil is, and thus what ought to be done, and what ought not to be done; and when man knows those truths, and is willing to do according to them, in this case he is led of the Lord, and by his divine means [or mediums] is purified. Inasmuch as the truths of faith teach what evil is and what good, it is evident that by Zipporah taking a flint-stone, is signified quality shown by truth. That Zipporah represents a representative church, is manifest from what follows in those verses.

7045. "And cut off the foreskin of her son."—That hereby is signified the removal of filthy loves, and thereby the laying bare the internal, appears from the signification of cutting off, as denoting to remove; and from the signification of the foreskin, as denoting terrestrial and corporeal love, which defiles spiritual and celestial love, see n. 3412, 4462; and from the signification of son, as denoting the truth of the representative church; that son denotes truth, see n. 489, 491, 533, 1143, 2623, 3373, and the reason why it is of that church, is, because Zipporah represents that church, and calls him her son, and by him shows the quality of that nation, and hence the quality of its worship. The reason why by the foreskin are signified filthy loves, is, because the loins with the genitals correspond to conjugial love, n. 5050 to 5062; and inasmuch as they correspond to conjugial love, they correspond to all love celestial and spiritual, n. 686, 4277, 4280, 5054; on this account the foreskin corresponds to the most external loves, which are called corporeal and terrestrial loves; these loves, if they be without the internal loves, which are called spiritual and celestial loves, are filthy, as was the case with that nation, which was in externals without an internal. It is said without an internal, and thereby is meant no acknowledgment of truth and no affection of good, thus no faith and no charity, for these are of the internal man, and hence proceed the exercises of charity, which are external goods; this internal, which is without faith and charity, and yet is full of evils and falses, is called by the Lord empty, Matt. xii. 43, 44, 45; hence it is said an external without an internal: now whereas by the foreskin are signified loves the most external, therefore when they are removed, which is signified by Zipporah cutting off the foreskin, the quality of those loves appears, thus the laying bare the internal.

7046. "And made it touch his feet."—That hereby is signified that it was shown what was the quality of the natural principle on this occasion, appears from the signification of making to touch, as denoting to show, for by the touch it is shown; and from the signification of the feet, as denoting the natural principle, see n. 2162, 3147, 3761, 3986, 4280, 4938 to 4952. By its being shown what is the quality of the natural principle, is meant, what was the quality of that nation interiorly, which appears when the exterior principle is removed; the interior principle appertaining to man in the world cannot appear, until the exterior is removed; for the exterior appertaining to the evil acts altogether otherwise than the interior wills and thinks, for man feigns what is honest, feigns what is just, and also feigns Christian good or charity, and this that it may be believed that he is such interiorly; the fears of the loss of gain, of reputation and honour, together with the fears of the penalties of the law and of the loss of life, compel him also to do so; but when those fears are removed, and he acts from his interior principle, in this case like a fury he plunders another's property, and breathes the destruction and death even of his fellow-citizens, as is the case in intestine wars: that the interiors are of such a quality, is still more manifest from the evil in another life, for externals are then taken away from them, and the internals laid bare, see n. 7039, and on this occasion it is discovered that several, who have appeared as angels in the world, are devils. This so great disagreement between the interiors and exteriors, is a proof that the state of man is altogether perverse, for such disagreement is not found to appertain to him who is in a principle of sincerity, of justice, and of good; he speaks as he thinks and thinks as he speaks, but it is altogether otherwise with those who are not principled in sincerity, nor in justice, nor in good, in which case the interiors disagree with the exteriors; that the Jewish nation was of this character, is described in these words by the Lord in Matthew, "Wo unto you, Scribes and Pharisees, hypocrites, because ye cleanse the outside of the cup and platter, but the interiors are full of rapine and excess: thou blind Pharisee, cleanse first the inside of the cup and platter, that the outside also may become clean. Wo unto you, Scribes and Pharisees, hypocrites, for ye make yourselves like to whitened sepulchres, which outwardly indeed appear beautiful, but inwardly are full of bones of the dead, and of all uncleanness; so also ye outwardly appear just unto men, but inwardly ye are full of hypocrisy and iniquity," xxiii. 25, 26, 27, 28.

7047. "And she said, Thou art a bridegroom of bloods to me."—That hereby is signified that it was full of all violence and hostility against truth and good, appears from the signification of bridegroom, as here denoting the representative of the church or its external, when the representative church itself is the bride; that Moses in these three verses represents that nation, and the representative of a church amongst them, see above, n. 7041; and that Zipporah represents a representative church, n. 7044: inasmuch as Zipporah represents that church, and Moses its external, therefore Zipporah does not call him her husband, nor man (*vir*), but bridegroom, for a bride may represent what is diverse from what a bridegroom represents, but not so a man (*vir*) or husband and a wife, for the conjugial principle makes them one; and from the signification of blood, as denoting violence offered to charity, see n. 374, 3005, and as denoting truth falsified and profaned, n. 4735, 4978, thus hostility against truth and good.

7048. "And he ceased from him."—That hereby is signified that it was permitted that they should represent, appears from the signification of ceasing from him, viz., from killing him, as denoting permission that they should represent; for by Jehovah seeking to slay him, was signified that amongst that nation a representative church could not be established, n. 7043, wherefore now when it is said that he ceased from him, it signifies that it was permitted that they should represent, that is, that amongst that nation the representative of a church should be established, but not a church; that it is one thing to represent a church, and another thing to be a church, is evident from this consideration, that even the evil can represent a church, but none except the good can be a church, for to represent a church is a mere external thing, see n. 3670, 4208, 4281.

7049. "Then she said, A bridegroom of bloods for circumcisions."—That hereby is signified that although the internal was full of violence and hostility against truth and good, still circumcision should be received for a sign representative of purification from filthy loves, appears from the signification of a bridegroom of bloods, as denoting what is full of all violence and hostility against truth and good, see above, n. 7047; and from the signification of circumcision, as being a sign representative of purification from filthy loves, see n. 2039, 2632, 3412, 3413, 4462, 4486, 4493. This is said by Zipporah, because now it was permitted to that nation to represent the church, which is represented by ceasing from killing him, n. 7048. The reason why circumcision was made a sign representative of purification is, because by the cutting off the foreskin was signified the removal of filthy loves, and thereby the laying bare the internal, n. 7045; when therefore the internal is not at all attended to, as was the case with that nation, which was in externals without an internal, on this occasion there remains the signification of circumcision or the cutting off the foreskin, viz., as denoting the removal of filthy loves, thus purification, on which account it could serve for a representative sign.

7050. That in these three verses are contained arcana, which it is impossible can be known without the internal sense, is evident from singular the things there said; for who could know what is signified by Jehovah, after that he had commanded Moses to go to Egypt, presently when he was in the way, meeting him, and seeking to kill him; who could know what is signified by Zipporah, when she had cut off the foreskin of her son, causing it to touch his feet; and saying to Moses, that he was a bridegroom of bloods to her, and also afterwards saying, A bridegroom of bloods for circumcisions? who does not see, that in these circumstances there are arcana stored up, and that those arcana cannot at all be discovered except from the internal sense?

7051. They who know nothing concerning the internal sense of the Word, cannot believe otherwise than that the Israelitish and Jewish nation was elected above every other nation, and hence was more excellent than every other, as also they themselves believed; and, what is wonderful, this is not only believed by that nation itself, but also by Christians, notwithstanding these latter know, that that nation is in filthy loves, in sordid avarice, in hatred, and in self-conceit, and besides that they make light of, and even hold in aversion, the internal things which are of charity and faith, and which are of the Lord: the reason why Christians also believe that that nation was elected above others, is, because they believe that the election and salvation of man is from mercy, without regard to man's life, and thus that the wicked can be received into heaven alike with the pious and the well-disposed, not considering that election is universal, viz., of all who live in good, and that the mercy of the Lord is towards every man who abstains from evil, and is willing to live in good, and thus who suffers himself to be led of the Lord, and to be regenerated, which is effected by the continuation of his life; hence also it is that the generality in the Christian orb believe also, that that nation will be again elected, and in such case will be brought back into the land of Canaan, and this also according to the sense of the letter, as in these following passages: in Isaiah x. 20, 21, 22; xi. 11, 12; xxix. at the end; xliii. 5, 6; xlix. 6 to 26; lvi. 8; lx. 4; lxi. 3 to 10; lxii.; and in Jer. iii. 14 to 19; xv. 4, 14; xvi. 13, 15; xxiii. 7, 8; xxiv. 6, 7; xxix. 14, 18; xxx. 3, 8, 9, 10, 11; xxxi. 8, 9, 10, 17; xxxiii. 16, 20, 26; and in Ezek. xvi. 60; xx. 41; xxii. 15, 16; xxxiv. 12, 13; xxxvii. 21, 22; xxxviii. 12; xxxix. 23, 27, 28; and in Daniel vii. 27; xii. 7; and in Hosea iii. 4, 5; and in Joel ii. 32; iii.; and in Amos ix. 8, 9, and following verses; and in Micah v. 7, 8: from these and also from other passages even Christians believe that that nation will be again elected, and introduced into the land of Canaan, although they know that that nation expects a Messiah who will introduce, and yet are aware that that expectation is vain, and that the kingdom of the Messiah or Christ is not of this world, and thus that the land of Canaan, into which the Messiah shall introduce, is heaven; neither do they consider, that in the Word there is a spiritual sense, and that in that sense by Israel is not meant Israel, nor by Jacob Jacob, nor by Judah Judah, but that by those persons are understood the things which they represent; neither do they consider what is related in the history concerning that nation, of what quality they were in the wilderness, and of what quality they were afterwards in the land of Canaan, that in heart they were idolaters; also what the prophets relate concerning that nation, and its spiritual whoredom and abominations; what that quality is, is described in the song by Moses, in these words, "I will hide my faces from them: I will see what their posterity will be; for they are a generation of perversions, sons in whom is no faithfulness: I said, I will cast them out into the furthest corners; I will cause their memory to cease from man; unless the enemy said, Our hand is high, neither hath Jehovah done all this. For they are a nation ruined by counsels, neither is there understanding in them: their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall; they have clusters of bitternesses. Their wine is the poison of dragons, and the cruel gall of asps: all that is hidden with me, sealed up in my treasures: vengeance and retribution is mine; for a time their foot shall stagger, for the day of their destruction is near, and the things which shall befall them hasten," Deut. xxxii. 20, 26, 27, 28, 33, 34, 35; that Jehovah dictated that song to Moses, see xxxi. 19, 21. Concerning that nation the Lord also says in John, "Ye are of your father the devil, and the desires of your father ye will to do; he was a murderer from the beginning, and stood not in the truth," viii. 44, besides in many other passages. The reason why Christians, although they know these things, still believe that that nation will at length be converted to the Lord, and in such case will be introduced into the land where they have heretofore dwelt, is, because, as was said, they do not know the internal sense of the Word; and because they suppose that the life of man is of no concern, and that evil, even in-rooted by repeated acts, is no hindrance at all to man becoming spiritual, and being regenerated, and thus accepted of the Lord, by faith, though it be the faith only of one short hour; also that intromission into heaven is of mercy alone, and that this mercy operates towards a single nation, and not so towards all in the universe who receive the mercy of the Lord; they who entertain such sentiments, are not aware that it is altogether contrary to the Divine Being or Principle, that some, as the elect, should be born to salvation and heaven, and some, as the non-elect, to damnation and hell; to think thus concerning the Divine Being or Principle would be horrible, because it would be the highest unmercifulness, when yet the Divine Being or Principle is mercy itself. From these considerations it may now be manifest, that the Israelitish and Jewish nation was not elected, and still less that they will be elected; also that there did not any thing of the church appertain to them, neither could it appertain, but only what was representative of a church; and that the reason why they have been preserved even to this day, was for the sake of the Word of the Old Testament, see n. 3479.

7052. Verses 27, 28, 29, 30, 31. *And Jehovah said to Aaron, Go to the wilderness to meet Moses; and he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the words of Jehovah, with which he sent him, and all the signs which he commanded him. And Moses went and Aaron, and gathered together all the elders of the sons of Israel. And Aaron spake all the words which Jehovah spake to Moses, and did signs to the eyes of the people. And the people believed, and they heard that Jehovah visited the sons of Israel, and that he saw their affliction, and they bended themselves and bowed themselves.* And Jehovah said to Aaron, signifies the truth of doctrine, and perception therein from the Divine Being or Principle. Go to meet Moses, signifies that it should be conjoined with the truth proceeding immediately from the Divine Being or Principle. To the wilderness, signifies where it is not so before. And he went and met him in the mount of God, signifies conjunction in the good of love therein. And kissed him, signifies the affection of conjunction. And Moses told Aaron all the words of Jehovah, signifies influx of the truth immediately proceeding from the divine principle of the Lord into the truth which mediately proceeds, and instruction in singular the things of doctrine. With which he sent him, signifies which proceed. And all the signs which he commanded him, signifies illustration and thence confirmation together. And Moses went and Aaron, signifies the life of the conjunction of each. And gathered together all the elders of the sons of Israel, signifies the chief things of wisdom appertaining to the spiritual church. And Aaron spake all the words which Jehovah spake to Moses, signifies doctrine thence from the Divine Being or Principle. And did signs to the eyes of the people, signifies confirmation to the apprehension. And the people believed, and they heard, signifies faith and hope. That Jehovah visited the sons of Israel, signifies those who are of the spiritual church, that they should be liberated and saved by the coming of the Lord. And that he saw their affliction, signifies after so great temptations. And they bended themselves and bowed themselves, signifies humiliation.

7053. "And Jehovah said to Aaron."—That hereby is signified the truth of doctrine, and perception therein from the Divine Being or Principle, appears from the signification of saying, as denoting perception, see frequently above; hence Jehovah said, denotes perception from the Divine Being or Principle; and from the representation of Aaron, as denoting the doctrine of truth and good, see n. 6998, 7009, thus its truth, for all doctrine is of truth, inasmuch as doctrine treats of truth and the good thence derived, which is called the doctrine of faith, and it treats of good and the truth thence derived, which is called the doctrine of charity, but each is of truth.

7054. "Go to meet Moses."—That hereby is signified that it should be conjoined with the truth proceeding immediately from the Divine Being or Principle, appears from the signification of going to meet, as denoting to be conjoined; and from the representation of Moses, as denoting truth proceeding immediately from the Divine Being or Principle, see above, n. 7010.

7055. "Into the wilderness."—That hereby is signified where it is not so before, viz., conjunction, appears from the signification of wilderness, as denoting where as yet there is little of vital principle, see n. 1927, thus where there is no good and truth thence derived, n. 4736, for hence comes vital principle; in the present case denoting where there is not conjunction of the truth proceeding immediately from the Divine Being or Principle with the truth proceeding mediately: that conjunction was to be effected there, is signified by Aaron going to meet Moses in the wilderness. As to what concerns that conjunction, it is to be noted, that there may be given with man truth proceeding mediately from the Divine Being or Principle, and yet it may not be conjoined with the truth which proceeds immediately from the Divine Being or Principle. But this subject, inasmuch as it is a mystery, shall be illustrated by examples: with those who think and teach according to the doctrine of their own particular church confirmed in themselves, and who do not know whether they be truths from any other ground than this, that they are from the doctrine of the church, and that they have been delivered by learned and enlightened men, there may be truth in such case proceeding mediately from the Divine Being or Principle; but still it is not conjoined with the truth which proceeds immediately from the Divine Being or Principle; for if it was conjoined, they would then have an affection of knowing truth for the sake of truth, and especially for the sake of life, hence they would also be gifted with perception whether the doctrinals of their own particular church are truths, before they confirm them in themselves, and would see in singular such doctrinals, whether what tended to confirm was in agreement with the truth itself. For a further example take the case of the prophets, by whom the Word was written: they wrote as the spirit from the Divine Being or Principle dictated, for the very words which they wrote were uttered in their ears; appertaining to them was the truth mediately proceeding from the Divine Being or Principle, that is, through heaven, but not therefore the truth which proceeds immediately from the Divine Being or Principle, for they had not a perception what singular the things signified in the internal sense, inasmuch as when they [viz., truth mediately proceeding and truth immediately proceeding] are conjoined, then, as was said, perception is given. Such conjunction is rarely given in the case of man, but it is given in the case of all who are in heaven, especially with those who are in the inmost or third heaven; neither is it given in the case of man, unless he be so far regenerated as to be capable of being elevated from the sensual principle even towards his rational principle, and thereby of being presented in the light of heaven, where the angels are. There appertains indeed to every man a divine influx both immediate and mediate, see n. 6063, 7004, but conjunction is not effected, unless in the case of those who have perception of truth from good; for they, with whom immediate divine influx is conjoined with mediate, suffer themselves to be led by the Lord, but they, with whom those influxes are not conjoined, lead themselves, and this they love. From these considerations it may now be manifest what is here meant by the wilderness, as denoting where there is not conjunction.

7056. "And he went and met him in the mount of God."—That hereby is signified conjunction in the good of love there, appears from the signification of meeting, or coming to meet, as denoting conjunction, see just above, n. 7054; and from the signification of the mount of God, as denoting the good of the love of the Divine Being or Principle, see n. 6829. The case herein is this: the conjunction of truth proceeding immediately from the Divine Being or Principle, with the truth which mediately proceeds, cannot be given but in good, for good is the very ground; truths are the seeds, which do not grow elsewhere than in good as in their ground: good also is the very soul of truth, hence truth, that it may be truth, exists and lives from good. The truth, which proceeds immediately from the Divine Being or Principle, is called truth, but is in itself good, because it proceeds from the Divine Good; but it is good to which every truth divine is united; it is called truth, because in heaven it appears as light, but it is a light such as vernal light is, to which is united the warmth that vivifies all things of the earth: from these considerations it may also be manifest that the conjunction of truth proceeding immediately from the Divine Being or Principle, with the truth which proceeds mediately, cannot be given except in good, consequently except man be affected with truth for the sake of truth, especially for the sake of good, thus for the sake of life, for in this case man is in good. It may be further known how the case is with the above conjunction from the following considerations: the truth proceeding immediately from the Divine Being or Principle enters into the will of man, this is its way; but the truth which proceeds mediately from the Divine Being or Principle, enters into the understanding of man, wherefore conjunction cannot be effected, unless the will and understanding act in unity, that is to say, unless the will wills good, and the understanding confirms it by truth: when, therefore, there is conjunction, then the Lord appears as present; his presence is also perceived;

but when there is not conjunction, then the Lord is as absent, yet his absence is not perceived, unless it is known from some perception what his presence is.

7057. "And kissed him."—That hereby is signified the affection of conjunction, appears from the signification of kissing, as denoting conjunction from affection, see n. 3573, 3574, 4353, 5929, 6260.

7058. "And Moses told Aaron all the words of Jehovah."—That hereby is signified the influx of truth immediately proceeding from the divine principle of the Lord, into the truth which mediately proceeds, and instruction in singular the things of doctrine, appears from the signification of telling, as denoting influx, see n. 5966; and from the representation of Moses, as denoting the truth immediately proceeding from the divine principle of the Lord, see n. 7010, 7054; and from the representation of Aaron, as denoting the truth mediately proceeding from the divine principle of the Lord, see n. 7009; and from the signification of all the words of Jehovah, as denoting singular the things of doctrine; instruction is signified by Moses telling those to Aaron, for instruction from the Divine Being or Principle is effected by influx, which influx is signified by telling: from these considerations it is evident, that by Moses telling to Aaron all the words of Jehovah, is signified the influx of truth immediately proceeding from the divine principle of the Lord, into the truth which mediately proceeds, and instruction in singular the things of doctrine. As to what concerns instruction in singular the things of doctrine, it is given when the truth immediately proceeding from the divine principle of the Lord is conjoined with the truth which mediately proceeds, for in such case is given perception, see above, n. 7055. That conjunction is given especially amongst the angels who are in the third or inmost heaven, and are called celestial; they have an exquisite perception of each truth, and hence of the Lord's presence; the reason is, because they are in good more than others, for they have the good of innocence; on this account, they are nearest to the Lord, and in sparkling, and as it were flaming light, for they see the Lord as a sun, the rays of whose light are of such a quality from their nearness. It is called the truth immediately proceeding *from the divine principle of the Lord*, although the subject here treated of in the internal sense is concerning the Lord when he was in the world, and when he invoked his Father as separate from himself; but how this case is has been occasionally shown before, viz., that the divine principle itself, or Jehovah, was in him, for he was conceived of Jehovah, wherefore also he calls him his Father, and himself his Son; but the Lord was then in the infirm human principle derived hereditarily from the mother, and so far as he was in this principle, so far Jehovah, or the divine principle itself, which was in him, appeared absent; but so far as the Lord was in the human principle glorified or made divine, so far Jehovah, or the divine principle itself, was present, and in the human principle itself: hence now it may be known, in what manner it is to be understood, that the truth which had immediately proceeded from the Divine Being or Principle was from the divine principle of the Lord.

7059. "With which he sent him."—That hereby is signified which proceed, viz., singular the things of doctrine, appears from the signification of being sent, as denoting to proceed, see n. 2397, 4710.

7060. "And all the signs which he commanded him."—That hereby is signified illustration, and hence confirmation at the same time, appears from the signification of signs, as denoting the illustration and confirmation of truths, see n. 7012.

7061. "And Moses went and Aaron."—That hereby is signified the life of the conjunction of each, viz., of truth immediately proceeding from the divine principle of the Lord, and the truth which mediately proceeds, appears from the signification of going, as denoting life, see n. 3335, 3690, 4882, 5493; and from the representation of Moses, as denoting the truth immediately proceeding from the Divine Being or Principle, see n. 7010, 7054; and from the representation of Aaron, as denoting the truth mediately proceeding from the Lord, see n. 7009: hence now, inasmuch as they went together, is signified the life of the conjunction of each.

7062. "And gathered together all the elders of the sons of Israel."—That hereby are signified the chief things of wisdom appertaining to the spiritual church, appears from the signification of elders, as denoting the chief things of wisdom, thus those that agree with good, see n. 6523; and from the representation of the sons of Israel, as denoting the spiritual church, see n. 6426, 6637.

7063. "And Aaron spake all the words which Jehovah spake to Moses."—That hereby is signified doctrine thence from the Divine Being or Principle, appears from the signification of speaking, when it is predicated of the doctrine which is represented by Aaron, as denoting utterance and preaching, see n. 6987, 6999; and from the representation of Aaron, as denoting the truth mediately proceeding from the divine principle of the Lord, thus the doctrine of truth and good, see n. 6998, 7009; and from the signification of the words which Jehovah spake to Moses, as denoting from the Divine Being or Principle, that is, by truth which immediately proceeds from the divine principle of the Lord, which truth is represented by Moses, n. 7010, 7054.

7064. "And did signs to the eyes of the people."—That hereby is signified confirmation to the apprehension, appears from the signification of signs, as denoting the confirmation of truths, and thus the knowledge, see n. 6870; and from the signification of eyes, as denoting those things which are of the internal sight or understanding, see n. 2701, 3820, 4403 to 4421, 4523 to 4534; thus to the eyes denotes to the understanding or apprehension.

7065. "And the people believed, and they heard."—That hereby is signified faith and hope, appears from the signification of believing, as denoting to believe, in the spiritual sense, thus denoting faith, see n. 6956, 6970; and from the signification of hearing, as denoting to obey, and also apperceive, see n. 5017, in the present case to have hope, for he who is in faith and obedience, when he apperceives confirmations, receives hope, for hope is thence derived.

7066. "That Jehovah visited the sons of Israel."—That hereby are signified those who are of the spiritual church, that they should be liberated and saved by the coming of the Lord, appears from the signification of visiting, as denoting liberation by the coming of the Lord into the world, see n. 6895, thus also salvation; that they who are of the spiritual church were adopted and saved by the coming of the Lord into the world, see n. 6854, 6914, 7035; and from the representation of the sons of Israel, as denoting the spiritual church, see n. 6426, 6637: that Jehovah in the Word is the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5663, 6281, 6303, 6905.

7067. "And that he saw their affliction."—That hereby is signified after so great temptations, appears from the signification of affliction, as denoting temptation, see n. 5356; and from the representation of the sons of Israel, as denoting those who are of the spiritual church, see n. 6426, 6637; concerning the affliction or infestation by falses, thus concerning the temptation of those who were of the spiritual church before the Lord's coming, see n. 6854, 6914, 7035.

7068. "And they bended themselves and bowed themselves."—That hereby is signified humiliation, appears from the signification of bending themselves and bowing themselves, as denoting the effect of humiliation, see n. 2153, 6266; but that to bend themselves denotes exterior humiliation, and is of those who are in truth, and that to bow themselves denotes interior humiliation, and is of those who are in good, see n. 5682: that this is the case, has been often evidenced from those who are in truth, and from those who are in good; they who are in truth are as it were stiff, and stand erect as if they were hard, and when they ought to humble themselves before the Divine Being or Principle, they only bend the body a little; but they who are in good are as it were soft, and when they humble themselves before the Divine Being or Principle, they bow themselves even to the earth; for truth without good is altogether stiff, and when it respects good as an end, that stiffness begins to soften; but good is in itself soft, and the truth which is insinuated, inasmuch as it becomes good there, also grows soft; the reason is, because truth cannot be ordinately reduced to a heavenly form except by good, hence it is in itself hard, for the heavenly form is most free and of no resistance; hence the good, with which truth is rightly reduced to order, is like to good in itself, and, as was said, is soft.

CONTINUATION OF THE SUBJECT CONCERNING THE SPIRITS OF THE PLANET MERCURY.

7069. *MOREOVER, the quality of the genius of the spirits who are from the planet Mercury, may still further appear from what follows. It is to be noted, that all spirits whatsoever have been men; for the human race is the seminary of heaven, also that the spirits themselves are altogether such as they were during their life in the world, for every one's life follows him after death: this being the case, the genius, or character, of the men of every earth may be known from the genius, or character, of the spirits who come from thence.*

7070. *Inasmuch as the spirits from Mercury, in the Grand Man, have relation to the memory of things abstracted from things material, n.* 6808, *therefore when any one discourses with them concerning things earthly, corporeal, and merely worldly, they are altogether unwilling to hear; and when they are forced to hear of those things, they instantly transmute them into other things, and for the most part into things contrary, that they may avoid attending to them.*

7071. *That I might know of a certainty that such was their genius, or character, it was allowed to represent to them meadows, fallow-grounds, gardens, woods, and rivers, but they instantly transmuted them, obscuring the meadows and fallow-grounds, and by representations filling them with snakes; the rivers they made black, so that the water no longer appeared limpid: when I asked them why they did so, they said, that they are not willing to think of such things, but of things real, which are the knowledges of things abstracted from things terrestrial, especially of such things as exist in the heavens.*

7072. *Afterwards I represented to them birds of different sizes both large and small, such as exist on our earth, for in the other life such things may be represented as it were to the life, the speech of spirits and angels itself being full of representations: when they saw those represented birds, they were at first willing to change them, but afterwards they were de-*

lighted with them, and acquiesced; the reason was, because birds signify the knowledges of things, of which things the perception at that instant flowed-in; on this account they abstained from transmuting them, and thereby from averting the ideas of their memory. Afterwards it was allowed to represent before them a most pleasant garden full of lamps and candles; instantly they paused and their attention was fixed, by reason that lamps with candles signify truths which are lucid from good; hence it was evident, that their attention might be fixed in viewing things material, provided the signification of those things in a spiritual sense was insinuated at the same time; for the things appertaining to such spiritual sense are abstracted from *material things, but are represented* in *material things.*

7073. *Moreover I discoursed with them concerning sheep and lambs, but they were not willing to hear of such things, because they were perceived by them as things terrestrial; the reason was, because they did not understand what innocence is, which lambs signify, as was apperceivable from this circumstance, that when I said that the lambs represented in heaven signify innocence, they instantly said, that they did not know what innocence was, but only as to the name; the reason is, because they are affected only with knowledges, but not with uses, which are the ends of knowledges, n.* 6815; *thus they are unable to know from internal perception what innocence is.*

7074. *Some of the spirits of the earth Mercury came to me, being sent by others, with intent to learn what I was employed about; to whom one of the spirits of our earth said, that they might tell those who sent them not to speak any thing but what was true, and not, according to their usual practice, suggest things opposite to what they are questioned about; for if any one of the spirits of our earth was to do so, he would be chastised for it; but immediately the company, which was at a distance, from which those spirits were sent forth, made answer, that if they must be chastised on that account, they must all be chastised, inasmuch as by reason of acquired habit they cannot do otherwise: they said, that when they discourse with a man of their own earth, they also do so, but this not with any intention of deceiving, but to inspire thereby a desire of knowledge: for when they suggest things opposite, and conceal things in a certain manner, in this case a desire of knowledge is excited, and thereby from an earnestness to explore such things, the memory is enriched.*

7075. *I also discoursed with them at another time on the same subject, and because I knew that they spake with the men of their earth, I asked in what manner they instruct their inhabitants? they said, that they do not instruct them as to all particulars in relation to the subject-matter of instruction, but* *still insinuate some apperception of it, that hence a desire of knowing may be cherished and grow, which desire would perish, in case they replied to all particulars: they added, that they suggest objections of things opposite also for this reason, that the truth afterwards may better appear; for all truth appears by relation to opposites.*

7076. *It is their constant custom not to declare to another what they know, but still they are willing to learn from all others what is known to them: nevertheless, with their own society they communicate all things, insomuch that what one knows, all know, and what all know, each one knows in that society.*

7077. *Inasmuch as the spirits of Mercury are of such a quality or character, and still abound in knowledges, therefore they are principled in a species of haughtiness,* n. 6813; *hence they suppose that they know so much, that it is almost impossible to know more; but it has been told them by the spirits of our earth, that their knowledge is not so extensive as they imagine, but comparatively scanty, and that the things which they do not know are infinite in respect to what they do know, and as the waters of the largest ocean compared with the waters of a very small fountain. To convince them that this is the case, it was given that a certain angelic spirit should discourse with them, and should tell them in general what they knew, and what they did not know, and that there were infinite things which they did not know, also that eternity would not suffice for their acquiring even a general knowledge of things. He discoursed by angelic ideas much more readily than they did, and because he discovered to them what they knew, and what they did not know, they were struck with amazement. Afterwards I saw another angel discoursing with them: he appeared in some altitude to the right; he enumerated very many things which they did not know; and afterwards he discoursed with them by changes of state, which they said they did not understand; then he told them, that every change of state contains infinite things, and also every smallest part of such change. When they heard this, inasmuch as they had been puffed up with self-conceit, they began to humble themselves; the humiliation was represented by the sinking downwards of their volume* (volumen), *for that company appeared at the time as a volume, in front towards the left at a distance, in the plane of the region below the navel; but the volume appeared as it were hollowed in the middle, and elevated at the sides; a reciprocal moving was also observed therein: they were also told what that signified, that is, what they thought in their humiliation, and that they who appeared elevated at the sides were not yet in any humiliation; and I saw that the volume was separated, and that they who were not in humiliation were* *remanded back towards their orb, the rest remaining where they were. Inasmuch as the spirits of the planet Mercury shunned the spirits of our earth, on account of the natural things in which the latter are principled, and have questioned whether such could become angels, n.* 6928, *they now received for answer that the angel who discoursed with them was from this earth.*

7078. *It is to be noted, that the spirits of other earths do not appear within the sphere where the spirits of our earth are, but out of it, some at a greater, some at a lesser distance, and also in different directions; the reason is, because the spirits of one earth are not of a similar genius and life with the spirits of another earth; also because they constitute other provinces in the Grand Man; the dissimilitude of the state of life causes this appearance; but in the inmost heaven they do not appear separated from each other. The spirits of Mercury however do not appear at a certain quarter, nor at a certain distance, but appear sometimes in front, sometimes to the left, sometimes a little to the back; the reason is, because it is allowed them to wander through the universe, to procure to themselves knowledges, and thereby to enrich the memory: their planet is presented to spirits at the back, in like manner the sun of the world, when they think about it, for there does not the least of it appear; the reason why it is presented at the back is, because the sun of the world is altogether in obscurity, and is darkness to those who are in the other life; but the sun of heaven, or the Lord, appears in front towards the right eye, inasmuch as thence they have all light, for the right eye not only corresponds to the intellectual sight, so far as it is illuminated by truth, but also so far as it is illuminated by good, n.* 4410; *thus the Lord looks at man from good, and illuminates him by good.*

7079. *The subject concerning the spirits of the planet Mercury will be continued at the close of the following chapter.*

EXODUS.

CHAPTER THE FIFTH.

THE DOCTRINE OF CHARITY.

7080. IN what precedes on this subject, it has been shown what is to be understood by neighbour; we proceed now to show what is to be understood by charity or love, which ought to be exercised towards a neighbour.

7081. The very life of man is his love, and such as his love is, such is his life, yea, such is the whole man. But the governing or ruling love, that is, the love of what is regarded as an end, is what constitutes the man: this love has several particular and singular loves subordinate to itself, which are derivations from itself, and appear under another species, nevertheless the governing love is in each of these loves, and directs them, and by them, as by mediate ends, respects and intends its own end, which is the primary and ultimate end of them all; and this both directly and indirectly.

7082. There are two principles in the natural world, which constitute life therein, viz., heat and light; and there are two principles in the spiritual world, which constitute life therein, viz., love and faith: the heat in the natural world corresponds to love in the spiritual world, and the light in the natural world corresponds to faith in the spiritual world: hence it is, when mention is made of spiritual warmth or fire, thereby is meant love; and when mention is made of spiritual light, thereby is meant faith: love also is actually the vital warmth of man, for it is a known thing that man grows warm from love; and faith is actually the light of man, for it may be known that man is enlightened from faith.

7083. The heat and light in the natural world exist from the sun of that world; but spiritual heat and spiritual light, or love and faith, exist from the sun of heaven: the sun of heaven is the Lord; the heat which comes from him as a sun, is love, and the light which comes from him as a sun, is faith: that the Lord is light, is manifest from these words in John, "Jesus said, I am *the light of the world;* he that followeth me, shall not walk in darkness, but shall have *the light of life,*" viii. 12; and that the Lord is a sun, is manifest from these words in Matthew, "When

Jesus was transfigured, *his face* shone *as a sun*, and his *raiment* became as light," xvii. 2.

7084. From this correspondence it may also be known how the case is with faith and with love: faith without love is as light without heat, such as is the light of winter; and faith with love is as light with heat, such as is the light of spring: that in the light of spring all and singular things grow and flourish, is a known fact; and also that in the light of winter all and singular things grow torpid and die: the case is similar in respect to faith and love.

7085. Inasmuch now as love is the source of the life of man, and inasmuch as the whole man is such as his love is, and whereas also love is spiritual conjunction, it hence follows, that all in the other life are consociated according to loves, for every one's life, that is, his love, follows him after death; they who are in love towards their neighbour, and in love to God, are consociated in heaven; but they who are in self-love and the love of the world, are consociated in hell; for self-love is opposite to love to God, and the love of the world is opposite to love towards the neighbour.

7086. It is said love to God, and thereby is meant love to the Lord, because in him is the Trinity, and he is the Lord of heaven, for he hath "all power in heaven and in earth," Matt. xxviii. 18.

CHAPTER V.

1. AND afterwards came Moses and Aaron, and said to Pharaoh, Thus saith Jehovah God of Israel, Send away my people, and let them perform a feast to me in the wilderness.

2. And Pharaoh said, Who is Jehovah, whose voice I shall hear, to send away Israel? I know not Jehovah, and also I will not send away Israel.

3. And they said, The God of the Hebrews hath met us; let us go, I pray, a way of three days into the wilderness, and let us sacrifice to Jehovah our God; lest peradventure he fall into us with the pestilence and the sword.

4. And the king of Egypt said to them, Wherefore, Moses and Aaron, do ye withdraw the people from their works? go ye to your burdens.

5. And Pharaoh said, Behold, the people of the land now are many, and ye have made them to cease from their burdens.

6. And Pharaoh charged in that day the exactors in the people, and their moderators, saying,

7. Ye shall not add to give chaff to the people to make brick, as yesterday the day before yesterday, they shall go, and gather chaff for themselves.

8. And the tale of the bricks, which they made yesterday the day before yesterday, ye shall put upon them, ye shall not take away from it, because they are remiss, therefore they cry, saying, Let us go, let us sacrifice to our God.

9. Let the service be aggravated upon the men, and let them do it, and not have respect to the words of a lie.

10. And the exactors of the people went forth, and their moderators, and said to the people, saying, Thus saith Pharaoh, In no wise I give you chaff.

11. Go ye, take to yourselves chaff, from what ye have found, because nothing shall be taken away from your service at all.

12. And the people dispersed themselves into all the land of Egypt to gather stubble for chaff.

13. And the exactors were urgent, saying, Finish your works, the word of a day in its day, as if chaff was therein.

14. And the moderators of the sons of Israel were smitten, whom the exactors of Pharaoh set over them, saying, Wherefore do ye not finish your appointed task to make brick, as yesterday the day before yesterday, also yesterday, also to-day?

15. And the moderators of the sons of Israel came, and cried to Pharaoh, saying, Wherefore doest thou thus to thy servants?

16. No chaff is given to thy servants, and they say to us, Make ye brick, and behold thy servants are smitten, and thy people have sinned.

17. And he said, Ye are remiss, remiss, therefore ye say, Let us go, let us sacrifice to JEHOVAH.

18. And now go ye, serve, and chaff shall not be given you, and the tale of the brick ye shall give.

19. And the moderators of the sons of Israel saw themselves in evil, saying, Ye shall not take away from your bricks any thing by a day in its day.

20. And they met Moses and Aaron standing to meet them in their going forth from Pharaoh.

21. And they said to them, Let JEHOVAH see upon you, and judge, that ye have caused our odour to stink in the eyes of Pharaoh, and in the eyes of his servants, to give a sword into their hand to slay us.

22. And Moses returned to JEHOVAH, and said, LORD, wherefore hast thou done evil to this people? why this that thou hast sent me?

23. And from the time that I came to Pharaoh to speak in thy name, he hath done evil to this people, and liberating thou hast not liberated thy people.

THE CONTENTS.

7087. IN this chapter, in the internal sense, the subject is continued concerning the infestation of those who are of the spiritual church by falses. The subject first treated of is concerning those who infested, that they did not at all attend to divine exhortation: next that they infested afterwards still more, by injecting fallacious and fictitious falses, which could not be shaken off by those who were of the spiritual church; and inasmuch as thus they could not remove from themselves those who infested, therefore they lamented before the Divine Being or Principle.

THE INTERNAL SENSE.

7088. VERSES 1, 2, 3, 4. *And afterwards came Moses and Aaron, and said to Pharaoh, Thus saith Jehovah God of Israel, Send away my people, and let them perform a feast to me in the wilderness. And Pharaoh said, Who is Jehovah whose voice I shall hear, to send away Israel? I know not Jehovah, and also I will not send away Israel. And they said, The God of the Hebrews hath met us; let us go, I pray, a way of three days into the wilderness, and let us sacrifice to Jehovah our God, lest peradventure he fall into us with the pestilence and the sword. And the king of Egypt said to them, Wherefore, Moses and Aaron, do ye withdraw the people from their works? go ye to your burdens.* And afterwards came Moses and Aaron, signifies the divine law and the doctrine thence derived. And said to Pharaoh, signifies exhortation hence to those who are against the truths of the church. Thus saith Jehovah God of Israel, signifies that it was from the divine human principle of the Lord. Send away my people, signifies that they should desist from infesting them. And let them perform a feast to me in the wilderness, signifies that from a glad mind (*animus*) they may worship the Lord in the obscure principle of faith in which they are. And Pharaoh said, signifies contrary thought. Who is Jehovah whose voice I shall hear? signifies concerning the Lord, to whose exhortation they should hearken. To send away Israel, signifies that they should desist. I know not Jehovah, signifies that they care not for the Lord. And also I will not send away Israel, signifies that neither will they desist from infesting. And they said, The God of the Hebrews hath met us, signifies that the very God of the church commanded. Let us go, I pray, a way of three days into the wilderness, signifies that they should be in a state altogether remote from falses, although in the obscure principle of faith. And let us sacrifice to Jehovah our God, signifies that they may worship the Lord. Lest peradventure he fall into us with the pestilence and the sword, signifies to avoid the damnation of evil and the false. And the king of Egypt said to them, signifies reply from those who are in falses. Wherefore, Moses and Aaron, do ye withdraw the people from their works? signifies that their divine law and doctrine should not exempt them from grievances. Go ye to your burdens, signifies that they should live in combats.

7089. "And afterwards came Moses and Aaron."—That hereby is signified the divine law and the doctrine thence derived, appears from the representation of Moses, as denoting the Lord as to the divine law, see n. 6752; and from the representation of Aaron, as denoting the doctrine of good and truth, see n. 6998. By the divine law, which Moses represents, is meant the Word such as it is in its internal sense, thus such as it is in the heavens; but by doctrine is meant the Word such as it is in its literal sense, thus such as it is in the earths; how much they differ, may be manifest from what has been heretofore explained as to the internal sense of the Word: let the ten precepts, which are specifically called the law, serve for illustration; the literal sense of these precepts is, that parents are to be honoured, that murder is not to be committed, nor adultery, nor theft, &c., but the internal sense is, that the Lord is to be worshipped, that hatred ought not to be maintained, that truth ought not to be falsified, and that no one ought to claim to himself what is the Lord's; thus are these four precepts of the decalogue understood in heaven, and the rest also in their manner; for in the heavens they know no other father but the Lord, therefore by parents being to be honoured, they understand that the Lord is to be worshipped; neither do they know in the heavens what it is to commit murder, for they live for ever, but instead of commiting murder, they understand to bear hatred, and to hurt the spiritual life of any one; neither do they know in the heavens what it is to commit adultery, wherefore instead of commiting adultery they understand what corresponds to it, viz., the falsification of truth; and instead of stealing, they perceive the taking away any thing from the Lord, and claiming it to themselves, as good and truth: such is that law, and also the whole Word in the heavens, thus such in the internal sense, yea, it is still deeper, for several things which are thought and said in the heavens, do not fall into the words of human speech, because in the heavens the world is spiritual but not natural; and those things which are of the spiritual world transcend those which are of the natural world, in the same manner as immaterial things transcend those which are material;

but whereas material things correspond to immaterial, the latter may be expounded by the former, thus by natural speech, but not spiritual: for spiritual speech is not a speech of material expressions, but of spiritual expressions, which are ideas modified into expressions in the spiritual aura, and represented by the variegations of heavenly light, which light in itself is nothing but divine intelligence and wisdom proceeding from the Lord. From these considerations it may be manifest, what is meant in its genuine sense by the divine law which Moses represents, and what by the doctrine which Aaron represents.

7090. "And said to Pharaoh."—That hereby is signified exhortation to those who are against the truths of the church, appears from the signification of saying, because by Moses and Aaron from divine command, as denoting exhortation, as also n. 7033; and from the representation of Pharaoh, as denoting the scientific principle which is against the truths of the church, see n. 6651, 6674, 6683, thus denoting those who are of such a character. The subject here treated of and in what follows is concerning those of the spiritual church who were saved by the Lord's coming into the world, and who before his coming were detained in the lower earth, and there vexed by falses, that is, by the infernals who are in falses grounded in evil; that earth is beneath the soles of the feet encompassed by the hells, on the front by those who have falsified truths and adulterated goods; to the right by those who pervert divine order, and hence study to acquire to themselves power; at the back by evil genii, who from self-love have secretly contrived evil against the neighbour; at a depth beneath them are they who have altogether despised the Divine Being or Principle, and have worshipped nature, and hence have removed every thing spiritual from themselves: with such are they encompassed who are in the lower earth, where before the Lord's coming they who were of the spiritual church were reserved, and there infested; nevertheless they were protected by the Lord, and were exalted into heaven with the Lord, when he rose again; see on this subject what was before said and shown, n. 6854, 6855, 6914, 6945, 7035. The lower earth, where they were reserved who were of the spiritual church, at the Lord's coming, is sometimes mentioned in the Word, as in Isaiah, "Sing ye heavens, because Jehovah hath done it, *break forth into joy ye lower parts of the earth*, resound ye mountains with singing, O forest and every tree therein, because Jehovah hath redeemed Jacob, and rendered himself glorious in Israel," xliv. 23; speaking of those who are in the lower earth, that they were saved by the Lord; Jacob and Israel are the spiritual church, Jacob the external church, Israel the internal, n. 3305, 4286, 6426. And in Ezekiel, "I will cause thee to go down with those that go down to *the pit*, to the people of eternity, and I will cause thee to dwell *in the earth of inferior things* or principles in desolations," xxvi. 20. Again, "*To the earth of inferior* things or principles in the midst of the sons of man, to them that go down to the pit; whence all the trees of Eden shall comfort thee *in the inferior earth*, the choice and the chief of Lebanon, all that drink waters," xxxi. 14, 16: in these passages the inferior earth denotes the residence of those who were of the spiritual church. At this day also, they who are of the church and have filled their ideas with worldly things, and also with earthly things, and have caused the truths of faith to be adjoined to such things, are let down to the inferior earth, and there also are in combats, and this until those worldly and earthly things are separated from the truths of faith, and such things inserted, that they can no more be conjoined: when this is accomplished, they are then elevated thence into heaven; for until such things are removed they cannot in any wise be with the angels, inasmuch as those things are darkness and defilements, which do not accord with the light and purity of heaven: those worldly and earthly things cannot be separated and removed except by combats against falses; those combats are effected in this manner: they who are in the inferior earth are infested by the fallacies and consequent falses which are emitted from the infernals round about, but are refuted by the Lord through heaven, and at the same time on this occasion truths are insinuated, and these truths appear as appertaining to those who are in combats: hence it is that the spiritual church is to be called combating or militant; but at this day it is rarely a combating church with any one in the world, for the man of the church, whilst he lives in the world, does not endure combat, by reason of the crew of evil ones in the midst of which he is, and by reason of the flesh, in which he is, which is infirm: man in the other life may be kept firmly held together in the bonds of conscience, but not so in the world, for if in the world he is brought into any thing of despair, as is usually the case with those who are in combats, he instantly breaks those bonds; and if he breaks those bonds, he then falls or yields, and if he so falls or yields, it is all over with him as to salvation; hence it is, that few within the church at this day are admitted by the Lord into combats in favor of truths against falses; those combats are spiritual temptations. See also what has been before shown concerning the inferior earth, and the vastations there, n. 4728, 4940 to 4951, 6854.

7091. "Thus saith Jehovah God of Israel."—That hereby is signified from the divine human principle of the Lord, viz., exhortation to those who are against the truths of the church, appears from this consideration, that by Jehovah God of Israel is meant the Lord as to the divine human principle; that the Lord is Jehovah in the Word, see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6303, 6281, 6905; he is called the God of Israel, because by Israel is signified the Lord's spiritual kingdom, n. 6426, 6637, and because the Lord by his coming into the world saved those who were of that kingdom or of that church, n. 6854, 6914, 7035; the reason why the God of Israel denotes the Lord as to the divine human principle, is, because they who are of that church, have natural ideas concerning every thing spiritual and celestial, and also concerning the Divine Being or Principle, wherefore unless they thought concerning the Divine Being or Principle as concerning a natural man, they would not be conjoined to the Divine Being or Principle by any thing of affection; for if they thought concerning the Divine Being or Principle not as concerning a natural man, they would either have no ideas, or enormous ones concerning the Divine Being or Principle, and would thereby defile the Divine Being or Principle; hence it is, that by the God of Israel is meant the Lord as to the divine human principle, and indeed as to the divine natural principle: that by Israel and Jacob in the supreme sense is meant the Lord as to the divine natural principle, by Israel as to the internal divine natural principle, and by Jacob as to the external divine natural principle, see n. 4570; and that they who are of the spiritual church were saved and are saved by the Lord's divine human principle, n. 2833, 2834; also that the man of the spiritual church, who is Israel, is interior natural, n. 4286, 4402. From these considerations now it is evident, why the Lord in the Word is called Jehovah God of Israel, and Jehovah the Holy One of Israel; every one may know that the Divine Being or Principle must be so named, merely in agreement with something holy not apparent in the sense of the letter. That the Lord as to the divine natural principle is meant by the God of Israel, is evident from several passages in the Word; manifestly from the following: "That Moses and Aaron, Nadab and Abihu, and seventy elders of Israel, *saw the God of Israel*, under whose feet was as it were the work of a sapphire stone, and as it were the substance of heaven as to cleanness," Exod. xxiv. 9, 10. That it was the Lord, and not Jehovah who is called the Father, is manifest from the Lord's words in John, "No one hath seen God at any time," i. 18; "Ye have neither heard his voice at any time nor seen his shape," v. 37. And in Isaiah, "I will give to thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I Jehovah, *who have called thee by thy name*, am *the God of Israel*," xlv. 3. And in Ezekiel, "Upon the head of the cherubs was as it were the aspect of a sapphire stone, the likeness of a throne, the likeness as it were *the aspect of a man* upon it above; and he had the aspect of fire and a rainbow, and of splendour round about," i. 26, 27, 28: these things are called the glory *of Jehovah* and *of the God of Israel*, i. 28; viii. 4; ix. 3; x. 19, 20, of the same prophet; and also where the new temple is treated of in the same, xliii. 2; xliv. 2; besides in several other passages, as Isaiah xvii. 6; xxi. 10, 17; xxiv. 15; xli. 17; Psalm xli. 13; lix. 5; lxviii. 8, 35; lxix. 6; lxxii. 18, and elsewhere: and also THE HOLY ONE OF ISRAEL, Isaiah i. 4; v. 19; x. 20; xvii. 7; xxx 11, 12, 15; xlix. 7; lx. 9, 14; Ezekiel xxxix. 7. That the God of Israel and the Holy One of Israel is the Lord as to the divine human principle, is manifest also from this consideration, that he is called the Redeemer, the Saviour, the Maker; THE REDEEMER, in Isaiah, "*our Redeemer Jehovah Zebaoth. His name the Holy One of Israel*," xlvii. 4; also xli. 14; xliii. 14; xlviii. 17; liv. 5; THE SAVIOUR, in Isaiah xliii. 3; THE MAKER, in Isaiah xlv. 11. From these considerations also it is evident, that by Jehovah in the Word of the Old Testament, no other is meant than the Lord, for he is called JEHOVAH GOD and THE HOLY ONE OF ISRAEL, THE REDEEMER, THE SAVIOUR, THE MAKER; Jehovah the Redeemer and Saviour, in Isaiah, "That all flesh may know *that I am Jehovah thy Saviour, and thy Redeemer* the mighty one of Jacob," xlix. 26; again in the same prophet, "That thou mayest know that *I Jehovah am thy Saviour and thy Redeemer*, the powerful one of Israel," lx. 16; and also xliii. 14; xliv. 6, 24; liv. 8; lxiii. 16; Psalm xix. 14. That the Lord saved Israel, that is, those who are of the spiritual church, in Isaiah, "I will mention the mercies of Jehovah, the praises of Jehovah, according to all that Jehovah hath recompensed to us, abounding in goodness *to the house of Israel;* he said, *Certainly they are my people*, sons who do not lie; *therefore he became to them a Saviour;* in all their straitness, he had straitness; *and the angel of his faces liberated them, by reason of his love* and his indulgence, *he redeemed them, and took them, and carried them all the days of eternity*," lxiii. 7, 8, 9.

7092. "Send away my people."—That hereby is signified that they should desist from infesting them, appears from the signification of sending away, when it is said to Pharaoh, by whom is represented the false principle which infests the truths of the church, as denoting to desist from infestation; and from the representation of the sons of Israel, who are here my people, as denoting those who are of the spiritual church, see n. 6426, 6637.

7093. "And let them perform a feast to me in the wilderness."—That hereby is signified that from a glad mind (*animus*) they may worship the Lord, in the obscure principle of faith in which they are, appears from the signification of performing a feast, as denoting worship from a glad mind, of which we shall speak presently; that it is the Lord to whom they were to perform the feast, and who is here meant by *to me*, or by Jehovah, see just above, n. 7091; and from the signification of wilderness, as denoting the obscure principle of faith, see n. 2708 7055; that they who are of the spiritual church, are respectively in an obscure principle of faith, see n. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3241, 3246, 3833, 6289, 6500, 6945. The reason why by performing a feast is signified worship from a glad mind, is, because the feast was to be performed at a way of three days from Egypt, thus in a state of non-infestation by falses, that is, in a state of liberty; for he who is liberated from falses and from the straitness in which he is on the occasion, from a glad mind pays thanks to God, thus performs a feast: the feasts also, which were instituted amongst that people, which were three every year, are likewise said to have been instituted in memory of their liberation from slavery in Egypt, that is, in the spiritual sense, in memory of liberation from infestation by falses, by the Lord's coming into the world: on this account also it was commanded, that on such occasions they should be glad; as is evident in Moses, speaking of the feast of tabernacles, "In the feast of tabernacles, they shall take on the first day, the fruit of a tree of honour, the branches of (*spathas*) palms, the branch of a thick tree, and willows of the torrent, and *ye shall be glad before Jehovah your God seven days*," Levit. xxiii. 40: by the fruit of a tree of honour, the branches of palms, the branch of a thick tree, and willows of the torrent, is signified joy grounded in good and truth from man's inmost principle to his external; the good of love, which is inmost, is signified by the fruit of a tree of honour, the good of faith by the branches of palms, scientific truth by the branch of a thick tree, and sensual truth, which is most external, by the willows of the torrent; that those things were ordered to be taken, could not be without a cause from the spiritual world, which cause cannot in any wise appear to any one except from the internal sense. That they were to be glad in the feast of weeks, is further evident from Moses, "Thou shalt perform the feast of weeks to Jehovah thy God, and *thou shalt be glad before Jehovah thy God*, thou and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite who is in thy gates," Deut. xvi. 10, 11; by these words also, in the internal sense, is signified gladness grounded in good and truth from the inmost principle to the external. That gladness was to be in the feasts, and thus that to perform a feast denotes to worship from a glad mind, is also evident from the following passages: "*Ye shall have a song*, as the *feast* of a night to be sanctified," Isaiah xxx. 29. And in Nahum, "Behold upon the mountains the feet of *him that bringeth good tidings*, *that proclaimeth peace: keep thy feasts*, *O Judah*, render thy vows, because Belial shall no longer add to pass through thee, he shall be all cut off," i. 15. And in Zechariah, "Fasts shall be to the house of Judah *for joy*, and *for gladness*, and *for good* *feasts;* only love truth and peace," viii. 19. And in Hosea, "I will cause to cease *all joy*, *her feast*, her new moon," ii. 2. And in Amos, "I will turn *your feasts* into mourning, and all your songs into lamentation," viii. 10. That to perform a feast denotes worship from a glad mind, that they were liberated from servitude in Egypt, that is, in the spiritual sense, that they were liberated from infestation by falses, is manifest from the feast of the passover, which feast was commanded to be celebrated yearly on the day when they went forth out of Egypt, and this on account of the liberation of the sons of Israel from servitude, that is, on account of the liberation of those who are of the spiritual church from falses, thus from damnation; and whereas the Lord liberated them by his coming, and elevated them with himself into heaven when he rose again, therefore this also was done at the passover; this is likewise signified by the Lord's words in John, "Now is the judgment of this world, now shall the prince of this world be cast out abroad; but I, if I be raised up from the earth, will draw all to myself," xii. 31, 32.

7094. "And Pharaoh said."—That hereby is signified contrary thought, appears from the signification of saying, as denoting to think, see n. 3395; that it denotes contrary thought from those who infest, who are represented by Pharaoh, is evident from what now follows, for Pharaoh did not at all desist, but still more aggrieved the sons of Israel.

7095. "Who is Jehovah, whose voice I shall hear."—That hereby is signified concerning the Lord to whose exhortation they should hearken, viz., contrary thought, appears from the signification of voice, as here denoting exhortation, because denoting those things which Moses and Aaron said to Pharaoh, see n. 7090; and from the signification of hearing, as denoting to obey, see n. 2542, 3869, 5017; thus to hear a voice denotes to obey or hearken to exhortation: that it is the Lord, to whose exhortation he was unwilling to hearken, is because by Jehovah in the Word no other than the Lord is meant, see above, n. 7090.

7096. "To send away Israel."—That hereby is signified that they should desist, appears from the signification of sending away, as denoting to desist, as above, n. 7092, viz., from infesting those who are of the spiritual church, who are here the people; that the sons of Israel denote those who are of the spiritual church, see n. 6426.

7097. "I know not Jehovah."—That hereby is signified that they do not care for the Lord, appears from the signification of not knowing, as denoting not to care for, for he who does not care for, says that he does not know; that by Jehovah is meant the Lord, see above, n. 7090. In respect to Pharaoh saying that he does not know Jehovah, the case is this: the Egyptians from ancient time knew Jehovah, by reason that even in Egypt there had been an ancient church, as may manifestly appear from this consideration, that they had amongst them the representatives and significatives of that church; the Egyptian hieroglyphics are nothing else but such representatives and significatives; for by them were signified things spiritual, they knew also that they actually corresponded; and inasmuch as they began to apply such things in their sacred worship, and to worship them, and at length also to turn them into things magical, and thereby to be associated to the diabolical crew in hell, therefore they altogether destroyed the ancient church amongst themselves: hence it is, that by the Egyptians in the Word are signified the perverse scientifics of the church, also the falses which are contrary to the truths of the church. When divine worship was thus perverted in Egypt, then also it was no longer allowed them to worship Jehovah, and at length not even to know that Jehovah was the God of the ancient church, and this on this account, lest they should profane the name of Jehovah. That the name of Jehovah was also known at that time, and this before it was again declared to the posterity of Abraham by Moses in Mount Horeb, evidently appears from this consideration, that Balaam, who was from Syria, not only knew Jehovah, but also adored him, and likewise sacrificed to him, see Numb. xxii., xxiii., xxiv. From these considerations now it may be known why Pharaoh said, Who is Jehovah whose voice I shall hear to send away the people? I know not Jehovah. But whereas by Pharaoh are represented those in the hells who are in falses, and who infest those who are of the spiritual church, therefore it may be expedient to say how the case is with these: they who are in the hells, and infest those who are of the spiritual church, are for the most part of such as have said that faith alone saves, and yet have lived the life contrary to faith; and whereas after the death of the body the life remains, thus the evil which they have thought, contrived, and done, therefore to defend the evils of their life, they either apply those things which they have said to be of faith, or altogether reject them: but lest they should abuse the truths of faith, they are deprived of them, and when they are deprived of them, they eagerly seize upon falses, which are altogether contrary to the truths of faith, and afterwards by falses infest those who are in truths; this in such case is the delight of their lives; several also of them, to the intent that they may procure to themselves power, learn magical arts; this is done by those who by various arts, which they devised in the world, have deceived their neighbour, and from success have attributed all things afterwards to their own prudence. They who have become of such a character, acknowledge the Father the Creator of the universe, but not the Lord; concerning the Lord they say as Pharaoh here says concerning Jehovah, Who is Jehovah? I know not Jehovah; yea, as the universal sphere of heaven is full of the acknowledgment and love of the Lord, so the universal sphere of the hells is full of denial of the Lord and hatred against him; neither can they endure that he should be named. Those infernals are such, that they do not desist on account of exhortations and threats, for so great is the delight of their lives to infest the well-disposed, and divert them from acknowledgment of the Lord, and faith in him, that this very delight of their lives is increased by exhortations to desist, for hence they believe, that it will shortly be all over with those whom they infest. These now are they who are specifically meant by Pharaoh and by the Egyptians.

7098. "And also I will not send away Israel."—That hereby is signified that neither will they desist from infesting, appears from what is said above, n. 7092, 7096.

7099. "And they said, The God of the Hebrews hath met us."—That hereby is signified that the very God himself of the church commanded, appears from the signification of the Hebrews, as denoting those who are of the church, see n. 6675, 6684, 6738; and from the signification of meeting, as denoting to command, see n. 6903.

7100. "Let us go, I pray, a way of three days into the wilderness."—That hereby is signified that they should be in a state altogether remote from the false principle, although in the obscure principle of faith, see n. 6904, where like words occur.

7101. "And let us sacrifice to Jehovah our God."—That hereby is signified that they may worship the Lord, see n. 6905, where also like words occur.

7102. "Lest peradventure he fall into us with the pestilence and the sword."—That hereby is signified to avoid the damnation of evil and the false, appears from the signification of the expression, "Lest peradventure he fall into," as denoting lest they should run into, viz., damnation; and from the signification of pestilence, as denoting the damnation of evil, of which we shall speak presently; and from the signification of the sword, as denoting the vastation of truth, also the punishment of the false, see n. 2799, thus also damnation, for the punishment of the false, when truth is devastated, is damnation. In the Word mention is made of four kinds of vastations and punishments, viz., the sword, the famine, the evil beast, and the pestilence; and by the *sword* is signified the vastation of truth, and the punishment of the false; by the *famine* the vastation of good and the punishment of evil; by the *evil beast* the punishment of evil grounded in the false; by the *pestilence* the punishment of evil which is not grounded in the false but in evil; and whereas punishment is signified, damnation is also signified, for this is the punishment of those who persevere in evil: concerning these four kinds of punishments it is thus written in Ezekiel, "When I shall send upon Jerusalem *my four evil judgments*, the *sword*, and the *famine*, and the *evil beasts*, and the *pestilence*, to cut off from it man and beast," xiv. 21. Again, in the same prophet, "I will send upon you the *famine*, and the *evil beast*, and I will make thee childless, and the *pestilence* and the blood shall pass through thee, especially I will bring the *sword* upon thee," v. 17. That by the pestilence is signified the punishment of evil, and its damnation, is evident from the following passages: in Ezekiel, "They that are in the wastes *shall die by the sword*, and he who is on the faces of the field I will give *to the wild beasts* to devour him, and they who are in forts and in caves *shall die by the pestilence*," xxxiii. 27; to die by the sword in wastes, denotes to be in the vastation of truth, and thence in the damnation of the false; for him who is on the faces of the field to be given to the wild beasts to devour, denotes the damnation of those who are in evil grounded in the false; they who are in forts and caves to die by the pestilence, denotes the damnation of evil which fortifies itself by the false. Again, in the same prophet, "*The sword without, and the pestilence and the famine within*; he who is in the field *shall die by the sword*, but he who is in the city, *the famine and the pestilence* shall devour him," vii. 15; where the sword denotes the vastation of truth and the damnation of the false; the famine and the pestilence denote the vastation of good and the damnation of evil; the sword is said to be without, and the famine and the pestilence within, because the vastation of truth is without, but the vastation of good within; but when the life is formed according to the false, damnation is signified by him who is in the field dying by the sword, and when the life is in evil, which is defended by the false, damnation is signified by the famine and the pestilence devouring him who is in the city. And in Leviticus, "*I will bring upon you the sword* that shall avenge the avenging of the covenant; where, if ye shall be gathered together into your cities, *I will send the pestilence into the midst of you*, and will deliver you into the hand of the enemy, whilst I am about to break the staff of your bread," xxvi. 25, 26; where in like manner the sword denotes the vastation of truth and the damnation of the false; the pestilence denotes the damnation of evil; the vastation of good, which is signified by famine, is described by breaking the staff of their bread; by the cities into which they might be gathered together, in like manner as above, are signified the falses by which they defend evils; that cities denote truths, thus, in the opposite sense, falses, see n. 402, 2268, 2712, 2943, 3216, 4492, 4493. And in Ezekiel, "Therefore because ye have polluted my sanctuary with all thine abominations, a third part of thee *shall die by the pestilence*, and they shall be consumed in the midst of thee; afterwards a third *shall fall by* *the sword* about thee; lastly, I will disperse a third into every wind, so that *I will unsheath the sword* after them," v. 12; where famine denotes the damnation of evil, sword the damnation of the false; to disperse into every wind. and to unsheath the sword after them, denotes to dissipate truths, and to snatch at falses. And in Jeremiah, "If they shall offer the burnt-offering or the meat-offering, I do not approve them, but *I will consume them with the sword*, *the famine*, *and the pestilence*," xiv. 12. Again in the same prophet, "I will smite the inhabitants of this city, both man and beast, *they shall die by a great pestilence;* afterwards I will give Zedekiah king of Judah, and his servants, and people, and they that remain in this city *from the pestilence*, *and from the sword*, *and from the famine*, into the hand of Nebuchadnezzar; he that remaineth in this city shall die *by the sword*, and *the famine*, and *the pestilence;* but he who goeth forth and deserteth to the Chaldeans that besiege you, shall live, and his soul shall become to him for a spoil," xxi. 6, 7, 9. Again, in the same prophet, "I will send into them *the sword*, *the famine*, and *the pestilence*, until they be consumed from off the earth," xxiv. 10; where also by the sword is signified the vastation of truth, by the famine the vastation of good, by the pestilence damnation. The like is signified by the sword, the famine, and the pestilence in the following passages: Jeremiah xxvii. 8; xxix. 17, 18; xxxii. 24, 36; xxxiv. 17; xxxviii. 2; xlii. 17, 22; xliv. 13; Ezekiel xii. 16. Inasmuch as those three things follow in their order, therefore those three things were proposed to David by the prophet Gad, viz., whether seven years *of famine* should come; or he should fly three months before the enemies; or three days' pestilence should be in the land, 2 Sam. xxiv. 13, where to fly before the enemies denotes the sword. And in Amos, "*I have sent into you the pestilence* in the way of Egypt, I have slain *with the sword* your young men, with the captivity of your horses," iv. 10; the pestilence in the way of Egypt denotes the vastation of good by falses, which are the way of Egypt; I have slain the young men by the sword with the captivity of horses, denotes the vastation of truth; by young men are signified truths, and by horses things intellectual, n. 2761, 2762, 3217, 5321, 6534. And in Ezekiel, "*The pestilence and blood* shall pass through thee," v. 17. Again, in the same prophet, "I will send into her *the pestilence and blood* in her streets," xxviii. 23, where pestilence denotes adulterated good, and blood falsified truth; that blood denotes falsified truth, see n. 4735, 4978. And in David, "Thou shalt not be afraid for thyself at the terror of night, at the weapon that flieth by day, at the *pestilence* which creepeth in thick darkness, at the death which wasteth at midday," Psalm xci. 5, 6; where the terror of night denotes the false principle which is in secret; the weapon which flieth by day denotes the false principle which is in manifestation; the pestilence which creepeth in darkness, denotes the evil which is in secret; the death which wasteth at mid-day, denotes the evil which is in manifestation: that pestilence denotes evil and the damnation of evil, is evident from this consideration, that mention is made of death, which in the above passage is distinguished from the pestilence solely by this, that it is said of death that it wasteth at mid-day, and of the pestilence that it creepeth in thick darkness. Again, "He directed the way of his anger, he spared not their soul from death, and shut up their life to the *pestilence*," Psalm lxxviii. 50, speaking of the Egyptians; the pestilence denotes every kind of evil and its damnation.

7103. "And the king of Egypt said to them."—That hereby is signified reply from those who are in falses, appears from the signification of saying, when by Pharaoh to Moses and Araon, as denoting contrary thought, as above, n. 7044, thus the thought which is of the reply; and from the representation of Pharaoh or the king of Egypt, as denoting the false scientific principle, see n. 6651, 6679, 6683, 6692, thus those who are in falses.

7104. "Wherefore, Moses and Aaron, do ye withdraw the people from their works?"—That hereby is signified that their divine law and doctrine do not exempt them from grievances, appears from the representation of Moses, as denoting the Lord as to the divine law, see n. 6723, 6752; and from the representation of Aaron, as denoting the Lord as to doctrine thence derived, see n. 6998, 7009; and from the signification of drawing away, as denoting to exempt; and from the signification of works, as denoting grievances; for the works were labours, and also burdens, as it follows, thus denoting grievances arising from combats, which are signified by works and burdens in the internal sense.

7105. "Go ye to your burdens."—That hereby is signified that they should live in combats, appears from the signification of going, as denoting to live, see n. 3335, 4882, 5493, 5606; and from the signification of burdens, as denoting infestation from falses, see n. 6757, thus combats against them.

7106. Verses 5, 6, 7, 8, 9. *And Pharaoh said, Behold the people of the land now are many, and ye have made them to cease from their burdens. And Pharaoh charged in that day the exactors in the people, and their moderators, saying, Ye shall not add to give chaff to the people to make brick, as yesterday the day before yesterday, they shall go and gather chaff for themselves. And the tale of the bricks, which they made yesterday the day before yesterday, ye shall put upon them, ye shall not take away from it, because they are remiss, therefore they cry, saying, Let us go, let us sacrifice to our God. Let the service be aggravated upon the men, and let them do it,* *and not have respect to the words of a lie.* And Pharaoh said, signifies the will of those who infest the truths of the church. Behold the people of the land now are many, signifies the multitude of those who are of the spiritual church. And ye have made them to cease from their burdens, signifies that they have not enough infested. And Pharaoh charged in that day, signifies the desire of infesting the truths of the church whilst in that state. The exactors in the people and their moderators, saying, signifies those who proximately infest, and who proximately receive. Ye shall not add to give chaff to the people, signifies lowest scientifics, which are the most common of all. To make brick, signifies for things fictitious and false, which shall be injected. As yesterday the day before yesterday, signifies not as in a former state. They shall go and gather chaff for themselves, signifies that they should procure for themselves those lowest scientifics. And the tale of the bricks, which they made yesterday the day before yesterday, ye shall put upon them, signifies that the things fictitious and false should be injected in the same abundance as before. Ye shall not take away from it, signifies without diminution. Because they are remiss, signifies because they are not enough assaulted. Therefore they cry, saying, Let us go, let us sacrifice to our God, signifies that hence they have so great thought concerning such worship. Let the service be aggravated upon the men, signifies that the assault should be increased. And let them do it, signifies that there be effect. And not have respect to the words of a lie, signifies lest they turn themselves to truths.

7107. "And Pharaoh said."—That hereby is signified the will of those who infest the truths of the church, appears from the signification of saying, as denoting the will, of which we shall speak presently; and from the representation of Pharaoh, as denoting those who infest the truths of the church, see n. 6651, 6676, 6683, thus who infest those who are of the spiritual church, for they are said to be in the truths of the church; the reason why to say signifies to will, or the will, is, because it involves those things which follow, for when any one wills any thing, he utters it forth: inasmuch as *he saith* involves those things which follow, it hence signifies various things, as command, n. 7036; exhortation, n. 5012, 7033, 7090; communication, n. 3060, 4131, 6228; thought, n. 7094; properly perception, n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2862, 3509, 5686.

7108. "Behold the people of the land now are many."—That hereby is signified the multitude of those who are of the spiritual church, appears from the signification of the people of the land, as denoting those who are of the spiritual church, see n. 2928; for people signify those who are in the truths of faith, see n. 1295, 1260, 3581, and land or earth signifies the church, see n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 3355, 4447, 4535, 4577.

7109. "And ye have made them to cease from their burdens."—That hereby is signified that they have not enough infested, appears from the signification of burdens, as denoting infestations from falses, and consequent combats, see n. 6757, 7104, 7105; hence to make to cease from burdens, denotes that they have not enough infested.

7110. "And Pharaoh charged in that day."—That hereby is signified the lust of infesting the truths of the church whilst in that state, appears from the signification of charging, as denoting a command, and whereas in a command of the wicked there is a lust to do evil, for hence the command comes from them, therefore by charging is also signified lust; and from the representation of Pharaoh, as denoting those who infest the truths of the church, see n. 6651, 6679, 6683; and from the signification of day, as denoting state, see n. 23, 487, 488, 493, 893, 2488, 3462, 3785, 4850.

7111. "The exactors in the people and their moderators, saying."—That hereby are signified those who proximately infest, and who proximately receive, appears from the signification of exactors, as denoting those who drive to servitude, see n. 6852; and inasmuch as this is effected by infestations, by exactors are also signified those who infest, but who proximately infest, of whom we shall speak presently; and from the signification of moderators, as denoting those who receive; for the moderators were of the sons of Israel, and the exactors were of the Egyptians, as is evident from what follows; thus, in the internal sense, the moderators are they who proximately receive, and the exactors they who proximately infest: who these are, may be known from those in the other life who infest and inject falses and evils, and who receive those things and communicate them; they who infest, and inject falses and evils, are the hells, but to the intent that they may effect their purpose, they send forth from themselves emissaries, by whom they act; they appear at no great distance from those who are infested; this is done with a view that the thoughts and intentions of several may be concentrated, otherwise they would be dissipated; those emissaries appear in their certain places in the world of spirits, and from the places themselves where they appear, it may be known from what hell they are; some appear above the head at various altitudes, and at various obliquities; some near the head to the right or to the left, and also behind it; some below the head in various situations as to the body, in planes from the head even to the soles of the feet; they flow-in with such things or principles as are ejected from hell, and the things or principles which flow-in, a spirit or a man has no other sensation of, and hence knows no other, than that they are in himself, that is, that himself thinks and intends them: those emissaries are called subjects, concerning whom see what has been shown before, from experience, n. 4403, 5856, 5983 to 5989: these, inasmuch as they proximately infest, are signified by exactors; but they who receive from them and communicate, are moderators, and are intermediate spirits; for the moderators, as was said above, were of the sons of Israel, but the exactors were of the Egyptians. They were called moderators amongst the Israelitish and Jewish people, who told what was to be done, and who gave commandment; on which account they also sat in the gates with the judges and elders, and spake to the people the sentences of judgment, and also the things which were commanded by the leader; as may be manifest from the following passages: "Thou shalt give judges and *moderators* in all thy gates according to thy tribes, who shall judge the people with the judgment of justice," Deut. xvi. 18. Again, "When they shall go forth to war, the priest shall speak to the people, and shall admonish them not to be afraid; afterwards the *moderators shall say*, that he who has built a house should return, and also the fearful," Deut. xx. 5, 6, 9. And in Joshua, "Joshua commanded the *moderators* to *say to the people*, that they should prepare provision for the journey, before they passed over Jordan," i. 10, 11. Again, "At the end of three days it came to pass, when the *moderators* passed through the midst of the camp, *and gave commandment*, that when they saw the ark of the covenant of Jehovah, they should also journey," iii. 2, 3. That their moderators were governors of the people, distinct from their princes, see Deut. i. 15; that they were distinct from the elders, see Deut. xxxi. 28; and also from the judges, see Joshua viii. 33.

7112. "Ye shall not add to give chaff to the people."—That hereby are signified lowest scientifics, and the most common of all, appears from the signification of chaff or straw, as denoting scientific truths, see n. 3114, and indeed lowest scientifics and the most common of all, for the lowest food, in the spiritual sense, is straw or chaff, because it is the food of beasts. They are called lowest scientifics, which are full of the fallacies of the senses, which the evil abuse to pervert goods and truths, and thus to patronize evils and falses; for those scientifics, by reason of fallacies, can be turned in favour of the principles of what is false, and of the lusts of what is evil; such scientifics also are the most common of all, and unless they are filled with truths less common and particular, they can serve falses and evils, but as they are filled with truths, they are thus less subservient to falses and evils. Such are the scientifics whereby they, who in the world have professed faith alone, and yet have lived a life of evil, infest the well-disposed in the other life.

but whereas those things are repelled and dispersed by the angels, it is now said that they did not add to give chaff to make brick, that is, that they did not add those things to the fictitious and false things, which should be injected. Such is the internal sense of these words, which indeed appears remote from the sense of the letter; but it is to be noted, that there is nothing in the natural world which does not correspond to something in the spiritual world; and the angels attendant upon man understand all things spiritually which man understands naturally; they do not know what chaff is, nor what brick; such things were known to them when they were in the world, but they were totally forgotten when they came into heaven, because there they put on spiritual things; hence it is, when the angels apperceive the ideas of such things appertaining to man, they turn them into corresponding spiritual things. That chaff or grass denotes the lowest scientific principle, and that bricks denote things fictitious and false, may be manifest from several considerations; for every thing of the herbaceous kind, and also all kinds of straws, have no other signification; but seeds, barley, wheat, and the like, denote interior truths and goods; and stones not factitious denote truths.

7113. "To make brick."—That hereby is signified to make things fictitious and false which should be injected, appears from the signification of making brick, as denoting to forge falses, see n. 1296, 6669. It is expressed in the historical sense of the letter, that the sons of Israel made bricks, and thus as it were that they forged falses; but, in the internal sense, it is signified that the infernals, who are in falses, injected those things: and since, as was said above, such things appear to appertain to those who receive them, the sense of the letter is according to the appearance, which is yet explained by the internal sense; that very many such things are, in the sense of the letter, see n. 5094, 6400, 6948.

7114. "As yesterday the day before yesterday."—That hereby is signified not as in a former state, appears from the signification of yesterday the day before yesterday, as denoting what is past, see n. 6983; and inasmuch as all time signifies states, n. 2625, 2788, 2837, 3254, 3356, 4814, 4882, 4901, 4916, therefore yesterday the day before yesterday signifies a former state.

7115. "They shall go and gather chaff for themselves."—That hereby is signified that they should procure for themselves those lowest scientifics, appears from the signification of gathering, as denoting to procure; and from the signification of chaff, as denoting lowest scientifics, see just above, n. 7112.

7116. "And the tale of the bricks, which they made yesterday the day before yesterday, ye shall put upon them."—That hereby is signified that things fictitious and false were to be injected in the same abundance as in the former state, appears from the signification of tale, as denoting abundance, in the present case the same abundance; and from the signification of brick, as denoting things fictitious and false, see just above, n. 7113; and from the signification of yesterday the day before yesterday, as denoting a former state, see also just above, n. 7114; and from the signification of putting upon them, as denoting to inject, because it is predicated of things fictitious and false: from these considerations it is evident, that by putting upon them the tale of the bricks which they made yesterday the day before yesterday, is signified that things fictitious and false were to be injected in the same abundance as in the former state.

7117. "Ye shall not take away from it."—That hereby is signified without diminution, appears without explication.

7118. "Because they are remiss."—That hereby is signified that they are not enough assaulted, appears from the signification of being remiss, as denoting not to be enough infested by falses, thus not enough assaulted. How this case is, may be also known from those who are infested by falses in the other life: they who infest, as far as possible, hinder the well-disposed whom they infest from thinking about the Lord; as soon as any thing of thought concerning the Lord openly flows-in, they instantly take it away, which they have the skill to do with great dexterity: but whereas thought concerning the Lord, with those who are infested, still prevails universally, and is thus more interior than outwardly appears, for it flows-in through heaven, therefore as soon as they cease to be infested they come into thought concerning the Lord; for what flows-in from heaven, and reigns universally, reveals itself in every state of freedom: from these considerations it is evident what is the internal sense of these words, "because they are remiss, therefore they cry, saying, Let us go, let us sacrifice to our God."

7119. "Therefore they cry, saying, Let us go, let us sacrifice to our God."—That hereby is signified that hence they have so great thought concerning such worship, appears from the signification of crying, as here denoting thought, for by saying and speaking is signified thought, n. 2271, 2287, 7094, therefore also by crying, but by crying is signified strong thought and with a full intention of doing, hence it is said so great thought; and from the signification of sacrificing to their God, as denoting the worship of the Lord, see n. 6905, 7101; but inasmuch as Pharaoh said that he did not know Jehovah, n. 7095, 7097, and inasmuch as the Egyptians were averse to sacrifices, n. 1343, and inasmuch as Moses said that they should go a way of three days into the wilderness, n. 6904, 7100, therefore it is said such worship.

7120. "Let the service be aggravated upon the men."—

That hereby is signified that the assault was to be increased, appears from the signification of being aggravated, as denoting to be increased; and from the signification of service, when it is said by those who infest by falses, as denoting the intention of subjugation, see n. 6666, 6670, 6671, thus assault, for by assault they intend to subjugate; and from the signification of the men (*viri*), as denoting those who are of the spiritual church: there are two expressions in the original tongue which signify *man;* the one is Adam, and the other Enosch; by the man who is called Adam is meant the man of the celestial church; but by the man who is called Enosch is meant the man of the spiritual church; in the present case *the men* are expressed by Enosch, because the subject treated of is concerning those who are of the spiritual church.

7121. "And let them do it."—That hereby is signified that there may be effect, appears without explication.

7122. "And not have respect to the words of a lie."—That hereby is signified let them not turn themselves to truths, appears from the signification of having respect to, as denoting to turn themselves; and from the signification of the words of a lie, when it is said by those who are in falses, as denoting truths; for they who are in falses call truths falses, thus the words of a lie, and falses they call truths, for they are in the opposite. In these verses now, in the internal sense, is described the infestation of the well-disposed in another life by falses, and the manner also is expounded in which they are infested; the permission of such infestation is for the end that falses may be removed, and truths insinuated, which cannot in any wise be effected without infestation; for there adheres to man, and is in his memories, after death, the all of his thought in the world, the all of intention, the all of will, the all of speech, and the all of his action, for nothing is obliterated; that these things are impressed on his memories, especially the interior memory, which is properly the memory of his spirit, see n. 2469, 2470, 2474, 2475; and this being the case, it must needs be that things filthy and defiled, and also evils and falses, arising from the life in the world, adhere, and cause the truths which a man has learned, and the goods which he has imbued, to be hid; for truths and goods cannot come forth amongst such filthy and defiled things; wherefore before truths and goods can appear, and the man thus be associated with those who are in heaven, it is necessary that those evils and falses be uncovered that he may see them, and know them, and thereby learn what is true and what is good: this cannot in any wise be effected without combat with the evils and falses appertaining to himself; which combat actually has place, the evil spirits exciting falses and evils, and the angels excusing if the end has been good, and insinuating truths; this is perceived as if it was in himself, as is the case also with temptation which has place with man, and which is no otherwise felt than as being in him, when yet it is the combat of angels with evil spirits out of him, on which subject see n. 3927, 4249, 4307, 5036, 6657 : that this is the case, has been given me to know for certain from much experience. These things are said to the intent it may be known why infestation from falses has place with those who are of the spiritual church, which infestation has been treated of in the above verses, and is also treated of in those that follow.

7123. Verses 10, 11, 12, 13. *And the exactors of the people went forth, and their moderators, and said to the people, saying, Thus saith Pharaoh, In no wise I give you chaff. Go ye, take to yourselves chaff, from what ye have found, because nothing shall be taken away from your service at all. And the people dispersed themselves into all the land of Egypt to gather stubble for chaff. And the exactors were urgent, saying, Finish your works, the word of a day in its day, as if chaff was therein.* And the exactors of the people went forth, and their moderators, signifies the sending forth and presence of those who proximately infest, and who proximately receive. And said to the people, saying, signifies perception. Thus saith Pharaoh, signifies concerning infestations. In no wise I give you chaff, signifies that no longer were thence administered the most common or general scientifics. Go ye, take to yourselves chaff, from what ye have found, signifies that they should procure those things for themselves elsewhere, as they were able. Because nothing shall be taken away from your service at all, signifies the injections of falses without diminution. And the people dispersed themselves into all the land of Egypt, signifies that they overspread the natural mind on all sides. To gather stubble for chaff, signifies to find any scientific truth. And the exactors were urgent, signifies that they who proximately infested were instant. Saying, Finish your works, the word of a day in its day, signifies that they should serve falses so called in every state. As if chaff was therein, signifies as they served their truths so called.

7124. "And the exactors of the people went forth, and their moderators."—That hereby is signified the sending forth and presence of those who proximately infest, and who proximately receive, appears from the signification of going forth, as denoting a sending forth, because they who are signified by exactors are sent forth, that they may serve for a means or medium of communicating, as may be manifest from what was said above, n. 7111 : that to go forth denotes also to present oneself present before another in a form accommodated to him, see n. 6100, thus also it denotes presence; and from the signification of exactors, as denoting those who proximately infest; and from the signification of moderators, as denoting those who proximately receive and communicate infestations, see n. 7111.

7125. "And said to the people, saying."—That hereby is signified perception, appears from the signification of saying, in the historicals of the Word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2862, 3509, 5686.

7126. "Thus saith Pharaoh."—That hereby is signified concerning infestations, appears from the representation of Pharaoh, as denoting those who infest such as are of the spiritual church, see what has been said occasionally above, thus denoting infestation.

7127. "In no wise I give you chaff."—That hereby is signified that no longer were thence administered the most common or general scientifics, appears from the signification of in no wise giving, as denoting no longer to administer; and from the signification of chaff, as denoting scientifics the most common or general of all, see n. 7112. How these things are, has been said above; but it may be expedient to say further, that chaff, that is, scientifics the most common of all, are in the other life principally objected to the well-disposed who are infested, by those who have been of the church, and have persuaded themselves that faith alone saves, yet have not lived the life of faith, but the life of evil; these are of the same quality in the other life that they had been of in this, being skilful in confirmations in favour of faith alone, by which they say that man is saved, howsoever he had lived; but those confirmations are nothing else but reasonings concurring with the given proposition; for every thing, even what is most false, may be confirmed by reasonings, and also by arts of eloquence, and argument be presented to the simple as true; for this purpose they apply especially such things from the Word as are the most common or general of all, which, without the internal sense of the Word, may be turned to favour any opinion: such are the things which they object, and by which they infest those who are of the spiritual church; nevertheless they are nothing else but chaff or straw to make bricks, for they exclude the veriest essential, viz., charity; they say indeed that works of charity are the fruits of faith, but still they make those works of no account, and persuade themselves that man is saved by faith alone, whatsoever his life has been, even in the last hour of life, thus by faith without its fruits, consequently without the life of faith and charity: so long as such things are objected to the well-disposed in the other life, they have arguments for combat, and are able to defend themselves, for they see that reasonings are fallacious when the essential, which is charity, is so excluded, and also when they observe that no regard is paid to life; these things they see, as in clear day, from all and singular things in the other life: such now are the things which are meant by scientifics the lowest and most common or general of all, and are signified by chaff. They who have persuaded themselves that faith alone saves, and yet have lived the life of evil, are in hell at a considerable depth towards the right a little in front; and thence I have heard them infest the well-disposed with reasonings; but these latter, being taught of the Lord by the angels, have rejected those reasonings as vain, and have also detected the fallacies which were in the confirmations and arguments grounded in the common or general truths of the Word.

7128. "Go ye, take to yourselves chaff from what ye have found."—That hereby is signified that they should procure those things for themselves elsewhere as they were able, appears from the signification of taking from what they found, as denoting to procure for themselves elsewhere as they were able; and from the signification of chaff, as denoting scientifics the lowest and most common or general of all, see n. 7112, and immediately above, n. 7127.

7129. "Because nothing shall be taken away from your service at all."—That hereby are signified injections of falses without diminution, appears from the signification of nothing at all being taken away, as denoting without diminution; and from the signification of service, as denoting assault from falses, see above, n. 7120, thus also infestation.

7130. "And the people dispersed themselves into all the land of Egypt."—That hereby is signified that they overspread the natural mind on all sides, appears from the signification of dispersing themselves, as denoting to overspread; and from the signification of the land of Egypt, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301. There are two minds appertaining to man, one is the natural mind, and the other is the rational mind; the natural mind is the mind of the external man, but the rational mind is the mind of the internal man; the things which are of the natural mind are called scientifics, but the things which are of the rational mind are called intellectual ratios (*rationes intellectuales*); they are also distinguished by this, that things which are of the natural mind are, for the most part, in the light of the world, which light is called the lumen of nature; but the things which are of the rational mind are in the light of heaven, which light is spiritual light.

7131. "To gather stubble for chaff."—That hereby is signified to find some scientific truth, appears from the signification of stubble for chaff, as denoting scientific truth; for stubble is such truth as is accommodated to the scientifics, which is signified by chaff; the reason why stubble denotes such truth is, because it is the stalk in the top of which is seed, and by seeds in the Word are signified truths and goods; thus by the stalk which is beneath them, is signified the common vessel of truth, consequently scientific truth; for the scientifics of faith and charity are indeed truths, but common or general truths, and thereby the recipient vessels of particular and singular truths: which may also be manifest to every one; as for example, it is a scientific truth that charity towards the neighbour is a principle essential to the church; also that faith cannot be given unless where charity is; and likewise, that truth and good can be conjoined, but not truth and evil, neither good and the false; besides many similar truths, which are scientific truths; and that these can be replenished with stores of innumerable things, may be manifest from this consideration, that volumes may be written about them, and still the singular truths which are the interior things of faith cannot at all be described, for they can only be seen in the light of heaven, and do not fall into natural expressions; those truths are like charity, which is spiritual affection, and which for the most part cannot be expressed by words, only as to its most common or general things, viz., those which put on a natural habit, and which may be compared with such things as are in the world; these observations are made, to the intent it may be known what is meant by common or general scientifics.

7132. "And the exactors were urgent."—That hereby are signified they who proximately infest, that they were instant, appears from the signification of exactors, as denoting those who proximately infest, see n. 7111; and from the signification of being urgent, as denoting to be instant.

7133. "Saying, Finish your works, the word of a day in its day."—That hereby is signified that they should serve falses so called in every state, appears from the signification of finishing your works, as denoting to serve falses; for by making bricks are signified the fictitious and false principles which are injected, see n. 7113, and inasmuch as these are the works which they were to finish, it signifies that they should serve those principles: it is said falses so called, because the evil do not acknowledge the falses which they speak to be falses, but to be truths; and from the signification of a word of a day in its day, as denoting in every state; that day denotes state, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850.

7134. "As if chaff was therein."—That hereby is signified as they served their truths so called, appears from the signification of chaff, as denoting a common or general scientific, which is the vessel of truth, see n. 7112, 7131; it is said truths so called, by reason that these words are spoken by the evil, who do not acknowledge truths to be truths.

7135. Verses 14, 15, 16, 17, 18. *And the moderators of the sons of Israel were smitten whom the exactors of Pharaoh set over them, saying, Wherefore do ye not finish your appointed task, to make brick as yesterday the day before yesterday, also yesterday, also to-day? And the moderators of the sons of Israel* *came, and cried to Pharaoh, saying, Wherefore dost thou thus to thy servants? No chaff is given to thy servants, and they say to us, Make ye brick, and behold thy servants are smitten, and thy people have sinned. And he said, Ye are remiss, remiss, therefore ye say, Let us go, let us sacrifice to Jehovah. And now go ye, serve, and chaff shall not be given you; and the tale of the brick ye shall give.* And the moderators of the sons of Israel were smitten, signifies that they who proximately received and communicated infestations, were hurt by injected falses. Whom the exactors of Pharaoh set over them, signifies those who were injected by the infestations. Saying, Wherefore do ye not finish your appointed task to make brick, signifies that they do not receive and communicate the injections of falses, as was enjoined. As yesterday the day before yesterday, signifies as in a former state. Also yesterday, also to-day, signifies a state thence to come. And the moderators of the sons of Israel came, signifies those who proximately received and communicated. And cried to Pharaoh, signifies indignation witnessed before those who infested. Saying, Wherefore dost thou thus to thy servants? signifies that thus they could not perform the duty enjoined. No chaff is given to thy servants, signifies that scientifics continent of truth are no longer administered. And they say to us, Make ye brick, signifies that they must still sustain injected falses. And behold thy servants are smitten, signifies that hereby falses hurt. And thy people have sinned, signifies that hereby they have guilt in having done evil. And he said, signifies reply. Ye are remiss, remiss, signifies that they have not been sufficiently assaulted. Therefore ye say, Let us go, let us sacrifice to Jehovah, signifies that hence they have thought concerning such worship. And now go ye, serve, signifies continuation of infestation. And chaff shall not be given you, signifies without such scientifics. And the tale of the brick ye shall give, signifies falses which were to be injected in abundance.

7136. "And the moderators of the sons of Israel were smitten."—That hereby is signified that they who proximately received and communicated infestations, were hurt by injected falses, appears from the signification of being smitten, as denoting because by the exactors, by whom are signified infestators, to be hurt by falses, for to be smitten in the spiritual sense does not denote to be smitten, but to be hurt as to truth and good, that is, as to those things which are of spiritual life; as to die in the spiritual sense does not denote to die, but to be deprived of truth and good, and to be in the false and in evil, and on this account to be condemned; and from the signification of moderators, as denoting those who proximately receive and communicate infestations, see n. 7111; and from the representation of the sons of Israel, as denoting those who are of the spiritual church, see n. 6426, 6637, with whom they, who are signified by moderators, communicated.

7137. "Whom the exactors of Pharaoh set over them."—That hereby are signified those who were injected by the infestators, appears from the signification of setting over them, as denoting to be injected, because it is effected by injection, of which we shall speak presently; and from the signification of exactors, as denoting those who infest, see n. 7111. How this case is, cannot be known but from experience respecting such in the other life. It was said above, that by exactors are signified those who proximately infest, and by moderators those who proximately receive and communicate, see n. 7111; they who proximately receive and communicate are simple well-disposed spirits, who serve principally for such a use; these are injected from the infestators, by arts known only in the other life, to the society with which they prepare for themselves communication, and this is effected by those who infest, and are signified by exactors; thus the hells have communication on their part, and they who are infested have communication on theirs. That this is the case, I have seen and also experienced a hundred times, if not a thousand. From these considerations it is evident, that it cannot be known what is signified by these words in the internal sense, unless from experience concerning such things in the other life.

7138. "Saying, Wherefore do ye not finish your appointed task to make brick."—That hereby is signified that they do not receive and communicate the injections of falses, as was enjoined, appears from the signification of moderators, to whom these things are said, as denoting those who proximately receive and communicate, see n. 7111; and from the signification of finishing the appointed task, as denoting to do it as it was enjoined; and from the signification of making brick, as denoting to receive things fictitious and false, see n. 7113.

7139. "As yesterday the day before yesterday."—That hereby is signified as in a former state, appears from the signification of yesterday the day before yesterday, as denoting a former state, see n. 6983, 7114.

7140. "Also yesterday, also to-day."—That hereby is signified the state thence to come, appears from the signification of yesterday, as denoting a former state, as just above; and from the signification of to-day, as denoting what is perpetual, see n. 2838, 3998, 4304, 6165; consequently what will be everlasting, and thus about to be as before.

7141. "And the moderators of the sons of Israel came."—That hereby is signified those who proximately received and communicated, appears from the signification of the moderators of the sons of Israel, as denoting those who proximately receive and communicate infestations, see just above, n. 7136.

7142. "And cried to Pharaoh."—That hereby is signified indignation witnessed before those who infested, appears from the signification of crying, as here denoting to testify indignation, viz., that they were smitten, that is, were hurt by falses injected, and that chaff was not given to make brick, that is, that they only received and injected things fictitious and false; and from the representation of Pharaoh, as denoting those who infest, see n. 6651, 6679, 6683, 7126.

7143. "Saying, Wherefore dost thou thus to thy servants?"—That hereby is signified that thus they could not perform the duty enjoined, appears from the signification of a servant, as denoting one who ministers and performs duty; he, inasmuch as he serves, is called a servant, as in the Word throughout; that he is called a servant who obeys, see n. 1713; and that to serve denotes studious application, see n. 3824, 3846; and whereas what now follows involves, that they could not endure that service, it is evident that by the words, "Wherefore dost thou thus to thy servants?" is signified that thus they could not perform the duty enjoined.

7144. "No chaff is given to thy servants."—That hereby is signified that scientifics continent of truth are no longer administered, appears from the signification of chaff, as denoting scientifics the most common or general of all, see n. 7112, which, being like vessels which can be filled with truths, n. 4345, 4383, 5208, 7131, are called scientifics continent of truth; and from the signification of not being given, as denoting not being administered; and from the signification of servants, as denoting those who minister and perform duty, see just above, n. 7143.

7145. "And they say to us, Make ye brick"—That hereby is signified that still they must endure injected falses, appears from the signification of making brick, as denoting to receive things fictitious and false, which are injected by the evil, see n. 7113, in the present case to endure them.

7146. "And behold thy servants are smitten."—That hereby is signified that thus falses hurt, appears from the signification of being smitten, as denoting to be hurt by falses, see n. 7136.

7147. "And thy people have sinned."—That hereby is signified that thus they have guilt in that they have done evil, appears from the signification of sinning, as denoting to be guilty of evil, and in this case to receive punishment from desert. How the case in general is with what is contained in this verse and in the preceding, it may be expedient to say: they who are in the lower earth, are infested by falses and evils injected from the hells which are round about, to the intent that evils and falses may be removed, and truths and goods be insinuated, and thereby they may be brought into a state capable of being elevated into heaven, see n. 7090, 7122; but near to the end they are more severely infested than before, for at this time truths are taken away from them, and it is permitted that mere falses infest, and this even to desperation; for it is of divine order that the ultimate of infestation and of temptation be desperation, see n. 1787, 2694, 5279, 5280; that this state of those who are of the spiritual church might be represented by the sons of Israel, this was done by Pharaoh, and this when the infestations were near to an end, viz., when they were to be liberated, and were to be led into the land of Canaan. It is to be noted, that infestations are effected in this manner, viz., that falses and evils from the hells are injected into the thoughts, and also truths and goods from heaven, that is, through heaven from the Lord; the reason of this is, because a man and a spirit do not think from themselves, but all things flow-in: although this appears altogether strange to sense, and thereby incredible, it is nevertheless most true: see on the subject what has been already adduced and shown from experience, n. 2886, 4151, 4249, 5846, 5854, 6189 to 6215, 6307 to 6327, 6466 to 6495, 6598 to 6626. From these considerations it may be known in what manner it is to be understood, that infestations are effected by injections of falses, and that they are increased even to desperation.

7148. "And he said."—That hereby is signified reply, appears from the signification of saying, as denoting reply, see n. 7103.

7149. "Ye are remiss, remiss."—That hereby is signified that they are not enough assaulted, appears from the signification of being remiss, as denoting not to be enough assaulted, viz., by falses, see n. 7118.

7150. "Therefore ye say, Let us go, let us sacrifice to Jehovah."—That hereby is signified that hence comes thought concerning such worship, appears from what was said above, n. 7119, where like words occur.

7151. "And now go ye, serve."—That hereby is signified a continuation of infestation, appears from the signification of serving, as denoting to be infested by falses, see n. 7120, 7129; hence go ye, serve, denotes the continuation of infestation; for they complained of service, but the reply was, that it should be continued.

7152. "And chaff shall not be given you."—That hereby is signified without such scientifics, appears from the signification of chaff, as denoting scientifics the most common or general, and hence the continents of truth, see n. 7112, 7144; that they should be without them, is signified by the words, "shall not be given."

7153. "And the tale of the brick ye shall give."—That hereby are signified falses which were to be injected in abundance, appears from what was said above, n. 7116, where like words occur. These now are the things which are contained in these verses in the internal sense, and which in the sight of man appear possibly as of little moment, and also as things scattered or unconnected; nevertheless they are each of them essential to the subject treated of, and cohere together most beautifully; that this is the case, is perceived by the angels, for they see the savieses and connections of things in the light of heaven, with innumerable arcana formed together from interior truths, whence the form of the things is most beautiful and pleasing; this cannot at all be seen by man, because interior truths are hid to him, hence neither can he connect them together, but they appear to him as things scattered or unconnected, and consequently, as was said, of little moment.

7154. Verses 19, 20, 21. *And the moderators of the sons of Israel saw themselves in evil, saying, Ye shall not take away from your bricks any thing by a day in its day. And they met Moses and Aaron standing to meet them in their going forth from Pharaoh. And they said to them, Let Jehovah see upon you and judge, that ye have caused our odour to stink in the eyes of Pharaoh and in the eyes of his servants, to give a sword into their hand to slay us.* And the moderators of the sons of Israel saw themselves in evil, signifies that they saw themselves near damnation. Saying, Ye shall not take away from your bricks any thing, signifies because nothing was diminished of the injection of falses. By a day in its day, signifies in every state whatsoever. And they met Moses and Aaron, signifies thought concerning the law divine and doctrine thence derived. Standing to meet them in their going forth from Pharaoh, signifies manifestation at the time when falses did not so infest. And they said to them, signifies perception. Let Jehovah see upon you and judge, signifies divine arrangement. That ye have caused our odour to stink in the eyes of Pharaoh, and in the eyes of his servants, signifies that by reason of those things all who are in falses have so great an aversion to our obsequiousness. To give a sword into their hand to slay us, signifies that hence they have so great an ardour to destroy the truths of the church by falses.

7155. "And the moderators of the sons of Israel saw themselves in evil."—That hereby is signified that they saw themselves near damnation, appears from the signification of seeing, as denoting to apperceive, see n. 2150, 3764, 4567, 4723, 5400; and from the signification of moderators, as denoting those who proximately receive and communicate infestations, see n. 7111, 7136; and from the signification of evil, as denoting damnation; for evil viewed in itself is hell, n. 6279, thus damnation. The reason why to be in evil denotes to be near damnation, is, because they who proximately received and communicated infestations, were hurt, which is signified by their being smitten by the exactors, n. 7136, and that by falses continually injected they were infested even to desperation, n. 7147; hence it is, that by seeing themselves in evil is signified that they apperceived themselves to be near damnation; for they who are in desperation, inasmuch as they imagine that they can no longer bear assaults, think that they must needs deliver themselves up as captives to falses, for such is the state of desperation, but in this case they begin to be relieved, and to be drawn as it were out of thick darkness into light.

7156. "Saying, Ye shall not take away from your bricks any thing."—That hereby is signified that nothing was diminished of the injection of falses, appears from the signification of not any thing being taken away, as denoting that nothing was diminished, as also above, n. 7129; and from the signification of making bricks, as denoting to sustain injected falses, see n. 7113, 7145.

7157. "By a day in its day."—That hereby is signified in every state whatsoever, appears from the signification of the expression, by a day in its day, as denoting in every state whatsoever, as above, n. 7133.

7158. "And they met Moses and Aaron."—That hereby is signified thought concerning the divine law and the doctrine thence derived, appears from the signification of meeting, as denoting thought, for by meeting is here meant that they presented themselves and discoursed with each other, which, in the internal sense, denotes to think of those things which they represent; that to discourse or speak denotes to think, see n. 2271, 2287, 2619; and from the representation of Moses, as denoting the divine law, see n. 6752; and from the representation of Aaron, as denoting the doctrine of good and truth, see n. 6998, 7009, 7089.

7159. "Standing to meet them in their going forth from Pharaoh."—That hereby is signified manifestation at the time when falses did not so infest, appears from the signification of standing to meet, when it is said of the divine law and doctrine thence derived, as denoting manifestation; and from the signification of going forth from Pharaoh, as denoting when falses did not so infest; that Pharaoh denotes the infesting false principle, see n. 7107, 7110, 7126, 7142.

"And they said to them."—That hereby is signified perception, appears from the signification of saying in the historicals of the Word, as denoting to perceive, see frequently above.

7160. "Let Jehovah see upon you and judge."—That hereby is signified divine arrangement, appears from the signification of Jehovah seeing and judging, as denoting divine arrangement, for what Jehovah sees and judges, this he arranges; for by seeing is signified the divine perception, properly foresight; and by judging is signified the divine arrangement, properly providence; inasmuch as those things are signified in the internal sense by the above words, it was customary to say, when evil happened by any one's fault, let Jehovah see and judge.

7161. "That ye have caused our odour to stink in the eyes of Pharaoh, and in the eyes of his servants."—That hereby is signified that by reason of those things, all they who are in falses have so great an aversion to our obsequiousness, appears from the signification of making to stink, as denoting aversion, of which we shall speak presently; and from the signification of odour, as denoting the perceptivity of what is grateful, see n. 925, 1514, 1517, 1518, 1519, 3577, 4626, 4748; and inasmuch as odour denotes the perceptivity of what is grateful, it denotes the perceptivity of faith and charity, for those principles are grateful, n. 1519, 4628, 4748; and whereas those principles are grateful, obsequiousness (*obsequium*) is most grateful, for obsequiousness is the very good itself of faith and charity; hence it is, that by odour is signified obsequiousness. Inasmuch as odour denotes all that which is grateful to the Lord, so stench denotes that which is ungrateful to the Lord, consequently stench denotes aversion, and also abomination; stench also actually corresponds to the aversion and abomination which are of the false and of evil; it is by reason of this correspondence, that in the Word stench is used to express aversion, as in Samuel, "*Israel was made to stink* amongst the Philistines," 1 book, xiii. 4. Again, Achish says of David, that "*in making himself stink he hath made himself stink* in his people, in Israel," 1 book, xxvii. 12. Again, "When the sons of Ammon saw *that they were made to stink* before David," 2 Samuel x. 6. Again, "Ahitophel said to Absalom, That all Israel may hear, *that thou art become a stink* before thy father," 2 Samuel xvi. 21: in these passages stinking denotes aversion. And in Isaiah, "Let the slain of the nations be cast forth, and *the stink of their carcasses ascend*, and let the mountains melt with blood," xxxiv. 3; where stink denotes abominable evil; in like manner in Amos iv. 10; and in David, Psalm xxxviii. 5, 6. That in the eyes of Pharaoh and in the eyes of his servants, denotes in the perception of all those who are in falses, appears from the signification of eyes, as denoting perception, n. 4339; and from the representation of Pharaoh, as denoting those who are in falses, see n. 6651, 6679, 6683, 7107, 7110, 7126, 7146. The reason why their odour is said to stink in their eyes, is because all who are in falses and evils have an aversion to goods, and truths stink to them. That they who are in evils, and thence in falses, carry a stench about them, is very manifest from the hells which are called cadaverous hells, and which contain assassins and those who are most tenacious of revenge; and from the hells which are called excrementitious, which contain adulterers, and those who have regarded filthy pleasures as the ends of life; when those hells are opened, intolerable stenches thence exhale, see n. 4631, but those stenches are not made sensible except to those who have the interiors of their spirits open; howbeit they who are in those hells, apperceive those stenches as grateful, and hence they love to live in them, see n. 4628; for they are like those animals which inhabit dead bodies and excrements, and find the delight of their life in such habitations: when they come out of the sphere of those stenches, sweet and grateful odours are disagreeable and most ungrateful to them: from these considerations it may be manifest how it is to be understood, that they who are in falses have such an aversion to those things which are of the divine law and consequent doctrine, which are represented by Moses and Aaron, of whom it is said, that they made their odour to stink in the eyes of Pharaoh, and in the eyes of his servants.

7162. "To give a sword into their hand to slay us."—That hereby is signified that hence they have so great ardour to destroy the truths of the church by falses, appears from the signification of sword, as denoting the false principle combating and vastating, see n. 2799, 6353, 7102; and from the signification of slaying, as denoting to destroy those things which are of faith and charity, see n. 6767; the things which are of faith and charity are signified by the sons of Israel, of whom it is said that they should be slain; for the essentials of the spiritual church, which is signified by the sons of Israel, n. 6937, are charity and faith.

7163. Verses 22, 23. *And Moses returned to Jehovah, and said, Lord, wherefore hast thou done evil to this people, why this that thou hast sent me? And from the time that I came to Pharaoh to speak in thy name, he hath done evil to this people, and liberating thou hast not liberated thy people.* And Moses returned to Jehovah, and said, signifies complaint from the divine law. Lord, wherefore hast thou done evil to this people? signifies that they who are in truths and goods are too much infested by falses. Why this that thou hast sent me? signifies when yet the law proceeding from the Divine Being or Principle seems to say otherwise. And from the time that I came to Pharaoh to speak in thy name, signifies when the command, grounded in those things which are of the divine law, appeared to those who are in falses. He hath done evil to this people, signifies that in this case by falses injected they seemed to be hurt who are in the truths and goods of the church. And liberating thou hast not liberated thy people, signifies that they were not exempted from a state of infestations by falses.

7164. "And Moses returned to Jehovah, and said."—That hereby is signified complaint from the divine law, appears from the signification of returning to Jehovah, as denoting to prefer complaint to the Divine Being or Principle concerning the in festation of those who are in truths and goods, from those who are in falses and evils: that to return to Jehovah denotes complaint, is evident from what follows; and from the representation of Moses, as denoting the divine law, see n. 6723, 6752, 6771, 6827, 7014; hence the complaint is from truth which is of the divine law, that they who are in falses have such dominion over those who are in truths.

7165. "Lord, wherefore hast thou done evil to this people?"—That hereby is signified that they who are in truths and goods are too much infested by falses, appears from the signification of doing evil, as denoting to permit that they should be too much infested by falses, for this, in the spiritual sense, is to do evil, when it is said of those who are in truths and goods; and from the representation of the sons of Israel, who are here the people, as denoting those who are of the spiritual church, thus who are in the truths of the church, and in its goods, as just above, n. 7164.

7166. "Why this that thou hast sent me?"—That hereby is signified when yet the law proceeding from the Divine Being or Principle seems to say otherwise, appears from the signification of wherefore this, as denoting why it is so, when it is said otherwise; and from the representation of Moses, who says these things of himself, as denoting the law from the Divine Being or Principle, see just above, n. 7164; and from the signification of being sent, as denoting to proceed, see n. 4710, 6831: hence by the expression, wherefore this that thou hast sent me? is signified that the law proceeding from the Divine Being or Principle seems to say otherwise. Inasmuch as this is said by him who complains of infestation from falses, it appears as if the law from the Divine Being or Principle said otherwise, wherefore it is said that it seems to say otherwise, when yet it does not say otherwise; for the law from the Divine Being or Principle is the law of order, and the law of order concerning those who are in a state of infestations from falses, is that they should be infested even to despair, and unless they are infested to despair, the ultimate of the use arising from the infestation is wanting: that temptation is increased even to despair, manifestly appears from the Lord's temptation in Gethsemane, Matt. xxvi. 38, 39; Mark xiv. 33, 34, 35, 36; Luke xxii. 44; and also from its being afterwards brought to a state of despair on the cross, Matt. xxvii. 46; and the temptation of the Lord is an ensample of the temptation of the faithful; wherefore the Lord says, "That whosoever would follow him must *take up his cross*," Matt. x. 38; xvi. 24; for the glorification of the Lord is an ensample or type of the regeneration of man, see n. 3138, 3212, 3296, 3490, 4402, 5688; and regeneration is principally effected by temptations.

7167. "And from the time that I came to Pharaoh to speak in thy name."—That hereby is signified when the command, grounded in those things which are of the divine law, appeared to those who are in falses, is manifest from the signification of coming to speak, as denoting to bring a command, in the present case to appeat, for a command from the Divine Being is not manifestly brought to those who are in the hells, but exhortation is made to them by spirits, hence it appears to them as a command from the Divine Being; and from the representation of Pharaoh, as denoting those who are in falses and infest, see n. 6651, 6679, 6683, 7107, 7110, 7126, 7142; and from the signification of the name of Jehovah, as denoting the all of faith and charity, by which the Lord is worshipped, see n. 2724, 3006, 6674, thus the all which is of the law divine, for the law divine is nothing else than what is of charity and faith; for the law divine is truth divine proceeding from the Lord, and what proceeds from the Lord is divine good and truth, and divine good is love and charity, and divine truth is faith.

7168. "He hath done evil to this people."—That hereby is signified that in this case by injected falses they seemed to be hurt who are in the truths and goods of the church, appears from the signification of doing evil, as denoting to hurt by injected falses, in the present case to seem to be hurt, for they who are in infestation and in temptation, cannot be hurt by injected falses, for the Lord protects; and from the representation of the sons of Israel, who are here the people, as denoting those who are in the truths of the church and its goods, as above, n. 7162.

7169. "And liberating thou hast not liberated thy people."—That hereby is signified that they were not exempted from a state of infestations by falses, appears from the signification of being liberated, as denoting to be exempted from a state of infestations by falses, for the subject treated of in what goes before is concerning infestations by falses, hence to be liberated here denotes to be exempted from them; that thy people denotes those who are in the truths and goods of the church, and are infested, see just above, n. 7165, 7168.

CONTINUATION OF THE SUBJECT CONCERNING THE SPIRITS, AND CONCERNING THE INHABITANTS OF THE EARTH MERCURY.

7170. *THE spirits of Mercury appeared to the left in a globe, and next in a volume extending itself lengthways; and I wondered whither they would go, whether to this earth or elsewhere, and presently I observed that they turned themselves back to the right, and in their revolution approached to the earth of Venus, to the quarter thereof which is turned from the sun; but when* *they were come thither they said, that they would not abide there, because the inhabitants were evil; wherefore they turned themselves about to the other part of that earth which looks to the sun, and then said, that they would stay there, because the inhabitants were good. When this was done, I felt in the brain a remarkable change, and a strong operation thence derived. From the above circumstances it was given to conclude, that the spirits of Venus, who are on that part of the planet, agreed with the spirits of the planet Mercury, and that the former had relation to the memory of things material, agreeing with the memory of things immaterial, which the spirits of Mercury constitute; hence a stronger operation was felt from them when they were there.*

7171. *It is to be noted, that the sun of this world does not appear to any spirit, nor any thing of light thence derived; for the light of this sun is to spirits as gross darkness, and only remains in their perception, from having seen it while they were in the world, being presented to them in idea as somewhat exceedingly dark, and this to the back at a considerable distance, in an altitude a little above the plane of the head. The planets, which are within the world of that sun, appear according to a determinate situation in respect to the sun; Mercury at the back a little towards the right; the planet Venus to the left a little behind; the planet Mars to the left in front; the planet Jupiter in like manner to the left in front, but at a greater distance; the planet Saturn quite in front at a considerable distance; the Moon to the left at a considerable height; the satellites also to the left in respect to their own planet: such is the situation of those planets in the ideas of spirits and angels; and the spirits also appear near their own planet, but out of it.*

7172. *On a time I saw that spirits of our earth were amongst spirits of the earth Mercury, and I heard them discoursing together; and on this occasion the spirits of our earth asked them among other things in whom they believed? They replied, that they believed in God; but when they were further questioned concerning the God in whom they believed, they were unwilling to say, since it is customary with them not to answer questions directly. But instantly the spirits from the earth Mercury, in their turn, asked the spirits from our earth in whom they believed? They said, that they believed in the Lord God; the spirits of Mercury then said, that they perceived that they believed in no God, and that they had got a habit of saying with the mouth that they believe, and still that they do not believe; the spirits of Mercury have an exquisite perception, in consequence of continually exploring by means of perception what others know; the spirits of our earth were amongst those who, in the world, made a profession* *of faith grounded in the doctrine of the church, but still did not live the life of faith: when they heard these things, they were silent, because by apperception then given to them, they acknowledged that it was so.*

7173. *Certain spirits knew from heaven, that on a time a promise had been made to the spirits of the earth Mercury, that they should see the Lord; wherefore they were asked by the spirits about me, whether they recollected that promise? They said, that they did recollect it, but that they did not know whether the promise was of such a nature, that they might depend with certainty on its accomplishment. Whilst they were thus discoursing together, instantly the sun of heaven appeared to them;* (*the sun of heaven, which is the Lord, is seen only by those who are in the inmost or third heaven; others see the light thence derived, and also the moon, see n.* 1529, 1530, 1531, 4060;) *on seeing the sun they said, that this was not the Lord God, because they did not see a face. In the mean time the spirits discoursed with each other, but I do not know what they said. But on a sudden, at that instant, the sun again appeared, and in the midst thereof the Lord encompassed with a solar circle; on seeing this, the spirits of Mercury humbled themselves profoundly and subsided. Then also the Lord from the sun appeared to the spirits of this earth, who, when they were men, saw him in the world, and they all one after another, and thus several in order, confessed that it was the Lord himself; and this they confessed before all the company. At that instant also the Lord from the sun appeared to the spirits of the planet Jupiter, who declared with open voice that it was he himself, whom they had seen in their earth, when the God of the universe appeared to them.*

7174. *Certain of them, after the Lord appeared, were led off front-wards to the right, and as they advanced they said, that they saw a light much clearer and purer than they had ever seen before, and that it was impossible any light could exceed it; and it was then even-tide here: there were several who made this declaration.*

7175. *After some time there was shown me one of the female inhabitants of the earth Mercury; she had a beautiful face, but it was smaller than that of a woman of our earth; her shape also was more slender, but her height was equal; she wore on her head a linen cap, which was put on without art, but yet in a becoming manner. A man also was presented to my view from that earth, who likewise was more slender in body than the men of our earth are; he was clad in a garment of a dark blue colour, closely fitted to his body, without any foldings and protuberances. But that the inhabitants of that earth think little about their bodies, was manifest to me from this consideration, that when they come into the other life* *and become spirits, they are not willing to appear as men, like the spirits of our earth, but as crystalline globes; the reason why they are willing thus to appear, is, that they may remove from themselves material ideas, for the knowledges of things immaterial are represented in the other life by crystals.*

7176. *There were also shown to me different species of their oxen and cows, which indeed did not differ much from those on our earth, only they were less, and in some degree approached to the species of deer.*

7177. *They were questioned also concerning the sun of the system, how it appears from their earth? They said that it appears large, and larger there than when seen from other earths, and that they knew this from the idea of other spirits concerning the sun. They said further, that they enjoy a middle temperature, neither too hot nor too cold; it was on this occasion given me to tell them, that it was so provided of the Lord, that they should not be exposed to too much heat, by reason of their greater nearness to the sun than other earths, inasmuch as heat does not arise from nearness to the sun, but from the altitude and consequent density of the aërial atmosphere, as is evident from the cold on high mountains even in hot climates; also that heat varies according to the direct or oblique incidence of the sun's rays, as is plain from the seasons of winter and summer in every region. These are the things which have been given to know concerning the spirits and inhabitants of the earth Mercury. At the close of the following chapter an account will be given of the spirits of the planet Venus.*

EXODUS.

CHAPTER THE SIXTH.

THE DOCTRINE OF CHARITY.

7178. NO one can know what good is, understood in the spiritual sense, unless he knows what love towards the neighbour is, and love to God; and no man can know what evil is, unless he knows what the love of self is, and the love of the world. Neither can any one know from interior acknowledgment what truth is, which is of faith, unless he knows what good is, and unless he be in good; neither can any one know what the false is, unless he knows what evil is. Wherefore no one can explore or examine himself, unless he knows what good is, as grounded in its two loves, and what truth is as grounded in good; and unless he knows what evil is, as grounded in its two loves, and what the false is as grounded in evil.

7179. There are two faculties appertaining to man, one is called the understanding, and the other the will; the will was given man for the sake of the good which is of love, and the understanding for the sake of the truth which is of faith; for the good which is of love has relation to the will, and the truth which is of faith has relation to the understanding; the one faculty communicates wonderfully with the other. They join themselves together with those who are principled in good and thence in truth; and they also join themselves together with those who are principled in evil and thence in the false; with the latter and the former those two faculties constitute one mind: it is otherwise with those who are in truth as to faith, and in evil as to life; in like manner with those who are in the false as to faith, and in apparent good as to life.

7180. It is not allowable for man to divide his mind, and to put asunder those two faculties from each other, that is, to understand and speak truth, and to will and do evil; for in this case one faculty would look upwards or towards heaven, and the other would look downwards or towards hell, and thus the man would hang between both: but let him know that the will carries him along in its own direction, and that the understanding favours that direction. From these considerations it is evident how the case is with faith and with love, and how with the state of man if they be separated.

7181. Nothing is more necessary for man, than to know whether heaven be in himself, or hell; for in one or the other he must needs live to eternity: to the intent that he may acquire this knowledge, it is necessary that he should know what good is, and what evil, for good constitutes heaven, and evil constitutes hell; the doctrine of charity teaches both.

7182. It is said love to God, and thereby is meant love to the Lord, for there is no other God: the Father is in him, John xiv. 9, 10, 11, and the holy of the spirit is from him, John xiv. 13, 14, 15.

CHAPTER VI.

1. AND JEHOVAH said to Moses, Now thou shalt see what I will do to Pharaoh, because with a strong hand he shall send them, and with a strong hand he shall drive them out from his land.

2. And GOD spake to Moses, and said to him, I am JEHOVAH.

3. And I appeared to Abraham, to Isaac, and to Jacob, in God Schaddai, and by my name Jehovah I was not known to them.

4. And also I established my covenant with them, to give them the land of Canaan, the land of their sojournings, in which they sojourned.

5. And also I have heard the groaning of the sons of Israel, because the Egyptians caused them to serve; and I have remembered my covenant.

6. Therefore say to the sons of Israel, I am Jehovah, and I will bring you forth from under the burdens of the Egyptians, and will liberate you from their service; and will redeem you with a stretched-out arm, and with great judgments.

7. And I will receive you to myself for a people, and I will be to you for a God, and ye shall know that I am Jehovah your God, bringing you forth from under the burdens of Egypt.

8. And I will lead you to the land, in which I lifted up my hand to give it to Abraham, Isaac, and Jacob, and I will give it you an inheritance; I am Jehovah.

9. And Moses spake thus to the sons of Israel, and they hearkened not to Moses for straitness of spirit, and for hard service.

10. And Jehovah spake to Moses, saying,

11. Come, speak to Pharaoh king of Egypt, and let him send the sons of Israel out of his land.

12. And Moses spake before Jehovah, saying, Behold, the sons of Israel have not hearkened to me, and how shall Pharaoh hearken to me, and I am uncircumcised in lips?

13. And Jehovah spake to Moses and to Aaron, and gave them commandment for the sons of Israel, and for Pharaoh king of Egypt, to bring forth the sons of Israel out of the land of Egypt.

14. These are the heads of the house of their fathers; the sons of Reuben the first-born of Israel, Hanoch and Pallu, Hezron and Carmi, these are the families of Reuben.

15. And the sons of Simeon, Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitess; these are the families of Simeon.

16. And these are the names of the sons of Levi according to their nativities, Gershon, and Kehath, and Merari; and the years of the life of Levi were seven and thirty and a hundred years.

17. The sons of Gershon, Libni, and Shimei, according to their families.

18. And the sons of Kehath, Amram, and Izhar, and Hebron, and Uzziel; and the years of the life of Kehath were three and thirty and a hundred years.

19. And the sons of Merari, Mahli, and Mushi; these are the families of Levi according to their nativities.

20. And Amram took Jochebed his father's sister to him for a woman, and she bare to him Aaron and Moses; and the years of the life of Amram were seven and thirty and a hundred years.

21. And the sons of Izhar, Korah, and Nepheg, and Sichri.

22. And the sons of Uzziel, Mishael, and Elzaphan, and Sithri.

23. And Aaron took Elisheba, the daughter of Aminadab, the sister of Naasshon, to him for a woman; and she bare to him Nadab, and Abihu, Eleazar, and Ithamar.

24. And the sons of Korah, Assir, and Elkanah, and Abiasaph; these are the families of the Korahites.

25. And Eleazar the son of Aaron took to him of the daughters of Putiel for a woman, and she bare to him Phineas; these are the heads of the fathers of the Levites according to their families.

26. This is the Aaron and Moses, to whom Jehovah said, Bring forth the sons of Israel out of the land of Egypt, according to their armies.

27. These spake to Pharaoh king of Egypt, to bring forth the sons of Israel out of Egypt: This is Moses and Aaron.

28. And it came to pass, in the day Jehovah spake to Moses in the land of Egypt.

29. And Jehovah spake to Moses, saying, I am Jehovah speak to Pharaoh king of Egypt all that I spake to thee.

30. And Moses said before Jehovah, Behold I am uncircumcised in lips, and how shall Pharaoh hearken to me?

THE CONTENTS.

7183. THE subject treated of in the foregoing chapter was concerning those who are of the Lord's spiritual kingdom, that they were infested by falses, and at length that by reason of those infestations they were near to desperation; they are now relieved with hope, and with a promise that they should certainly be liberated; this is the subject treated of, in the internal sense, in this chapter, and signified by the things which Jehovah spake to Moses.

7184. Afterwards is described the Lord's spiritual kingdom as to faith and as to charity, and next as to doctrine, also as to the reception of the law divine: Reuben and Simeon and their families represent the things which are of faith; Levi and his families the things which are of charity; Aaron and his families the things which are of doctrine; and Moses the things which are of the law divine.

THE INTERNAL SENSE.

7185. VERSE 1. *And Jehovah said to Moses, Now thou shalt see what I will do to Pharaoh, because with a strong hand he shall send them, and with a strong hand he shall drive them out from his land.* And Jehovah said to Moses, signifies instruction concerning the law divine. Now thou shalt see what I will do to Pharaoh, signifies manifest perception what shall befall those that infest. Because with a strong hand he shall send them, signifies that with all strength and ability they shall shun them. And with a strong hand he shall drive them out from his land, signifies that with all strength and ability they shall put them to flight from their neighbourhood.

7186. "And Jehovah said to Moses."—That hereby is signified instruction concerning the law divine, appears from the signification of Jehovah said, as denoting instruction from the Divine Being or Principle, of which we shall speak presently; and from the representation of Moses, as denoting the law divine, see n. 6723, 6752, 7014. The reason why by Jehovah said to Moses is signified instruction concerning the law divine, is, because at the close of the foregoing chapter it was believed from the law divine that it would come to pass, that they who are of the spiritual church would be immediately liberated from infestations; when yet it is according to order, that the evil who infest should be removed by degrees, and that they who are of the spiritual church should be liberated by degrees; for such is the requirement of the divine order; hence also such is the requirement of the law divine, for every law divine is of order, insomuch that whether we say the law divine or the law of divine order, it is the same thing; concerning this law they who are of the spiritual church are now instructed, and that it is grounded in that law that they would certainly be liberated when the time and state according to order is at hand: that Moses, by whom is here represented the law divine, such as it is with those who are of the spiritual church when they are in a state of infestations, believed from the law divine that it would come to pass, that they would be immediately liberated from infestations, is evident from what he spake at the close of the foregoing chapter, viz., "Wherefore hast thou done evil to this people, wherefore this that thou hast sent me, and liberating hast not liberated thy people?" by which words is signified that they are too much infested by falses, when yet the law proceeding from the Divine Being or Principle seems to say otherwise, and that thus they are not exempted from a state of infestations, see n. 7165, 7166, 7169. The reason why they who are of the spiritual church, and in the lower earth, are liberated by degrees from infestations, and not immediately, is, because the evils and falses which inhere cannot otherwise be removed, nor can goods and truths be insinuated in their place, except by several changes of state, thus successively by degrees. They who believe that man can be immediately introduced into heaven, and that this is of the mere mercy of the Lord, are much deceived; if this was possible, all, as many as are in hell, would be elevated into heaven, for the Lord's mercy extends to all; but it is according to order that every one carries along with him his life which he had lived in the world, and his state in the other life is accordingly, and that the mercy of the Lord flows-in with all, but that it is diversely received, and by those who are in evil is rejected; and whereas they have imbued evil in the world, they also retain it in the other life, neither in the other life is amendment given, for the tree lies where it falls; from these consideraitions t is evident that it is according to order, that they who have lived in good, and to whom appertain some of the gross and impure principles which are of self-love and the love of the world, cannot be associated to those who are in the heavens, until such principles are removed. Hence it is manifest, that liberation from infestations is effected successively by degrees.

7187. "Now thou shalt see what I will do to Pharaoh."—That hereby is signified manifest perception what shall befall those who infest, appears from the signification of seeing, as denoting apperception, see n. 2150, 3764, 4567, 4723, 5400, in the present case manifest perception, because it is said of instruction from the Divine Being or Principle; and from the signification of what I shall do, as denoting what shall befall; and from the representation of Pharaoh, as denoting those who infest by injected falses, see n. 6651, 6679, 6683, 7107, 7110, 7126, 7142.

7188. "Because with a strong hand he shall send them."—That hereby is signified that with all strength and ability they shall shun them, appears from the signification of a strong hand, as denoting all strength and ability; that hand denotes ability, see n. 878, 3387, 4931, 5327, 5328, 6947, 7011; and from the signification of sending them, as denoting to fly from them. The case herein is this: when the infernals are deterred by punishments from doing evils, they at length abstain from infestation, and are willing to leave those whom they infested, and to fly away; but whereas it is the sole delight of their life to do evil and to infest, therefore they cannot abstain, unless they apply all force and ability to remove themselves; for what is the delight of any one's life, this, inasmuch as it is of his love, is of his life, and carries him away, neither can it be resisted, unless the undelightfulness of punishment prevail over the delight of doing evil; hence come the punishments of the evil in the other life.

7189. "And with a strong hand he shall drive them out from his land."—That hereby is signified that with all force and ability they shall put them to flight from their neighbourhood, appears from the signification of a strong hand, as denoting with all strength and ability, see just above, n. 7188; and from the signification of driving them out, as denoting to put them to flight; and from the signification of their land, as denoting neighbourhood: that the land or earth, where they who are of the spiritual church are infested by falses, is near to the hells which infest, and is called the lower earth, see n. 7090; hence from their land denotes from the neighbourhood.

7190. Verses 2, 3, 4, 5, 6, 7, 8. *And God spake to Moses, and said to him, I am Jehovah. And I appeared to Abraham, to Isaac, and to Jacob, in God Schaddai; and by my name Jehovah I was not known to them. And also I established my covenant with them, to give them the land of Canaan, the land of their sojournings, in which they sojourned. And also I have heard the groaning of the sons of Israel, because the Egyptians cause them to serve; and I have remembered my covenant. Therefore say to the sons of Israel, I am Jehovah, and I will bring you forth from under the burdens of the Egyptians, and will liberate you from their service, and will redeem you with a stretched-out arm and with great judgments. And I will receive you to myself for a people, and I will be to you for a God, and ye shall know that I am Jehovah your God bringing you forth from under the burdens of Egypt. And I will lead you to the land, in which I lifted up my hand to give it to Abraham, to Isaac, and to Jacob, and I will give it you an inheritance; I am Jehovah.* And God spake to Moses, signifies what is new but continuous with what goes before. And said to him, I am Jehovah, signifies confirmation from the Divine Being or Principle, which is irrevocable. And I appeared to Abraham, to Isaac, and to Jacob, in God Schaddai, signifies the temptations of the Lord as to the human principle, and the temptations of the faithful, and subsequent consolations. And by my name Jehovah I was not known to them, signifies that they who were of the spiritual church in a state of temptations did not think of the divine things or principles which are of the church. And also I established my covenant with them, signifies in this case still conjunction by the Lord's divine human principle. To give them the land of Canaan, signifies by which conjunction they were elevated into heaven. The land of their sojournings in which they sojourned, signifies where those things are which are of faith and charity, concerning which they had been instructed, and according to which they have lived. And also I have heard the groaning of the sons of Israel, signifies their grief arising from combat. Because the Egyptians cause them to serve, signifies with those who are in falses, who attempt to subjugate. And I have remembered my covenant, signifies that there was exemption from them for the sake of conjunction. Therefore say to the sons of Israel, signifies that the law divine shall give to those who are of the Lord's spiritual kingdom to apperceive. I am Jehovah, signifies confirmation from the Divine Being or Principle. And I will bring you forth from under the burdens of the Egyptians, signifies that the Lord will exempt them from the infestations of those who are in falses. And will liberate you from their service, signifies fully from the attempt of their subjugation. And will redeem you with a stretched-out arm, signifies bringing forth from hell by divine power. And with great judgments, signifies according to the laws of order derived from the Lord's human principle. And I will receive you to myself for a people, signifies that they shall be added to those in the heavens who serve the Lord there. And I will be to you for a God, signifies that they shall also receive the Divine Being or Principle. And ye shall know that I am Jehovah your God, signifies apperception in such case that the Lord is the only God. Bringing you forth from under the burdens of Egypt, signifies who has liberated from infestations arising from falses. And I will lead you to the land in which I lifted up my hand to give it to Abraham, Isaac, and Jacob, signifies elevation by the divine power to heaven, where the divine human principle of the Lord is all. And I will give it you an inheritance, signifies the life of the Lord there for ever. I am Jehovah, signifies confirmation from the Divine Being or Principle.

7191. "And God spake to Moses."—That hereby is signified what is new but continuous with what goes before, appears from this consideration, that it is frequently written in continuous text, *Jehovah said, and Jehovah spake*, as also in this chapter, ver. 1, *Jehovah said to Moses;* in this verse, *Jehovah spake to Moses;* in like manner verses 10, 13, 28, 29; also in other places; which repetition signifies nothing else but somewhat new commencing there, which yet is in connection with what goes before; that by *Jehovah said* is denoted a new principle of perception, see n. 2061, 2238, 2260. It is to be noted that the Word, in its original tongue, is without signs of terminations, wherefore, instead thereof, the above expressions were adopted, and in the place of lesser terminations and distinctions, *and* was adopted, on which account this term so frequently occurs; angelic discourse is also continuous, with terminations indeed, but of such a sort that the things which precede are wonderfully connected with the things which follow; for angelic ideas are most replete with things, and with innumerable things that are ineffable and incomprehensible to man during his abode in the world; hence the conclusions of preceding periods can be fully connected with the beginnings of subsequent periods, and thereby one be formed from several serieses; what is stupendous and incredible, in angelic discourse the form of heaven is represented; hence in all angelic discourse there is a melodious concert as of songs, which in every termination closes in a monosyllable, thus in a one; and I have been told, that the reason of this is, because all and singular things in heaven have reference to one God, thus to their end. From these considerations also it might be manifest, that the all of thought, and of discourse thence derived, flows-in through heaven from the Lord, and that hence such a melodious concert in discourse closing in a one.

7192. "And said to him, I am Jehovah."—That hereby is signified confirmation from the Divine Being or Principle, which is irrevocable, may appear without explication; for by Jehovah, that is, by the Lord, it is not possible for any thing to be confirmed except by himself; it cannot be confirmed by heaven, because this is far beneath him, still less by any thing in the world; but to the end that there may be divine confirmation, which is eternal and irrevocable, it must be from the Divine Being himself: such confirmation, viz., *I am Jehovah*, occurs frequently in Moses, as Exod. xii. 12; Levit. xviii. 5, 6; xix. 12, 14, 18, 28, 30, 32, 37; xx. 8; xxi. 12; xxii. 2, 3, 8, 30, 31, 32, 33; xxvi. 2, 45; Numb. iii. 13, 41, 45. And in the prophets, *saith Jehovah*, by which in like manner is meant confirmation from the Divine Being or Principle, as in Isaiah iii. 15; xiv. 22, 23; xvii. 6; xxii. 14, 25; xliii. 12; lii. 5; Jer. ii. 22; iii. 1, 10, 13, 20; viii. 12; xii. 17; xiii. 25; xxv. 7, 27; xxiii. 7, 24, 29, 31, and elsewhere frequently. Confirmation from the Divine Being is also made by the divine human principle, thus also by himself, in Isaiah, "God sware by his right hand and by the arm of his strength," lxii. 8.

7193. "And I appeared to Abraham, to Isaac, and to Jacob in God Schaddai."—That hereby are signified the Lord's temptations as to the human principle, and the temptations of the faithful, and subsequent consolations, is manifest from the signification of appearing, or being seen, when it is said of Jehovah, as denoting perception from the Divine Being or Principle, see n. 2150, 3764, 4567, 5400; and from the representation of Abraham, of Isaac, and of Jacob, as denoting the Lord as to the divine principle itself, and as to the divine human, see n. 6804, 6847; but in the present case, inasmuch as Jehovah speaks and says that he appeared to them, the Lord is signified as to the human principle, that is, the human before it was made divine; by Abraham is signified the celestial principle in that human; by Isaac the spiritual; and by Jacob the natural. That the Lord as to the human principle is here meant by them, not as to the divine itself and as to the divine human, is, because the subject treated of is concerning temptations, and the Lord as to the human principle, before it was made divine, could be tempted, but not as to the divine human, and still less as to the divine itself, for the divine is out of all temptations; the infernals who tempt cannot even come to the celestial angels, for when they approach, they are seized with horror and torment, and become as if they were half-dead; and since they cannot come to the celestial angels, and this by reason of the divine principle appertaining to them, much less can they come to the divine principle, which is infinitely above the angelical: from these considerations it may be manifest, that the Lord assumed an infirm human principle from the mother, that he might be tempted, and by temptations reduce into order all things in heaven and in hell, and on the same occasion glorify his human principle and make it divine. That by God Schaddai are signified temptations, and subsequent consolations, see n. 1992, 3667, 4572, 5628. It is said *subsequent consolations*, because it is from divine order, that comforts follow the pains of temptations, in like manner as morning and day-dawn succeed evening and night; there is also a correspondence between them, for there are changes of states in the other life, as there are changes of seasons in the world: states of temptations and of infestations, also states of desolations, are, in the other life, evening and night, and states of consolations and festivities are morning and day-dawn. That by the same words, viz., I appeared to Abraham, to Isaac, and to Jacob in God Schaddai, are also signified the temptations of the faithful, and subsequent consolations, is, because the regeneration of man, which is effected by means of temptations, is an image of the glorification of the Lord, see n. 3138, 3212, 3296, 3490, 4402, 5688; therefore the things in the Word, which relate to the Lord in the supreme sense, relate to the faithful in the respective internal sense.

7194. "And by my name Jehovah I was not known to them."—That hereby is signified that they who were of the spiritual church in a state of temptations did not think of the divine things or principles which are of the church, appears from the signification of the name Jehovah, as denoting all in one complex by which God is worshipped, see n. 2724, 3006, 6674, thus every divine thing or principle in the church: by the name of Jehovah is properly meant the Lord's divine human principle, see n. 2628, 6887, and because by that principle and from it proceeds the all of faith and the all of love, which are the divine things or principles in the church, that principle is in one complex the all of divine worship; and from the signification of not being known, as denoting that those things were not thought of, that is, the divine things or principles which are in the church, viz., in a state of temptations, which are signified by God Schaddai, wherefore it is said that he was known to Abraham, Isaac, and Jacob, but not by his name Jehovah: this is the internal sense of these words; but the external or historical sense is of another sort, and from this latter sense it may be manifest that Abraham, Isaac, and Jacob did not worship Jehovah, but God Schaddai, see n. 1992, 3667, 5628, and that Abraham knew not Jehovah, see n. 1356, 2559: but the reason why Jehovah is named in the historicals concerning Abraham, Isaac, and Jacob, is, because that historical Word was written by Moses, to whom the name of Jehovah was made known, and in those historicals Jehovah is named on account of the internal sense; for in the Word throughout Jehovah is named when the subject treated of is concerning the good which is of love, whereas God is named when the subject treated of is concerning the truth which is of faith, see n. 709, 732, 1096, 2586, 2769, 2807, 2822, 3921, 4402.

7195. "And also I established my covenant with them."—That hereby is signified in this case still conjunction by the divine human principle, appears from the signification of covenant, as denoting conjunction, see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804; and from the representation of Abraham, Isaac, and Jacob, who are here those with whom the covenant is established, as denoting the Lord's divine human principle, see n. 6804, 6847: from these considerations it is evident what is the internal sense of these words; the proximate sense is, that the union of the divine principle itself is with the divine human; and hence the following sense, that there is conjunction of the divine principle itself with those who are of the spiritual church by the divine human, for, as has been occasionally shown above, they who were of the spiritual church were saved by the Lord's divine human principle, see n. 6854, 6914, 7035, 7091; it is said *in this case still*, that there may be conjunction with what immediately precedes, viz., that conjunction then had place, when in a state of temptations they did not think of the divine things or principles in the church, for the Lord is more present in a state of temptations than out of it, although it appears otherwise, see n. 840.

7196. "To give them the land of Canaan."—That hereby is signified by which, viz., conjunction, they would be elevated into heaven, appears from the signification of the land of Canaan, as denoting the Lord's kingdom in the heavens, and as denoting the church, see n. 1607, 3038, 3481, 3705, 4447, 6516, that to be elevated into heaven is signified by giving that land, is evident, for they to whom heaven is given are elevated.

7197. "The land of their sojournings in which they sojourned."—That hereby is signified where the things of faith and charity are, concerning which they have been instructed, and according to which they have lived, appears from the signification of land or earth, as denoting the Lord's kingdom in the heavens and in the earths, see just above, n. 7196, thus also the things which are of the Lord's kingdom, which, it is well known, are faith and charity; hence also these, viz., faith and charity, are signified by the land of Canaan, where the subject treated of is concerning instruction and life, which are signified by sojourning; and from the signification of sojourning, as denoting instruction and life, see n. 1463, 2025, 3762; hence it is evident, that by the land of their sojournings in which they sojourned, is signified where the things of faith and charity are, concerning which they have been instructed, and according to which they have lived. The case herein is this: heaven is given to every one in the other life according to the things of faith and charity appertaining to him, for charity and faith constitute heaven with every one; but when it is said that charity and faith constitute heaven, it is meant the life of charity and faith: it is well however to be noted that the life, which has heaven appropriated to it, is a life according to the truths and goods of faith, concerning which man has been instructed; unless those truths and goods are the rules and principles of his life, he in vain expects heaven, howsoever he has lived; for without those truths and goods man becomes a reed, which is shaken with every blast of wind, for he is bended by the evil alike as by the good, inasmuch as he has nothing of truth and good firm about him, whereby he may be kept by the angels in truths and goods, and be withdrawn from the falses and evils which the infernals continually inject; in a word, the life of Christian good is what constitutes heaven, not the life of natural good.

7198. "And also I have heard the groaning of the sons of Israel."—That hereby is signified their grief arising from combat, appears from the signification of groaning, as denoting grief arising from combat; and from the representation of the sons of Israel, as denoting those who are of the spiritual church, who are infested by falses, and are thence in combat.

7199. "Because the Egyptians cause them to serve."—That hereby is signified with those who are in falses, who attempt to subjugate, appears from the signification of the Egyptians, as denoting those who are in falses, see n. 6692, 7097, 7107, 7110, 7126, 7142; and from the signification of causing to serve, as denoting to attempt to subjugate, see n. 6666, 6672, 6671.

7200. "And I have remembered my covenant."—That hereby is signified that there was exemption from them for the sake of conjunction, appears from the signification of remembering the covenant, viz., with Abraham, Isaac, and Jacob, to give them the land of Canaan, as denoting liberation or exemption from the infestations which are signified by servitudes in Egypt, and denoting elevation to heaven; and from the signification of covenant, as denoting conjunction, see above, n. 7194. It is said for the sake of conjunction, that they were to be liberated and elevated into heaven, for conjunction with the Lord is effected by faith and love, inasmuch as the truths which are of faith and the goods which are of love proceed from the Lord, and the things which proceed from him are his, insomuch that they are him: they therefore who receive those things, are conjoined to him, and they who are conjoined to him, must needs be elevated to him, that is, into heaven.

7201. "Therefore say to the sons of Israel."—That hereby is signified that the law divine shall give to those who are of the Lord's spiritual kingdom to apperceive, appears from the representation of Moses, to whom it is said that he should say to the sons of Israel, as denoting the law divine, see n. 6723, 6752; and from the signification of saying, as denoting to apperceive, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2506, 2515, 2619, 2862, 3509, 5877; in the present case to give to apperceive, because it is said of the law divine that it should say; and from the representation of the sons of Israel, as denoting those who are of the Lord's spiritual kingdom, see n. 6426, 6637.

7202. "I am Jehovah."—That hereby is signified confirmation from the Divine Being or Principle, appears from what was said above, n. 7192.

7203. "And I will bring you forth from under the burdens of the Egyptians."—That hereby is signified that the Lord will exempt them from the infestations of those who are in falses, appears from the signification of bringing forth, as denoting to exempt; and from the signification of burdens, as denoting infestation from falses, thus denoting combats, see n. 6757, 7104, 7105; and from the signification of the Egyptians, as denoting those who infest by injected falses, see just above, n. 7198.

7204. "And I will liberate you from their service."—That hereby is signified fully from the attempt of subjugation, appears from the signification of service, as denoting an attempt of subjugation, see n. 6666, 6670, 6671.

7205. "And will redeem you with a stretched-out arm."—That hereby is signified a bringing forth from hell by divine power, appears from the signification of redeeming, as denoting to bring forth from hell: that redemption is said of service, of evil, and of death, and of exemption [deliverance] thence, thus that it is said of hell, and that the Lord as to the divine human principle is called Redeemer, see n. 6281; and from the signification of a stretched-out arm, as denoting divine power: that arm denotes power, see n. 478, 4931, 4932, 4934, 4935: but the reason why a stretched-out arm denotes omnipotence or divine power, is, because by an arm, when it appears stretched out in the heavens, is represented power from the Divine Being or Principle; but when not stretched out but bended, power in the general sense is represented; hence now it is that divine power in the Word is very often expressed by a stretched-out arm and by a strong hand, as in Jeremiah, "I have made the earth, the man, and the beast which are on the faces of the earth, by *my great strength*, and by *my stretched-out arm*," xxvii. 5. Again, in the same prophet, "Ah, Lord Jehovih, behold thou hast made the heaven and the earth by *thy great strength*, and by *thy stretched-out arm*, there is not any word wonderful in comparison with thee: and thou hast brought forth thy people Israel out of the land of Egypt by signs and miracles, and *by a strong hand*, and *by a stretched-out arm*," xxxii. 17, 21. And in Ezekiel, "I will bring you forth from the people, and I will gather you together out of the lands into which ye have dispersed, *by a strong hand*, and *by a stretched-out arm*," xx. 24. And in David, "He brought forth Israel out of the midst of the Egyptians *by a strong hand and stretched-out arm*," Psalm cxxxvi. 11, 12; see also, Deut. iv. 34; v. 15; vii. 19; ix. 29; xi. 2; xxvi. 8; 1 Kings viii. 42; 2 Kings xvii. 36.

7206. "And with great judgments."—That hereby is signified according to the laws of order derived from the Lord's divine human principle, appears from the signification of judgments, as denoting truths, see n. 2235, 6397, and, in the supreme sense, where it is said of the Lord, as denoting truths divine, which truths are nothing else but the laws of order derived from the Lord's divine human principle, for all order is from him, thus all the laws of order; the whole heaven, consequently also the universe, is according to those laws; the laws of order, or the truths which proceed from the Lord, according to which the whole heaven and the universe are established and preserved, are what are called the Word, by which all things were made, see John i. 1, 2, 3, for the Word is the divine truth proceeding from the divine good of the Lord's divine human principle; hence it is that all things in the spiritual world, and also in the natural world, have reference to truth, as may be manifest to him who reflects. By great judgments, in the proximate sense, are here meant the truths according to which they shall be judged who have infested by injected falses, who are signified by the Egyptians and by Pharaoh; and also the truths according to which they shall be judged who shall be delivered from infestations, who are signified by the sons of Israel; from those judgments they are condemned who are in falses grounded in evil, and from those judgments they are saved who are in truths grounded in good; not that the truths which proceed from the Lord condemn any one, for all the truths which proceed from the Lord are from his divine good, thus are nothing but mercies; but whereas men do not receive the mercy of the Lord, they expose themselves to damnation, for in such case they are in evils, and evils condemn; neither do the truths which proceed from the Lord save, if man believes that he is saved by virtue of the truths of faith appertaining to him, and not of mercy, for man is in evils, and of himself is in hell, but by the mercy of the Lord he is withheld from evil and kept in good, and this by a strong force. That judgments have this double signification, viz., that they signify both the damnation of the evil and the salvation of the good, is evident from those passages in the Word where the last judgment is treated of, as in Matthew xxv. 31 to 45, and elsewhere.

7207. "And I will receive you to myself for a people."—That hereby is signified that they shall be added to those in heaven who there serve the Lord, appears from the signification of taking for a people, when this is said by Jehovah or the Lord, as denoting to receive amongst those who are in heaven, for they who are in heaven are called the people of the Lord, they are also so called when they are in the world, for as to their souls they are then also in heaven, see n. 687, 697, 3255, 4067, 4074, 4077. The reason why by the above words is signified that they who are of the spiritual church shall be added to those in heaven who there serve the Lord, is, because before the Lord's coming they were detained in the inferior earth, and were elevated into heaven when the Lord rose again, and were then added to those there who serve the Lord, see n. 6854, 6914, 7091.

7208. "And I will be to you for a God."—That hereby is signified that they shall also receive the Divine Being or Principle, appears from the signification of being to them for a God, when this is said by Jehovah or the Lord, as denoting to receive the Divine Being or Principle; for to all those who are in heaven, it is given to receive what is divine, that is, divine good and truth, thus wisdom and intelligence, consequently the happiness of life derived from uses, which are the exercises of charity; these things are signified by the words, I will be to you for a God.

7209. "And ye shall know that I am Jehovah your God."—That hereby is signified apperception in such case that the Lord alone is God, appears from the signification of knowing, as denoting to apperceive; the reason why I am Jehovah your God denotes that the Lord alone is God, is, because by Jehovah in the Word no other is meant than the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5663, 6281, 6303, 6905; and because in heaven they know and perceive that the Lord is the Lord of heaven, and thus the Lord of the universe, as he himself says in Matthew, that he hath all power in the heavens and in the earths, xxviii. 18; and that Jehovah doth not give his glory to any other but himself, Isaiah xlii. 8; also that he is one with the Father, John xiv. 9, 10, 11; and that the Holy Spirit is the holy principle which proceeds from him, John xvi. 13, 14, 15; thus that the Lord is the only God.

7210. "Bringing you forth from under the burdens of Egypt."—That hereby is signified who have liberated from infestations derived from falses, appears from what was said above, n. 7203, where like words occur.

7211. "And I will lead you to the land in which I lifted up my hand to give it to Abraham, Isaac, and Jacob."—That hereby is signified elevation by the divine power to heaven, where the divine human principle of the Lord is all, appears from the signification of leading to the land, viz., Canaan, as denoting to elevate to heaven: that the land of Canaan is the Lord's kingdom or heaven, see above, n. 7195; and from the signification of lifting up the hand, when it is said of Jehovah or the Lord, as denoting by divine power; that hand denotes power, see n. 878, 4931 to 4937, 5327, 5328, 6947, 7011; and from the representation of Abraham, Isaac, and Jacob, as denoting the Lord as to the divine principle itself, and as to the divine human, see n. 6804, 6847, in the present case the Lord as to the divine human, because this is the all in heaven: the reason why the divine human is the all in heaven, is, because no one there, not even an angel of the inmost or third heaven, can have any idea concerning the divine principle itself, according to the Lord's words in John, "No one hath seen God at any time," i. 18. "Ye have neither heard the voice of the Father at any time, nor seen his shape," v. 37; for the angels are finite, and what is finite cannot have an idea of the infinite; wherefore in heaven, unless they had an idea of a human shape respecting God, they would have no idea, or an unbecoming one; and thus they could not be conjoined with the Divine Being or Principle either by faith or love: this therefore being the case, in heaven they perceive the divine in a human form; hence it is that the divine human principle in the heavens is the all in their views of the divine, and hence the all in faith and love, whence comes conjunction, and by conjunction salvation, n. 2700.

7212. "And I will give it you an inheritance."—That hereby is signified the Lord's life there to eternity, appears from the signification of inheritance, when it is predicated concerning heaven, as denoting the Lord's life, see n. 2658; and whereas every thing, which is given as an inheritance, is the perpetual possession of him to whom it is given, eternal in heaven, because in heaven they live to eternity, the Lord's life there to eternity is signified. The reason why the Lord's life is in heaven, consequently why the inhabitants are in his life, is, because they are in the truth and good which proceed from the Lord, and the good which is in truth is the Lord himself, and the truth in which is good is the life from the Lord, by virtue whereof all live: from these considerations it is evident that they who are in good and thence in truth, as all in the heavens are, are in the Lord's life.

7213. "I am Jehovah."—That hereby is signified confirmation from the Divine Being or Principle, appears from what was said above, n. 7192, 7202.

7214. Verses 9, 10, 11, 12, 13. *And Moses spake thus to the sons of Israel, and they hearkened not to Moses for straitness of spirit, and for hard service. And Jehovah spake to Moses, saying, Come, speak to Pharaoh, king of Egypt, and let him send the sons of Israel out of his land. And Moses spake before Jehovah, saying, Behold, the sone of Israel have not hearkened to me, and how shall Pharaoh hear me, and I am uncircumcised in lips? And Jehovah spake to Moses and to Aaron, and gave them commandment for the sons of Israel, and for Pharaoh king of Egypt, to bring forth the sons of Israel out of the land of Egypt.* And Moses spake thus to the sons of Israel, signifies exhortation from the law divine to those who are of the Lord's spiritual kingdom. And they hearkened not to Moses, signifies that they did not receive from faith and obedience. For straitness of spirit, signifies by reason of a state near desperation. And for hard service, signifies occasioned by infestation from mere falses. And Jehovah spake to Moses, saying, signifies continuation. Come, speak to Pharaoh king of Egypt, signifies admonition to those who infest by mere falses. And let him send the sons of Irsael out of his land, signifies that they may go away and leave them. And Moses spake before Jehovah, saying, signifies the law from the Divine Being or Principle, and the thought thence derived. Behold, the sons of Israel have not hearkened to me, signifies that the spiritual have not received the things which were announced to them. And how shall Pharaoh hearken to me, signifies that they who are in falses will not receive. And I am uncircumcised in lips, signifies that to them I am impure. And Jehovah spake to Moses and to Aaron, signifies instruction anew from the law divine, and at the same time from doctrine. And gave them commandment for the sons of Israel, signifies concerning the command to those who are of the Lord's spiritual kingdom. And for Pharaoh king of Egypt, signifies admonition to those who infest by mere falses. To bring forth the sons of Israel out of the land of Egypt, signifies that they were to be liberated.

7215. "And Moses spake thus to the sons of Israel."—That hereby is signified exhortation from the law divine to those who are of the Lord's spiritual kingdom, appears from the signification of speaking, as denoting exhortation, for he spake to them what was commanded from Jehovah; and from the representation of Moses, as denoting the law divine, see n. 6723, 6752; and from the representation of the sons of Israel, as denoting the Lord's spiritual kingdom, see n. 6426, 6637.

7216. "And they hearkened not to Moses."—That hereby is signified that they did not receive from faith and obedience, appears from the signification of hearkening or hearing, as denoting to receive from faith and obedience; that to hearken to or to hear denotes faith in the will and act, and thus denotes obedience, see n. 2542, 3869, 4652 to 4600, 5017.

7217. "For straitness of spirit."—That hereby is signified by reason of a state near desperation, appears from the signification of straitness of spirit, as denoting a state near desperation, for they who are in that state are in straitness of spirit; that that state is signified by the burden imposed on the sons of Israel by Pharaoh, that they should procure for themselves chaff to make brick, was shown at the close of the foregoing chapter. That straitness of spirit is a state near desperation, may be manifest from this consideration, that they who are in a state near desperation have an external anxiety, and in such case are actually in straitness of spirit: straitness of spirit, in the external sense, is a compression of the breast, and thence as it were a difficulty of respiration, but in the internal sense it is an anxiety by reason of the deprivation of the truth which is of faith, and of the good which is of charity, and thence a state near desperation; that a state of compression as to respiration, and anxiety on account of the deprivation of the truth of faith and the good of charity, correspond to each other, as a natural effect in the body grounded in a spiritual cause in the mind, may be seen from what has been shown, n. 97, 1119, 3886, 3887, 3889, 3892, 3893. That the deprivation of spiritual truth and good produces such anxiety, and consequently such straitness, cannot be believed by those who are not in faith and charity, for these imagine that to be tormented on such account is weakness and sickliness of mind; the reason is, because they do not suppose that there is any thing real in faith and charity, thus neither in those things which relate to their souls and to heaven, but only in opulence and eminence, thus in those things which relate to the body and the world; they think also, what are faith and charity? are they not mere sounds? yea, what is conscience? to be tormented on account of these things is to be tormented on account of such things as man sees inwardly in himself from a delirium of phantasy, and hence supposes to be something and yet they are not; but what are opulence and eminence? these things we see with the eyes, and are convinced that they are, by the pleasure which they excite, for the whole body is expanded, and is replenished with joy arising from them. Thus merely natural men think, and thus amongst themselves they speak, but the spiritual otherwise, for these latter account the life in the spirit, thus in those things which are of the spirit, viz., in faith and charity, to be the primary life, and therefore when they imagine themselves to be deprived of the truths and goods of faith and charity, they are affected with anguish, as they who are in the anguish of death, for they see before them spiritual death, that is, damnation; these, as was said above, before the merely natural appear weak and distempered in spirit, but they are mighty and strong, whereas they who are merely natural appear to themselves mighty and strong, and also are so as to the body, but as to the spirit they are altogether weak, because spiritually dead; if they saw what was the quality of their spirit, they would acknowledge this, but they do not see the spirit until the body is deceased.

7218. "And for hard service."—That hereby is signified occasioned by infestations from mere falses, appears from the signification of service, as denoting infestations from falses, see n. 7120, 7129, thus hard service denotes infestation from mere falses; for they who are infested by mere falses, and are not refreshed by truths whereby the falses may be shaken off, and yet their life is the life of the truth which is of faith and of the good which is of charity, are in the greatest torment, and so long as they are in that state, are, as it were, in hard service; hence it is that such infestations are signified by hard service. It is to be noted, that the all of thought flows-in, but when spirits are in a state of evening and night, in this case their thought is in a forced state, on which occasion they are compelled to think concerning the falses which are injected, and cannot in any wise free themselves from that compulsion; but when they are in the state of morning and mid-day, in this case their thought is in a free state, for then it is allowed them to think of those things which they love, thus of the truths and goods of faith and charity, for these are the things of their love; that that is freedom which is of the love, see n. 2870 to 2893.

7219. "And Jehovah spake to Moses, saying."—That hereby is signified continuation, appears from what was said above, n. 7192.

7220. "Come, speak to Pharaoh king of Egypt."—That hereby is signified admonition to those who infest by mere falses, appears from the signification of speaking, when from divine command, as denoting admonition; and from the representation of Pharaoh, as denoting those who infest by falses, see n. 7107, 7110, 7126, 7142; and because by mere falses, it is said Pharaoh *king of Egypt*, for by king is signified, in the genuine sense, truth, and, in the opposite sense, the false, see n. 2015, 2069.

7221. "And let him send the sons of Israel out of his land."—That hereby is signified that they should go away and leave them, appears from the signification of sending, as denoting to go away and leave; and from the representation of the sons of Israel, as denoting those who are of the spiritual church, see frequently above; and from the signification of the land of Egypt, as denoting a state of infestations; from which considerations it is evident, that by sending the sons of Israel out of his land, is signified that they should leave those who are of the spiritual church, and should not infest.

7222. "And Moses spake before Jehovah, saying."—That hereby is signified the law from the Divine Being or Principle, and thought thence derived, appears from the signification of speaking, as denoting thought, see n. 2271, 2287, 2619; and from the representation of Moses, as denoting the law from the Divine Being or Principle, see n. 6771, 6827.

7223. "Behold, the sons of Israel have not hearkened to me."—That hereby is signified that the spiritual did not receive the things which were announced to them, appears from the representation of the sons of Israel, as denoting the spiritual, that is, those who are of the Lord's spiritual church, see n. 6426, 6637; and from the signification of not hearkening to, as denoting not to receive from faith and obedience, see above, n. 7216; that the things which were announced to them are denoted, that is, the things concerning liberation, is evident.

7224. "And how shall Pharaoh hearken to me."—That hereby is signified that they would not receive who are in falses, appears from the consideration of not hearkening to, as denoting not to receive, see just above, n. 7223; and from the representation of Pharaoh, as denoting those who are in falses, see n. 6651, 6679, 6683, 7107, 7110, 7126, 7142; the reason why by Pharaoh are represented those who are in falses, and infest, thus several, is, because a king is the head of a people, and therefore by a king is signified the like as by people, see n. 4789.

7225. "And I am uncircumcised in lips."—That hereby is signified that to them I am impure, appears from the signification of being uncircumcised, as denoting to be impure; for by circumcision was represented purification from filthy loves, that is, from the loves of self and of the world, see n. 2039, 2632, 2799, 4462, 7045; hence they who were not circumcised, and were called uncircumcised, represented those who were not purified from the above loves, thus impure, see n. 3412, 3413, 4462, 7045; and from the signification of lips, as denoting those things which are of doctrine, see n. 1286, 1288, thus by uncircumcised in lips is signified to be impure as to those things which are of doctrine, for uncircumcised is predicated both of doctrine and of life; hence the *ear* is called *uncircumcised* in Jeremiah, "Upon whom shall I speak, and testify, and they shall hear? behold their *ear* is *uncircumcised*, and they cannot hearken; behold the Word of Jehovah is become a reproach to them, they do not will it," vi. 10. And the heart is called *uncircumcised* in the same prophet, "All the house of Israel are *uncircumcised in heart*," ix. 26. And in Ezekiel, "Ye introduce the sons of the stranger *uncircumcised in heart and uncircumcised in flesh*, to be in my sanctuary," xliv. 7, 9. And in Moses, "Then *the heart of their uncircumcised* shall be humbled," Levit. xxvi. 41: from these passages it is evident that uncircumcised denotes impure; and whereas every thing impure is from impure loves, which are the love of the world and the love of self, therefore by uncircumcised is signified that which impedes the influx of good and truth; where those loves are, there in-flowing good and truth is extinguished, for they are contraries, like heaven and hell; hence by the uncircumcised ear is signified disobedience, and by the uncircumcised heart the rejection of good and truth, which is especially the case when these loves have fortified themselves with the false principle as with a wall. The reason why Moses, inasmuch as he was a stammerer, calls himself uncircumcised in lips, is for the sake of the internal sense, that thereby might be signified that they who are in falses, who are represented by Pharaoh, would not hearken to the things which would be said to them from the law divine, by reason that they who are in falses give the name of falses to the truths which are of the law divine, and the name of truths to the falses which are contrary to the truths of the law divine, for they are altogether in the opposite principle; hence by them the truths of doctrine are no otherwise apperceived than as impure; celestial loves also appear to them as impure; when likewise they approach to any celestial society, they emit a strong stench on the occasion, which, when they are sensible of, they suppose to flow from the celestial society, when yet it is from themselves, for the stench is not smelt except near its opposite.

7226. "And Jehovah spake to Moses and to Aaron."—That hereby is signified instruction anew from the law divine, and at the same time from doctrine, appears from the signification of speaking, as denoting instruction anew, for in what now follows they are instructed what they shall do; and from the representation of Moses, as denoting the law divine, see n. 6723, 6752; and from the representation of Aaron, as denoting the doctrine of good and truth, see n. 6998: what the distinction is between the law divine and doctrine, see n. 7009, 7010, 7089.

7227. "And gave them commandment for the sons of Israel."—That hereby is signified concerning command to those who are of the Lord's spiritual kingdom, appears from the signification of giving commandment, as denoting a command; and from the representation of the sons of Israel, as denoting those who are of the Lord's spiritual kingdom, see frequently above.

7228. "And for Pharaoh king of Egypt."—That hereby is signified admonition to those who infest by mere falses, appears from the signification of speaking, when from divine command, to those who are in falses, as denoting admonition, as above, n. 7220; and from the representation of Pharaoh, when he is also called king of Egypt, as denoting those who infest by mere falses, see above, n. 7220.

7229. "To bring forth the sons of Israel out of the land of Egypt."—That hereby is signified that they were to be liberated, appears without explication.

7230. Verses 14 to 25. *These are the heads of the house of their fathers; the sons of Reuben the first-born of Israel, Hanoch and Pallu, Hezron and Carmi, these are the families of Reuben. And the sons of Simeon, Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitess; these are the families of Simeon. And these are the names of the sons of Levi according to their nativities, Gershon, and Kehath, and Merari; and the years of the life of Levi were seven and thirty and a hundred years. The sons of Gershon, Libni, and Shimei, according to their families. And the sons of Kehath, Amram, and Izhar, and Hebron, and Uzziel; and the years of the life of Kehath were three and thirty and a hundred years. And the sons of Merari, Mahli, and Mushi; these are the families of Levi according to their nativities. And Amram took Jochebed his father's sister to him for a woman, and she bare to him Aaron and Moses; and the years of the life of Amram were seven and thirty and a hundred years. And the sons of Izhar, Korah, and Nepheg, and Sichri. And the sons of Uzziel, Mishael, and Elzaphan, and Sithri. And Aaron took Elisheba the daughter of Aminadab, the sister of Naasshon, to him for a woman; and she bare to him Nadab and Abihu, Eleazar and Ithamar. And the sons of Korah, Assir, and Elkanah, and Abiasaph; these are the families of the Korahites. And Eleazar the son of Aaron took to him of the daughters of Putiel for a woman, and she bare to him Phineas; these are the heads of the fathers of the Levites according to their families.* These are the heads of the house of their fathers, signifies the chief things of the church. The sons of Reuben the first-born of Israel, Hanoch and Pallu, Hezron and Carmi, signifies those things which are of faith in the understanding. These are the families of Reuben, signifies the truths thereof. And the sons of Simeon, Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, signifies those things which are of faith in act. And Shaul the son of a Canaanitess, signifies which are of truth in act out of the church. These are the families of Simeon, signifies the truths and goods thereof. And these are the names of the sons of Levi according to their nativities, Gershon, and Kehath, and Merari, signifies those things which are of charity. And the years of the life of Levi were seven and thirty and a hundred years, signifies quality and state. The sons of Gershon, Libni and Shimei, according to their families, signifies the first class of the derivations of good and the truth thence derived. And the sons of Kehath, Amram, and Izhar, and Hebron, and Uzziel, signifies another class of the derivations of good and of the truth thence derived. And the years of the life of Kehath were three and thirty and a hundred years, signifies quality and state. And the sons of Merari, Mahli, and Mushi, signifies a third class of the derivations of good and of truth. These are the families of Levi according to their nativities, signifies that those are goods and truths derived from charity. And Amram took Jochebed his father's sister to him for a woman, signifies the conjunction of derived good with truth which was in affinity. And she bare to him Aaron and Moses, signifies that hence they had the doctrine of the church and the law from the Divine Being or Principle. And the years of the life of Amram were seven and thirty and a hundred years, signifies quality and state. And the sons of Izhar, Korah, and Nepheg, and Sichri, signifies successive derivations from another class, as to good and truth thence derived. And the sons of Uzziel, Mishael, and Elzaphan, and Sithri, signifies another successive derivation from the same class as to good in truth. And Aaron took Elisheba the daughter of Aminadab, the sister of Naasshon, to him for a woman, signifies the doctrine of the church, and how good and truth were there conjoined. And she bare to him Nadab and Abihu, and Eleazar and Ithamar, signifies the derivations of faith and charity, of what quality they were. And the sons of Korah, Assir, and Elkanah, and Abiasaph, signifies repeated derivations from the second class. These are the families of the Korahites, signifies goods and truths of what family they were. And Eleazar the son of Aaron, signifies doctrinals derived from the very doctrine of charity. Took to him of the daughters of Putiel for a woman, signifies the conjunction of good and truth in those doctrinals. And she bare to him Phineas, signifies derivation thence. These are the heads of the fathers of the Levites according to their families, signifies the chief things of the church as to charity, and faith derived from charity.

7231. Inasmuch as the above are mere names, it is needless to explain them one by one, by reason also that it has been before shown what is represented by Reuben, Simeon, Levi, Aaron, and Moses; their sons and grandsons, who are here named, are nothing else but derivations. That Reuben represents faith in the understanding, see n. 3861, 3866, 4731, 4734, 4761; that Simeon represents faith in the will and in the act, see n. 3869, 3870, 3871, 3872, 4497, 4502, 4503, 5482, 5626, 5630; that Levi represents charity, see n. 3875, 3877, 4497, 4502, 4503; that Aaron represents the doctrine of the church, see n. 6998, 7009, 7089; that Moses represents the law from the Divine Being or Principle, see n. 6771, 6827. Why mention is here made of Reuben, of Simeon, and of Levi, and of their sons, and not of the rest of the fathers of the tribes, with their sons in their order, cannot be known except from the internal sense: that this mention was made in this chapter, to make known the nativity of Aaron and Moses, is evident, but for this the genealogy of Levi would have been sufficient, for the genealogy of Reuben, and of Simeon, and of their sons, conduces nothing thereto; but the reason, which is evident from the internal sense alone, is, because the subject treated of is concerning the spiritual church, which is represented by the sons of Israel; which chuch commences with man by faith in science and next in the understanding, which faith is represented by Reuben and his sons; afterwards when the church grows with man, that faith passes into the will, and from the will into act, and in this case man wills the truth which is of faith, and does it, because it is so commanded in the Word; this principle of faith is represented by Simeon; lastly in his will, which is new, there is apperceived the affection of charity, so that he wills to do good, not as before from faith, but from charity towards the neighbour; for when man is thus far regenerated, he is then a man of the spiritual church, for the church then is in him; this charity with its affection is what is represented by Levi. Hence now it is that the families of Reuben and also of Simeon are recounted, and lastly the family of Levi, by whom is represented, as was said, charity, which is the very spiritual principle of the church. Aaron represents the external of that church, and Moses the internal; the internal of the church is called the law from the Divine Being or Principle, and the external is called doctrine thence derived: the law from the Divine Being or Principle, which is the internal of the church, is also the Word in the internal sense; and doctrine thence derived is the Word in the external sense. That these things are represented by Moses and Aaron, see n. 7089.

7232. Verses 26, 27, 28, 29, 30. *This is the Aaron and Moses, to whom Jehovah said, Bring forth the sons of Israel out of the land of Egypt, according to their armies. These spake to Pharaoh king of Egypt, to bring forth the sons of Israel out of Egypt; this is Mos-s and Aaron. And it came to pass, in the day Jehovah spake to Moses in the land of Egypt. And Jehovah spake to Moses, saying, I am Jehovah, speak to Pharaoh king of Egypt all that I speak to thee. And*

Moses said before Jehovah, Behold, I am uncircumcised in lips, and how shall Pharaoh hearken to me? This is the Aaron and Moses, signifies that from them was doctrine and the law divine appertaining to them. To whom Jehovah said, signifies from whom was command. Bring forth the sons of Israel out of the land of Egypt, signifies that they who are of the Lord's spiritual kingdom should be liberated. According to their armies, signifies according to the genera and species of good in truths. These spake to Pharaoh king of Egypt, signifies admonition from them to those who infest by mere falses. To bring forth the sons of Israel out of Egypt, signifies that they should leave them and not infest. This is Moses and Aaron, signifies that this was grounded in the law from the Divine Being or Principle, and in doctrine thence derived. And it came to pass in the day Jehovah spake to Moses in the land of Egypt, signifies the state of the church in such case when command was given by the law from the Divine Being or Principle to those who are of the Lord's spiritual kingdom, when as yet they were in the neighbourhood of those who are in the hells. And Jehovah spake to Moses, saying, signifies instruction from the Divine Being or Principle. I am Jehovah, signifies divine confirmation. Speak to Pharaoh king of Egypt all that I speak to thee, signifies admonitions to those who infest by mere falses, from those things which flow-in from the Divine Being or Principle. And Moses said before Jehovah, signifies thought concerning the law divine amongst those who are in falses. Behold, I am uncircumcised in lips, signifies that it is impure. And how shall Pharaoh hearken to me? signifies that thus they who are in falses will not receive.

7233. "This is the Aaron and Moses."—That hereby is signified that from them is doctrine and the law divine appertaining to them, appears from the representation of Aaron, as denoting the doctrine of the church, see n. 6993, 7009, 7089; and from the representation of Moses, as denoting the law divine, see n. 6723, 6752; these, viz., the law divine and doctrine appertaining to those who are of the spiritual church, exist principally from the Word, but still with application to the faith and charity which prevailed amongst those who established the church; it is said *from them*, but it is not meant from Aaron and Moses, but from the charity and faith which are represented by Levi, Simeon, and Reuben, just above treated of. As to what further concerns this subject, it is to be noted, that the doctrine of the spiritual church is not the doctrine of truth divine itself; the reason is, because they who are of the spiritual church have no perception of truth divine, as they who are of the celestial church, but in the place of that perception they have conscience, which is formed from the truth of good which they acknowledged within their own church, whatsoever was the quality thereof; that they who are of the spiritual church are respectively in obscurity as to the truths of faith, see n. 86, 2708, 2715, 2716, 2718, 2831, 2935, 2937, 3241, 3246, 3833, 6289, 6500, 6865, 6945 ; hence it is that every one within the spiritual church acknowledges as a truth of faith what the establishers of the church have dictated, nor inquire further from the Word whether it be the very truth ; and also if they inquired, unless they were regenerated, and at the same time peculiarly illustrated, they would not find it ; the reason is, because their intellectual principle may indeed be illustrated, but the new will-principle cannot be affected with any other good than what is formed by conjunction with the truth received within the church ; for the proper will-principle appertaining to them is destroyed, and a new will-principle is formed in the intellectual part, see n. 863, 875, 1023, 1043, 1044, 1555, 2256, 4328, 5113 ; and when the proper will-principle is separated from the new will-principle which is in the intellectual part, the lumen therein is feeble, comparatively as the nocturnal lumen from the moon and stars in respect to the diurnal lumen from the sun ; hence also it is, that by the moon in the Word, in the internal sense, is meant the good of spiritual love, and by the sun the good of celestial love, see n. 30 to 38, 1529, 1530, 1531, 2495, 4060. Inasmuch as the case is such with the spiritual church, it is not to be wondered at that with the generality faith is the essential of the church, and not charity, also that they have no doctrine of charity. Their doctrinals being derived from the Word does not make them divine truths, for from the literal sense of the Word any doctrinal whatsoever may be devised, and what favours the concupiscences may be laid hold of, thus also what is false may be taken for what is true, as is the case with the doctrinals of the Jews, of the Socinians, and of several others, but not so if the doctrinal be formed from the internal sense ; the internal sense is not only that sense which lies concealed in the external sense, as has been heretofore shown, but also which results from several passages of the sense of the letter rightly compared with each other, and is apperceived by those who are illustrated by the Lord as to the intellectual principle ; for the illustrated intellectual principle discerns between apparent truths and real truths, especially between falses and truths, although it does not judge concerning real truths in themselves : but the intellectual principle cannot be illustrated unless it be believed that love to the Lord and charity towards the neighbour are the principals and essentials of the church ; he who proceeds from those principals and essentials acknowledged, if so be he be in them, sees innumerable truths, yea, very many arcana discovered to him, and this from interior acknowledgment, according to the degree of illustration from the Lord.

7234. "To whom Jehovah said."—That hereby is signified command, appears from the signification of Jehovah saying, as denoting command, see n. 7036.

7235. "Bring forth the sons of Israel out of the land of Egypt."—That hereby is signified that they who are of the Lord's spiritual kingdom should be liberated, viz., from the neighbourhood of those who are in falses, appears from the signification of bringing forth, as denoting to liberate; and from the representation of the sons of Israel, as denoting those who are of the Lord's spiritual kingdom, see n. 6426, 6637; and also n. 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223; and from the signification of the land of Egypt, as denoting where falses are, from which come infestations.

7236. "According to their armies."—That hereby is signified according to the genera and species of good in truths, appears from the signification of armies, as denoting the truths which are of faith, see n. 3448; but the goods of the spiritual church are, in their essence, no other thing than truths, for these are called goods when the life is according to them; hence by army, when it is said of the regenerate within the spiritual church, are signified the goods of truths, or goods in truths. The reason why it is said that the sons of Israel were to be brought forth according to their armies, is, because it is said of them when they shall come forth from Egypt, in the internal sense when they shall come out of combats with falses, thus after that they have exercised spiritual warfare: by their being brought forth according to armies is properly meant, that they were to be distinguished as to goods in truths, thus into classes according to the qualities of good, and this with a view that they might represent the Lord's kingdom in the heavens, where all are distinguished and obtain an allotted place in the Grand Man according to the quality of good, both in genus and in species. From the heavens, in that all are distinguished there according to goods, it may be manifest how manifold and how various good is, for it is so various, that there is no instance of one being in like good with another; yea, if myriads of myriads should be multiplied to eternity, the good of one would not be like that of another; in like manner as the face of one is not like the face of another. Good also in the heavens forms the faces of the angels: the reason why the variety is perpetual, is, because every form consists of various distinct forms, for if two were altogether alike, they could not then be two but one: hence also it is, that in nature there is no instance of one thing being in every respect like another. What makes good so various is truth; for when truth is conjoined, it qualifies good; the reason why truth is so manifold and various that it can communicate so great variety to good, is, because truths are innumerable, and interior truths are in a different form to exterior truths, and because the fallacies which are of the external senses adjoin themselves, and also the falses which are of concupiscences: since, therefore, truths are so innumerable, it may be manifest, that by conjunctions so many varieties exist, that it is impossible in any case that one thing should be the same with another; this is clear to him who knows, that from twenty-three various letters, by diverse conjunctions, the expressions of all languages can exist, yea, with perpetual variety, if there were thousands of languages; what then may we suppose to be the case arising from thousands and myriads of varieties, as are the varieties of truth! this also is confirmed by the common maxim, many men many minds, that is, there are as many diversities of ideas as there are men.

7237. "These spake to Pharaoh king of Egypt."—That hereby is signified admonition from them to those who infest by mere falses, appears from what was said above, n. 7228, where like words occur.

7238. "To bring forth the sons of Israel out of Egypt."—That hereby is signified that they would leave them and not infest, appears from the signification of being brought forth, as denoting to be liberated, as above, n. 7235, thus that they would leave and not infest; and from the representation of the sons of Israel, as denoting those who are of the spiritual church, see just above, n. 7235; and from the signification of Egypt, as denoting the false principle from which comes infestation, spoken of above.

7239. "This is Moses and Aaron."—That hereby is signified that this was from the law derived from the Divine Being or Principle, and from doctrine thence, appears from the representation of Moses, as denoting the law from the Divine Being or Principle, see n. 6771, 6817; and from the representation of Aaron, as denoting doctrine thence derived, see n. 6998, 7009, 7019.

7240. "And it came to pass in the day Jehovah spake to Moses in the land of Egypt."—That hereby is signified the state of the church on this occasion when commandment was given by the law from the Divine Being or Principle to those who were of the Lord's spiritual kingdom, when yet they were in the neighbourhood of those who are in the hells, appears from the signification of day, as denoting state, see n. 23, 487, 488, 493, 893, 2788, 3467, 3785, 4850, 6110, in the present case the state of the church, because this is the subject treated of; and from the signification of Jehovah speaking, as denoting a command, in the present case to those who are of the Lord's spiritual kingdom; and from the representation of Moses, as denoting the law from the Divine Being or Principle, see n. 6271, 7687; and from the signification of the land of Egypt, as denoting where they who are of the Lord's spiritual kingdom were infested by falses; that this was in the lower earth, which is near to the hells, see n. 7090; the land of Egypt where the sons of Israel were, and which was called Goshen, signifies that lower earth; but where the Egyptians were, signifies the hells around from which came infestations from falses.

7241. "And Jehovah spake to Moses, saying."—That hereby is signified instruction from the Divine Being or Principle, appears from the signification of Jehovah speaking, as denoting instruction anew, see n. 7226; and from the representation of Moses, as denoting the law from the Divine Being or Principle, see n. 6771, 6817.

7242. "I am Jehovah."—That hereby is signified divine confirmation, appears from what was said above, n. 7192, 7202.

7243. "Speak to Pharaoh king of Egypt all that I speak to thee."—That hereby are signified admonitions to those who infest by mere falses grounded in those things which flow-in from the Divine Being or Principle, appears from the signification of speaking, when to those who are in falses, as denoting admonition, as above, n. 7220; and from the representation of Pharaoh king of Egypt, as denoting those who infest by mere falses, see n. 7220, 7228; and from the signification of all that I speak to thee, as denoting those things which flow-in from the Divine Being or Principle.

7244. "And Moses said before Jehovah."—That hereby is signified thought concerning the divine law appertaining to those who are in falses, appears from the signification of saying, as denoting thought, see n. 7094; and from the representation of Moses, as denoting the law divine, see n. 6723, 6752; that it denotes thought concerning the law divine appertaining to those who are in falses, is evident from the series in continuation with what follows, for when it is said *said*, and thereby is signified thought, that which follows is involved, in the present case that the law divine is impure to those who are in falses.

7245. "Behold, I am uncircumcised in lips."—That hereby is signified that it is impure, viz., the law divine to those who are in falses—"and how shall Pharaoh hearken to me?"—that hereby is signified that thus they who are in falses would not receive, appears from what was said above, n. 7224, 7225, where the same words occur. Moses calling himself uncircumcised in lips, in the internal sense, signifies that the law divine appears impure to those who are in falses, according to what was shown, n. 7225; but in the historical sense in which Moses as the head has reference to the posterity from Jacob, and to that which is of the church appertaining to them, as above, n. 7041, uncircumcised in lips signifies that the divine worship appertaining to that nation was of such a quality; for the worship appertaining to that nation was impure, inasmuch as they worshipped external things, and altogether rejected internal things, which are faith and charity; yea, they were disgusted at the very knowledges of internal things, as at all those things which the rituals signified and represented; and whereas they were of such a quality, their worship was impure, for they worshipped Jehovah from self-love and the love of the world, but not from love to him, and from love towards the neighbour; this worship, in the historical sense, is signified by Moses calling himself uncircumcised in lips, but in the internal sense the signification is as was above explained, n. 7225.

CONCERNING THE INHABITANTS AND SPIRITS OF THE PLANET VENUS.

7246. *IN the planet Venus there are two kinds of men, of a disposition contrary to each other, one kind being savage and almost like wild beasts, and the other being gentle and humane: they who are savage and almost like wild beasts, appear on the part of the planet looking hitherwards; but they who are gentle and humane, appear on the opposite part. It is however to be noted that they so appear according to the states of their life, for state of life presents all appearance of space and place.*

7247. *The planet Venus in the idea of spirits appears to the left a little backwards, at some distance from this earth: it is said in the idea of spirits, because neither the sun of the world nor any planet appears to any spirit, but the spirit only has an idea that they are, and according to that idea they appear, the sun of the world to the back as somewhat grossly dark, the planets not wandering as in the world, but constantly in their places, on which subject see n.* 7171.

7284. *It has been told me, that the inhabitants of that planet, who, when they are deceased and become spirits, appear on the part looking hitherwards, very much delighted with rapine, and especially with eating of rapine; their delight, when they think of eating of rapine, was communicated to me, and it was apperceived to be in the highest degree. That there have been inhabitants also on this earth of such a bestial nature, is evident from the histories of various nations, also from the inhabitants of the land of Canaan,* 1 Sam. xxx. 16; *and likewise from the Jewish and Israelitish nation even in the time of David, in that they every year made excursions, and plundered the nations and were made glad by the plunder. As to what concerns these inhabitants of the planet Venus, they are indeed delighted with rapine, but still they are not cruel;*

they cast the men whom they plunder into the water, and in this manner put them to death, but whom they are able to preserve they do preserve; and whom they so put to death, they afterwards bury, which is a proof that they have something of humanity about them, herein differing from the Jews, who took delight in casting out those whom they slew, and exposing them to be devoured by the beasts of the forest and by birds, and sometimes in putting them to death in a savage and cruel manner, 2 Sam. xii. 31: *how much delight the Jews took in such practices, it was also given to perceive from the sphere of several of them communicated to me, who quickly approached and fled away.*

7249. *It was also told me, that the inhabitants of that earth as to the greater part are giants, and that the inhabitants of our earth reach only to their navel; also that they, who appear on the part of that earth looking hitherwards, are stupid, making no inquiry about heaven, or about eternal life, but concerned only about the things of their earth, and of their cattle.*

7250. *In consequence of being of such a quality, when they come into the other life, they are infested in the greatest degree by falses and evils: the hells which appertain to them appear about that earth, and do not communicate with the hells of the evil ones of our earth, by reason that they are altogether of another genius, and of another disposition, hence also their evils and falses are of quite another kind. But they who are of such a quality as to be capable of being saved, are in places of vastation, and are there reduced to the last state of desperation; for evils and falses of that kind cannot otherwise be removed; when they are in a state of desperation, they cry out that they are beasts, that they are brutes, that they are abominations, that they are hatreds, and thus that they are damned: some of them, when they are in such a state, cry out also against heaven, but in this they are pardoned, because they do it from desperation; the Lord moderates to prevent the excess of their bitter charges against themselves: when they come to the extreme point of suffering, inasmuch as the corporeal principles appertaining to them are then as it were dead, they are at length saved.*

7251. *It has been further told me concerning them, that when they lived in their earth, they believed in some Supreme Creator, without a Mediator; these are they who are so vastated, and are at length saved, whilst they are first instructed and receive the instruction, that the Lord is the only God, Saviour, and Mediator: I have heard them confess, that without a Mediator it would be impossible for them to be saved, because they are filthy and unworthy. I have also seen some of them after their extreme sufferings taken up into heaven, and when they were received there, I apperceived such a ten-*

derness of gladness on their account, as drew tears from my eyes.

7252. *The inhabitants and spirits of Venus, who appear on the other part of that earth, are of an almost contrary disposition, being gentle and humane: it was granted of the Lord that some of those spirits should come from thence to me, on which occasion they appeared near above the head; in discoursing with me they said, that when they were in the world they acknowledged, and that now they more acknowledge, our Lord as their only God; they said, that in their earth they have seen Him, walking amongst them, and they also represented how they have seen Him.*

7253. *These spirits in the Grand Man have reference to the memory of things material corresponding to the memory of things immaterial, which the spirits of the planet Mercury constitute: see the description of the spirits of Mercury, n.* 7170.

7254. *At the close of the following chapter an account will be given of the inhabitants and spirits of the planet Mars.*

EXODUS.

CHAPTER THE SEVENTH.

THE DOCTRINE OF CHARITY.

7255. INASMUCH as good constitutes heaven with man, and evil constitutes hell, it ought to be thoroughly noted what good is, and what evil is. It was before said, that that is good which is of love to the Lord, and of charity towards the neighbour; and that that is evil which is of self-love and the love of the world; hence it follows, that it can only be known from the loves what good is, and what evil.

7256. All things in the universe, which are according to divine order, have reference to good and truth; and all things in the universe, which are contrary to divine order, have reference to evil and the false; the reason is, because good and truth, which proceed from the Divine Being or Principle, constitute order, insomuch that they are order.

7257. The good which is of love to the Lord, is called celestial good, and the good which is of charity towards the neighbour, is called spiritual good: what and how great the difference is between celestial good which is of love to the Lord, and spiritual good which is of charity towards the neighbour, will be shown in what follows.

7258. The doctrine of celestial good, which is the doctrine of love to the Lord, is the most enlarged and at the same time the most mysterious; but the doctrine of spiritual good, which is the doctrine of charity towards the neighbour, is also enlarged and mysterious, but less so than the doctrine of celestial good, which is the doctrine of love to the Lord. That the doctrine of charity is enlarged, may appear from hence, that a like charity is not given with any two different persons, nor that any two different persons are alike the neighbour.

7259. Inasmuch as the doctrine of charity was so enlarged, therefore the ancients, with whom the doctrine of charity was the very doctrine of the church, distinguished charity towards the neighbour into several classes, which also they sub-divided, and gave names to each single class, and taught how charity was to be exercised towards those who are in one class, and how towards those who are in another; and thus they reduced the doctrine of charity into order, and the exercises of charity, that they might distinctly fall under the view of the understanding.

7260. The names which they gave to those towards whom they were to exercise charity, were several; some they called blind, some lame, some maimed, some poor, also miserable and afflicted, some orphans, some widows; but in general they called those hungry to whom they were to give to eat, thirsty to whom they were to give to drink, sojourners whom they were to gather, naked whom they were to clothe, sick whom they were to visit, and in prison to whom they were to come; on these subjects see n. 4954 to 4959.

7261. These names were given from heaven to the ancients who were of the church, and by those who were so named, they meant those who were spiritually such; their doctrine of charity taught who they were, and what was the quality of charity towards each.

7262. Hence it is that those same names are in the Word, and signify those that are such in the spiritual sense. The Word in itself is nothing but the doctrine of love to the Lord and of charity towards the neighbour, as the Lord also teaches, "Thou shalt love the Lord thy God from thy whole heart, and in thy whole soul, and in thy whole mind: *this is the first and great commandment;* the second is like unto it, Thou shalt love thy neighbour as thyself; *on these two commandments hang the law and the prophets,*" Matt. xxii. 35, 36, 37, 38; the law and the prophets are the whole Word.

7263. The reason why those same names are in the Word, is, because they who were in external worship were to exercise charity towards such as were so named: and they who were in internal worship, towards such spiritually understood; thus that the simple might simply understand and do the Word, and the wise wisely; also, that the simple, by the externals of charity, might be initiated into its internals.

CHAPTER VII.

1. AND JEHOVAH said to Moses, See, I have given thee a god to Pharaoh, and Aaron thy brother shall be thy prophet.

2. Thou shalt speak all that I shall command thee; and Aaron thy brother shall speak to Pharaoh, and he shall send the sons of Israel out of his land.

3. And I will harden the heart of Pharaoh, and I will multiply my signs, and my prodigies, in the land of Egypt.

4. And Pharaoh will not hearken to you; and I will give my hand into the Egyptians, and will bring forth my armies, my people, the sons of Israel, out of the land of Egypt, with great judgments.

5. And the Egyptians shall know that I am JEHOVAH, in my stretching forth my hand over the Egyptians, and I will bring forth the sons of Israel from the midst of them.

6. And Moses and Aaron did, as JEHOVAH commanded them so they did.*

7. And Moses was a son of eighty years, and Aaron a son of three and eighty years, in their speaking to Pharaoh.

8. And JEHOVAH said to Moses and Aaron, saying,

9. When Pharaoh shall say to you, saying, Give for yourselves a prodigy, and thou shalt say to Aaron, Take thy staff, and cast it before Pharaoh, it shall become a water-serpent.

10. And Moses and Aaron came to Pharaoh, and they did† so as JEHOVAH commanded, and Aaron cast forth his staff before Pharaoh, and before his servants, and it became a water-serpent.

11. And Pharaoh also called the wise and the sorcerers, and they also, the magicians of Egypt, did so by their enchantments.

12. And they cast forth every one his staff, and they became water-serpents; and the staff of Aaron swallowed up their staves.

---

* It is to be noted that in the original the first *did* in this verse is in the singular number, and the second in the plural.

† It is again to be noted that, in the original, *came* is expressed in the singular number, and *did* in the plural.

13. And the heart of Pharaoh was firmly fixed, and he did not hearken to them, as Jehovah spake.

14. And Jehovah said to Moses, The heart of Pharaoh is grown heavy, he refuseth to send the people.

15. Go to Pharaoh in the morning, behold he goeth forth to the waters, and stand to meet him near the bank of the river, and the staff, which was turned into a serpent, take into thine hand.

16. And thou shalt say to him, Jehovah God of the Hebrews hath sent me unto thee, saying, Send my people, that they may serve me in the wilderness, and behold thou hast not heard hitherto.

17. Thus saith Jehovah, In this thou shalt know that I am Jehovah, behold I smite with the staff which is in mine hand, upon the waters which are in the river, and they shall be turned into blood.

18. And the fish which is in the river shall die: and the river shall stink, and the Egyptians shall labour to drink the waters out of the river.

19. And Jehovah said to Moses, Say to Aaron, Take thy staff, and stretch forth thy hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over every gathering together of their waters, and they shall be blood: and there shall be blood in all the land of Egypt, and in the woods and in the stones.

20. And Moses and Aaron did so as Jehovah commanded, and he lifted up the staff, and smote the waters which were in the river, to the eyes of Pharaoh, and to the eyes of his servants, and all the waters which were in the river were turned into blood.

21. And the fish which was in the river died, and the river stank, and the Egyptians could not drink the water out of the river: and there was blood in the whole land of Egypt.

22. And the magicians of Egypt did so with their enchantments; and the heart of Pharaoh was firmly fixed, and he did not hearken to them as Jehovah spake.

23. And Pharaoh looked back, and came to his house, and did not set his heart even to this.

24. And all the Egyptians digged about the river waters to drink, because they could not drink of the waters of the river.

25. And seven days were fulfilled after that Jehovah smote the river.

26. And Jehovah said to Moses, Come to Pharaoh, and thou shalt say to him, Thus saith Jehovah, Send my people, that they may serve me.

27. And if thou refusest to send, behold I will affect all thy border with frogs.

28. And the river shall cause the frogs to creep forth, and they shall ascend and come into thine house, and into the closet of thy bed, and upon thy bed, and into the house of thy servants, and into the house of thy people, and into thine ovens, and into thy kneading-troughs.

29. And into thyself, and into thy people, and into all thy servants shall the frogs ascend.

THE CONTENTS.

7264. THE subject treated of in the internal sense in what follows is concerning the vastation, and at length the damnation of those who are in falses and evils; the process of their devastation is described by the eleven plagues brought on the Egyptians and their land.

7265. In this chapter, in the internal sense, the subject treated of is concerning the three first degrees of vastation: the *first*, which is that mere fallacies began to reign amongst them, whence came falses, is described by the serpent into which the staff of Aaron was turned; the *second*, which is that essential truths became falses amongst them, and that falses became truths, is described by the blood into which the waters were turned; the *third* degree, which is that from falses they reasoned against the truths and goods of the church, is described by the frogs out of the river.

THE INTERNAL SENSE.

7266. VERSES 1, 2, 3, 4, 5, 6, 7. *And Jehovah said to Moses, See, I have given thee a god to Pharaoh, and Aaron thy brother shall be thy prophet. Thou shalt speak all that I shall command thee; and Aaron thy brother shall speak to Pharaoh, and he shall send the sons of Israel out of his land. And I will harden the heart of Pharaoh, and I will multiply my signs and my prodigies in the land of Egypt. And Pharaoh will not hearken to you; and I will give my hand into the Egyptians, and will bring forth my armies, my people, the sons of Israel, out of the land of Egypt, with great judgments. And the Egyptians shall know that I am Jehovah, in my stretching forth my hand over the Egyptians, and I will bring forth the sons of Israel from the midst of them. And Moses and Aaron did, as Jehovah commanded them, so* *they did. And Moses was a son of eighty years, and Aaron a son of three and eighty years, in their speaking to Pharaoh.* And Jehovah said to Moses, signifies instruction. See, I have given thee a god to Pharaoh, signifies the law divine and its power over those who are in falses. And Aaron thy brother shall be thy prophet, signifies doctrine thence. Thou shalt speak all that I shall command thee, signifies reception of divine influx, and communication. And Aaron thy brother shall speak to Pharaoh, signifies reception of influx thence, and communication of those who are in falses. And he shall send the sons of Israel out of his land, signifies that they should recede from infestation. And I will harden the heart of Pharaoh, signifies obstinacy from the evil of the false. And I will multiply my signs and my prodigies, signifies admonitions of every kind, nor shall any thing be wanting. In the land of Egypt, signifies where they are who infest. And Pharaoh will not hearken to you, signifies that they who are in falses will not receive. And I will give my hand into the Egyptians, signifies that therefore they shall be driven by divine power. And I will bring forth my armies, my people, the sons of Israel, signifies that they would be liberated who are in goods and truths. Out of the land of Egypt, signifies from infestations. With great judgments, signifies according to the laws of order. And the Egyptians shall know that I am Jehovah, signifies that they shall have fear for the Divine Being or Principle. In my stretching forth my hand over the Egyptians, signifies when they observe the divine power in themselves. And I will bring forth the sons of Israel from the midst of them, signifies and when they shall see those liberated who are of the spiritual church. And Moses and Aaron did, as Jehovah commanded them, so they did, signifies that the things which were said were also done. And Moses was a son of eighty years, signifies the state or quality of the law from the Divine Being or Principle. And Aaron a son of three and eighty years, signifies the state and quality of doctrine. In their speaking to Pharaoh, signifies when those things were commanded.

7267. "And Jehovah said to Moses."—That hereby is signified instruction, in the present case how it was to be proceeded with those who are in falses, and infest, appears from the signification of Jehovah said, as denoting instruction, see n. 7186.

7268. "See, I have given thee a god to Pharaoh."—That hereby is signified the law divine, and its power over those who are in falses, appears from the signification of giving thee for a god, as denoting the divine truth, or what is the same thing, the divine law, and also its power; for in the Word, where truth is treated of, and also the power of truth, the term God is applied, but where good is treated of, the term Jehovah, see n. 300, 2586, 2769, 2807, 2822, 3910, 3921, 4287, 4295, 4402, 7010; and from the representation of Pharaoh, as denoting those who are in falses, and infest, see n. 6651, 6679, 6683. As to what further concerns the signification of God, it is to be noted, that God, in the supreme sense, is the divine principle which is above the heavens, but God, in the internal sense, is the divine principle which is in the heavens; the divine principle which is above the heavens is the divine good, but the divine principle in the heavens is the divine truth; for from the divine good proceeds the divine truth, and makes heaven, and arranges it; for what is properly called heaven is nothing else than the divine principle there formed, inasmuch as the angels, who are in heaven, are human forms recipient of the divine principle, and constituting a common form, which is that of a man: and whereas the divine truth in the heavens is what in the Word of the Old Testament is meant by God, t is from this ground that in the original tongue God is called Elohim in the plural; and also that the angels who are in the heavens, because they are recipient of the divine truth, are called gods; as in David, "Who in heaven shall compare himself to Jehovah, shall be likened to Jehovah *in the sons of gods?*" Psalm lxxxix. 6, 7, 8. Again, "Give to Jehovah, ye *sons of gods*, give to Jehovah glory and strength," Psalm xxix. 1. Again, "I said, *Ye are gods*, and ye are all the sons of the Most High," Psalm lxxxii. 6. And in John, "Jesus said, Is it not written in your law, I said, *Ye are gods?* thus he called them *gods*, to whom the Word was made," x. 34, 35; besides in the passages where the Lord is called God of gods and Lord of lords, as Genesis xlvi. 2, 3; Deut. x. 17; Numb. xvi. 22;* Dan. xi. 36; Psalm cxxxvi. 2, 3. From these considerations it may be seen in what sense Moses is called God, in the present case a God to Pharaoh, and a God to Aaron, Exod. iv. 16, viz., because Moses represented the divine law, which is the divine truth, and is called the Word; hence also it is, that Aaron is here called his prophet, and in a former passage his mouth, that is, one who utters the divine truth, which proceeds immediately from the Lord, and which transcends all understanding, in such a manner as to bring it down to the level of the understanding; and whereas a prophet is one who teaches and utters the divine truth in such a manner as to bring it down to the level of the understanding, a prophet also denotes the doctrine of the church; which is the subject treated of in what now follows.

7269. "And Aaron thy brother shall be thy prophet."—

---

* In our English version, the passages here referred to in Genesis and Numbers are rendered *God the God*, but in each passage the proper rendering is God of gods.

That hereby is signified doctrine thence derived, appears from the signification of a prophet, as denoting the truth of doctrine, thus doctrine derived from the Word, see n. 2534; that Aaron represents the doctrine of the church, or the doctrine of good and truth, which is from the Word, see n. 6998, 7009, 7089: because a prophet signifies doctrine, hence, in a determinate sense, he signifies one who teaches, according to what was said just above, n. 7268.

7270. "Thou shalt speak all that I shall command thee, and Aaron thy brother shall speak to Pharaoh."—That hereby is signified the reception of divine influx, and communication, appears from the representation of Moses, who was to speak, as denoting divine truth; and from the representation of Aaron, as denoting doctrine thence derived, see n. 7089; and from the signification of speaking, as denoting influx and its reception, see n. 5797; and from the signification of commanding, as also denoting influx, see n. 5486, 5732, in the present case the reception of influx: from these considerations it is evident that by speaking is signified the mediate influx of divine truth into doctrine, that is, with one who teaches, for the meaning is that Moses, who is the divine truth, should speak what Jehovah commanded to Aaron, who is doctrine or one who teaches, thus to him who was to communicate; and that by commanding is signified immediate divine influx into the divine law, which is represented by Moses. How these things are to be understood, may be manifest from what was said above, n. 7009, 7010, viz., that Moses represents the truth which proceeds immediately from the Divine Being or Principle, and that Aaron represents the truth which proceeds mediately: he who does not know how the case is with order in things successive, is unable to know also how the case is with influx, wherefore it may be expedient to say a few words on the subject. The truth which proceeds immediately from the Lord, inasmuch as it is from the infinite Divine Being himself, cannot in any wise be received by any living substance which is finite, thus not by any angel, wherefore the Lord had created things successive, by which as mediums the divine truth immediately proceeding might be communicated; but the first thing in succession from this is fuller of the Divine Being or Principle than that as yet it can be received by any living substance which is finite, thus by any angel; on this account the Lord created yet a successive thing or principle, by which the divine truth immediately proceeding might in some part be receptible; this successive thing or principle is the truth divine which is in heaven; the two first are above the heavens, and are as it were radious belts from the flaming principle which encompass the sun, which is the Lord; such is the successive order even to the heaven nearest to the Lord.

which is the third heaven, inhabited by those who are innocent and wise; hence they are continued successively even to the last heaven, and from the last heaven even to the sensual and corporeal principle of man, which lastly receives the influx: from these considerations it is manifest, that there are continual successions from the first, that is, from the Lord, even to the last principles which appertain to man, yea, to the last principles which are in nature; the last principles which appertain to man, as also those in nature, are respectively inert, and hence cold, and are respectively common, and hence obscure; hence also it is evident, that by those successions there is a continual connection of all things with the first Esse: according to those successions is the case with influx, for the divine truth, which proceeds immediately from the divine good, flows-in successively; and in the way or about each new successive principle it becomes more common, thus grosser and more obscure, and it becomes more slow, thus more inert and colder: from these considerations it is clear what is the quality of the divine order of successive things or principles, and hence of influxes. But it is well to be noted that the truth divine, which flows-in into the third heaven nearest the Lord, also together without successive formation flows-in even to the ultimates of order, and there from the first being or principle immediately also rules and provides all and singular things; hence successive things or principles are held together in their order and connection. That this is the case, may also in some measure be manifest from a maxim not unknown to the learned in the world, that there is only one substance, which is a substance, and that all other things are formations thence, and that in the formations that one only substance rules, not only as the form, but also as the non-form, as in its original; unless this was the case, the thing formed could not in any wise subsist and act: but these things are said for the intelligent.

7271. "And he shall send the sons of Israel out of his land." —That hereby is signified that they should recede from infestation, appears from the representation of Pharaoh, to whom those things were to be said, as denoting those who infest by falses, see n. 7107, 7110, 7126, 7142; and from the signification of sending, as denoting that they should recede; and from the representation of the sons of Israel, as denoting those who are of the spiritual church, see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198.

7272. "And I will harden the heart of Pharaoh."—That hereby is signified obstinacy from evil of the false, appears from the signification of hardening, as denoting obstinacy; that it is from the evil of the false is signified by the heart of Pharaoh, for by heart, in the genuine sense, is signified the good which is of heavenly love, n. 3313, 3887, 3889, hence in the opposite sense it is infernal evil; the reason why it denotes evil of the false, is, because by Pharaoh are represented those who are in the false. Evil of the false is what derives its origin from principles of the false; as for example, that sanctification is effected by external things, as amongst the Israelites and Jews, by sacrifices, by washings, by sprinkling of blood, and is not effected by charity and faith, and thus that men were holy although they lived in hatreds, in revenges, in rapines, in cruelties, and the like; these evils are what are called evils of the false, because they derive their origin from principles of the false. To take also another example: he who believes that faith alone saves, and that works of charity contribute nothing to salvation; he also who believes that he may be saved even in the last hour of death, without any regard to his conduct during the whole course of his life, and from those principles lives without any charity, in the contempt of others, in enmity and hatred against every one who does not worship him, in the desire of revenge, in the lust of depriving others of their goods, in unmercifulness, in cunning, in deceit, these evils are also evils of the false, because from the false he has persuaded himself either that they are not evils, or, supposing them to be evils, that they would still be wiped away, if so be, before breathing his last, he should confess, from apparent confidence, the mediation of the Lord, and the wiping away of sins by the passion of his cross. Take also another example: when men in supplication approach the dead as saints, and thereby adore them, and also their images, the evil of that worship is the evil of the false. They who practise the evil of the false, all believe that the false is truth, and consequently that evil is either not evil, or is not damnable. In like manner they who believe that sins can be pardoned by men; also who believe that they can be introduced into heaven, notwithstanding any sins in which they have been principled, that is, notwithstanding any spiritual stench and rottenness. In a word, the evils of the false are as numerous as the falses of faith and worship; these evils condemn, but not to such a degree as the evils originating in evil; the evils originating in evil are those which are derived from lust, arising from self-love and the love of the world.

7273. "And I will multiply my signs and my prodigies."—That hereby are signified admonitions of every kind, nor should any thing be wanting, appears from the signification of signs and prodigies, as denoting confirmations of the truth, see n. 3900, 6870, 7012, and also the means of divine power, n. 6910, in the present case admonitions, for thereby they both saw that they were in falses, and saw the divine power, and hence were admonished. The reason why it is said, that to those who are in falses admonitions are made of every kind, nor shall any thing be wanting, is, because the damnation of those who are in evils is not effected in a moment, when they come into the other life, but after that they have been first visited, that is, explored; explorations are made to the intent, that they themselves may apperceive that they must needs be damned, because they have not lived otherwise; also that spirits and angels may know that they have been of such a quality; thus they can no longer be exculpated either by themselves or others: the order, according to which they are explored, is the order of truth divine, which is such, that nothing at all is wanting: the order of truth divine which is for the evil who are damned, differs from the order of truth divine which is for the good who are saved; the difference is, that the order which is for the evil who are damned, is of truth divine separate from divine good, thus from mercy, by reason that they have not received the divine good, and thus have rejected mercy; but the latter order, which is for the good who are saved, is of truth divine conjoined to divine good, thus to mercy, by reason that they have received the divine good, thus the mercy of the Lord: by degrees, as the evil are explored according to order, so they are also judged and damned. Hence it may be known that admonitions of every kind are made, that nothing may be wanting, before they are damned to hell; these are the things which are also signified by the signs and miracles wrought in Egypt, before that the first-born were extinguished, and the Egyptians perished in the red sea (*mare suph*);* for the red sea (*mare suph*) is hell.

7274. "In the land of Egypt."—That hereby is signified where they are who infest, appears from the signification of the land of Egypt, as denoting where they are who are in falses, and infest, see n. 7240.

7275. "And Pharaoh will not hearken to you."—That hereby is signified that they who are in falses would not receive, appears from what was said above, n. 7224, where like words occur.

7276. "And I will give my hand into the Egyptians."—That hereby is signified that therefore by divine power they should be driven, appears from the signification of hand, as denoting power, see n. 878, 4931 to 4937, 5327, 5328, 7011, 7188, 7189, and when Jehovah speaks of himself, and says, his hand, as denoting divine power; and from the signification of the Egyptians, as denoting those who are in falses and infest, see above: hence it is evident, that by the expression, I will give my hand into the Egyptians, is signified that by divine power they who are in falses should be driven.

7277. "And I will bring forth my armies, my people, the sons of Israel."—That hereby is signified that they were to be liberated who are in goods and truths, appears from the signification of bringing forth, as denoting to liberate; and from the signification of army, as denoting all kinds of good in truths; and from the signification of people, that it is predicated of those who are in spiritual truth and good, see n. 1259, 1260, 3295, 3581, 4619, thus that it denotes those who are of the spiritual church, n. 2928, 7207; and from the representation of the sons of Israel, as denoting those who are of the spiritual church, see above, n. 7271, thus who are in goods and truths.

---

* See note, n. 6907.

7278. "Out of the land of Egypt."—That hereby is signified from infestations, appears from the signification of the land of Egypt, as denoting where they are who are in falses and infest, see n. 7240, 7274, thus also denoting infestations, for by land is signified the nation itself, and by nation, in the internal sense, that which is of the nation, in the present case therefore infestation.

7279. "With great judgments."—That hereby is signified according to the laws of order, appears from what was said above, n. 7206.

7280. "And the Egyptians shall know that I am Jehovah."—That hereby is signified that they shall have fear for the Divine Being or Principle, appears from the signification of knowing that I am Jehovah, as denoting to have fear for the Divine Being or Principle, of which we shall speak presently; and from the signification of the Egyptians, as denoting those who are in falses and infest. As to what concerns the fear, which they who are in falses and infest shall have for the Divine Being or Principle, it is to be noted, that fear is the only medium which restrains the infernals and keeps them in bonds: for fear is a common bond, as well to those who are well disposed, as to those who are evil; but to those who are well disposed the fear is internal, which is fear for salvation, viz., lest they should perish as to their souls, and on this account lest they should do any thing contrary to conscience, that is, contrary to truth and good, which are of the conscience, consequently they have a fear lest they should do any thing contrary to what is just and equitable, thus contrary to the neighbour; but this fear is a holy fear, so far as it is conjoined to the affection of charity, and the more so as it is conjoined to love to the Lord; fear in such case becomes like the fear of infants towards the parents whom they love; on which occasion, so far as they are in the good of love, so far it does not appear fear, but so far as they are not in good, so far it appears fear, and becomes anxiety; such is the fear of God, so frequently spoken of in the Word. But fear with those who are evil, is not any internal fear, viz., on account of salvation, and thence of conscience, for such fear they have altogether rejected in the world, as well by the life, as by the principles of the false favouring the life; but instead of internal fear they have external fear, viz., lest they should be deprived of honours, of gain, of reputation, because of those things, lest they should be punished according to the laws, lest they should be deprived of life; for these things they who are in evil have fear, whilst they are in the world: when these come into the other life, inasmuch as they cannot be restrained and kept in bonds by internal fear, they are kept by external fear, which is impressed on them by punishments; hence they have the fear of doing evil; and at length they have fear for the Divine Being or Principle, but an external fear, as was said, which is without any will of desisting from doing evil, grounded in the affection of good, but only in the terror of punishments, which they at last dread. From these considerations it may now be manifest, that fear is the only medium of keeping in bonds; and that external fear, which is the fear of punishments, is the only medium of restraining the evil; and that this is the cause of the torment of the evil in hell: for the evil, when they come into the other life, so far as external bonds are taken away from them, which they had in the world, and they are left to their lusts, are in such case as wild beasts, and desire nothing more than to have dominion, and to destroy every one who does not favour them; this is the highest delight of their life; for so far as any one loves himself, so far he hates others who do not favour him; and so far as any one is in hatred, so far he is in the delight of destroying; but in the world this is concealed.

7281. "In my stretching forth my hand over the Egyptians."—That hereby is signified when they observed the divine power in themselves, appears from the signification of hand, when it is said of the Divine Being or Principle, as denoting divine power, see above, n. 7276: hence it is evident what is meant by sitting on the right hand of God, viz., that it denotes omnipotence; and from the signification of the Egyptians, as denoting those who are in falses and infest, see above.

7282. "And I will bring forth the sons of Israel from the midst of them."—That hereby is signified and when they shall see that those are liberated who are of the spiritual church, appears from the signification of bringing forth, as denoting to be liberated, as above, n. 7277; and from the signification of the sons of Israel, as denoting those who are of the spiritual church, see above, n. 7271.

7283. "And Moses and Aaron did, as Jehovah commanded them, so they did."—That hereby is signified that what things were said were also done, may appear without explication.

7284. "And Moses was a son of eighty years."—That hereby is signified the state and quality of the law from the Divine Being or Principle, appears from the representation of Moses, as denoting the law from the Divine Being or Principle, see n. 6771, 6827; and from the signification of eighty years, as denoting the state and quality of the law from the Divine Being or Principle, viz., amongst those who were of the spiritual church, at the first time of visitation: what eighty specifically signify, cannot be said, because they involve every state and every quality of the law from the Divine Being or Principle on such occasion appertaining to them; that eighty denote states of temptation, see n. 1963, but in this case eighty involve the like as forty; but whereas it is also composed of ten and eight multiplied into each other, from this source likewise is to be sought the signification of this number: what ten signify, see n. 576, 1906, 1988, 2284, 3107, 4638, and what eight signify, see n. 2044, 2866; in general that all numbers signify things, and indeed the states and quality of things, see n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3352, 4264, 4495, 4670, 5265, 5291, 5335, 5708, 6175.

7285. "And Aaron a son of three and eighty years."—That hereby is signified the state and quality of doctrine, appears from the representation of Aaron, as denoting the doctrine of the church, see n. 6998, 7009, 7089; and from the signification of the number three and eighty, as denoting state and quality, viz., of that doctrine; but the state and quality cannot be specifically known, except from the reduction of this number into its simple numbers, and from application afterwards to those to whom doctrine appertains; moreover concerning numbers in the Word, see just above, n. 7284.

7286. "In their speaking to Pharaoh."—That hereby is signified when those things were commanded, appears from the signification of speaking, as denoting a command, see n. 7240; and from the representation of Pharaoh, as denoting those who are in falses and infest, see n. 7107, 7110, 7126, 7142.

7287. Verses 8, 9, 10, 11, 12, 13. *And Jehovah said to Moses and Aaron, saying, When Pharaoh shall say to you, saying, Give for yourselves a prodigy; and thou shalt say to Aaron, Take thy staff, and cast it before Pharaoh, it shall become a water-serpent. And Moses and Aaron came to Pharaoh, and they did so as Jehovah commanded, and Aaron cast forth his staff before Pharaoh, and before his servants, and it became a water-serpent. And Pharaoh also called the wise and the sorcerers, and they also, the magicians of Egypt, did so by their enchantments. And they cast forth every one his staff, and they became water-serpents; and the staff of Aaron swallowed up their staves. And the heart of Paraoh was firmly fixed, and he did not hearken to them as Jehovah spake.* And Jehovah said to Moses and Aaron, saying, signifies instruction. When Pharaoh shall say to you, signifies if they have doubt concerning the Divine Being or Principle. Saying, Give for yourselves a prodigy, signifies, and on that account are willing to be confirmed. And thou shalt say to Aaron, signifies influx and communication. Take thy staff, and cast it before Pharaoh, signifies the power which is shown. It shall become a water-serpent, signifies by this that mere fallacies and consequent falses shall reign amongst them. And Moses and Aaron came to Pharaoh, and they did so as Jehovah commanded, signifies effect. And Aaron cast forth his staff before Pharaoh and before his servants, and it became a water-serpent, signifies that mere fallacies and consequent falses reigned amongst them. And Pharaoh also called the wise men and the sorcerers, signifies the abuse of divine order. And they also, the magicians of Egypt, did so by their enchantments, signifies thus to appearance alike by perverting the ends of order. And they cast forth every one his staff, and they became water-serpents, signifies power from order that they were made dull as to the apperception of truth. And the staff of Aaron swallowed up their staves, signifies that that power was taken away from them. And the heart of Pharaoh was firmly fixed, signifies obstinacy. And he did not hearken to him, signifies that they who were in evils grounded in falses did not receive. As Jehovah spake, signifies prediction.

7288. "And Jehovah said to Moses and Aaron, saying."—That hereby is signified instruction, appears from the signification of Jehovah said, as denoting instruction, see n. 6879, 6881, 6889, 6891.

7289. "When Pharaoh shall say to you."—That hereby is signified if they have doubt concerning the Divine Being or Principle, appears from what now follows, viz., "If Pharaoh shall say, Give a prodigy," which words, it is evident, involve doubt concerning the Divine Being or Principle; for to will a prodigy, is to doubt before a thing be sensually confirmed.

7290. "Saying, Give for yourselves a prodigy."—That hereby is signified and on that account are willing to be confirmed, appears from the signification of prodigies and signs, as denoting confirmations of truth, see n. 3900, 6870. As to what concerns prodigies and signs, which are treated of in what now follows, it is to be noted that they were done amongst such as were in external worship, and were not willing to be acquainted with internal; they also who were in such worship were to be driven by external means; hence it is, that miracles were done amongst the Israelitish and Jewish people, for they were solely in external worship, and in no internal; and also external worship was what they ought to be in, when they were not willing to be in internal worship, to the intent that in externals they might represent holy things, and thereby communication might be given with heaven, as by somewhat of a church, for correspondences, representatives, and significatives conjoin the natural world to the spiritual; hence now it was, that so many miracles were done amongst that nation: but amongst those who are in internal worship, that is, in charity and faith, miracles are not done, for they are hurtful to them, inasmuch as miracles compel to believe, and what is of compulsion does not remain, but is dissipated; the internal things of worship, which are faith and charity, are to be implanted in a free principle, for in such case they are appropriated, and the things which are so appropriated remain; but the things which are implanted in a state of compulsion, remain out of the internal man in the external; for into the internal man nothing enters except by intellectual ideas, which are reasons (*rationes*), for the ground which there receives is the rational principle illustrated; hence it is, that no miracles are wrought at this day: that they are also hurtful may hence be manifest; for they drive men to believe, and fix ideas in the external man that it is so; if the internal man afterwards denies what miracles have confirmed, in such case an opposition and collision of the internal and external man takes place, and, at length, when the ideas derived from miracles are dissipated, there is effected a conjunction of what is false and what is true, thus profanation; hence it is evident how hurtful miracles are in this day in the church, in which the internals of worship are discovered; these things are also signified by the Lord's words to Thomas, "Because thou hast seen me, Thomas, thou hast believed; blessed are they who do not see, and believe," John xx. 29; so also they are blessed, who do not believe by miracles. But miracles are not hurtful to those who are in external worship without internal, for with such no opposition can be given of the internal and external man, thus no collision, consequently no profanation. That miracles do not contribute any thing to faith, may be sufficiently manifest from the miracles wrought amongst the people of Israel in Egypt, and in the wilderness, in that they had no effect at all upon them; for that people, although they so lately saw so many miracles in Egypt, afterwards the red sea (*mare suph*)* divided, and the Egyptians overwhelmed therein, the pillar of the cloud going before them by day, and the pillar of fire by night, the manna daily showering down from heaven, and although they saw mount Sinai in smoke, and heard Jehovah thence speaking, with other miracles of a like kind, nevertheless in the midst of such things, they declined from all faith, and from the worship of Jehovah to the worship of a calf, Exod. xxxii. 1 to the end; hence it is evident what is the effect of miracles: still less would be their effect at this day, when it is not acknowledged that there is any thing or influence from the spiritual world, and when every thing of the sort is denied, and is attributed to nature; for a principle of denial universally reigns against the divine influx and government in the earths; wherefore at this day the man of the church, if he was to see the veriest divine miracles, would first bring them down into nature, and there defile them, and afterwards would reject them as phantasms, and lastly would laugh at all who attributed them to the Divine Being or Principle, and not to nature; that miracles are of no effect, is also evident from the Lord's words in Luke, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead," xvi. 31.

---

* See note, n. 6907.

7291. "And thou shalt say to Aaron."—That hereby is signified influx and communication, viz., of the law divine, which Moses represents, with the doctrine which Aaron represents, appears from the signification of saying, when it is done by Moses to Aaron, as denoting influx and communication, as n. 6291; saying here signifies the same as speaking, viz., both influx and communication; that to speak has this signification, see n. 7270; this influx and communication cannot be otherwise expressed in the historicals of the Word, than by saying and speaking: the reason why the law divine, which Moses represents, flowed-in into the doctrine which Aaron represents, is, because the law divine is internal truth, and doctrine is external, and it is a general rule, that internal things flow-in into external, and not *vice versâ*, by reason that internal things are respectively purer and simple, but external are grosser, for they are the common or general things of internal.

7292. "Take thy staff, and cast it forth before Pharaoh."—That hereby is signified the power which is shown, appears from the signification of a staff, as denoting power, see n. 4013, 4015, 4876, 4936, 6947, 7011, 7026; and from the signification of casting forth before Pharaoh, for what is cast before the eyes, this is shown.

7293. "It shall become a water-serpent."—That hereby is signified that by it mere fallacies and consequent falses shall reign amongst them, appears from the signification of a serpent, as denoting the sensual and corporeal principle, see n. 6949, hence denoting fallacies, for the sensual and corporeal principle separate from the rational, that is, not subordinate to it, is full of fallacies, insomuch that it is scarce any thing else but fallacies, see n. 6948, 6949. It is a water-serpent which is here signified, for in the original tongue, serpent is here expressed by the same term as a whale, which is the largest sea-fish, and a whale signifies the scientific principle in general; when therefore by the Egyptians are signified falses grounded in fallacies, that term signifies a serpent, viz., a water-serpent, because it is to express the whale which is in the waters, and because the waters of Egypt are falses. That Pharaoh or Egypt is called a whale is manifest from Ezekiel, "Speak and say, Thus saith the Lord Jehovah, Behold I am against thee, Pharaoh, king of Egypt, the *great whale* which lies in the midst of his rivers," xxix. 3. Again, "Son of man, lift up a lamentation over Pharaoh king of Egypt, and say to him, Thou art become like a young lion of the nations; *and thou art as whales in the seas* and thou camest forth with thy rivers, thou hast disturbed thy rivers," xxxii. 2; in which passages by whale are signified scientifics in general, by which, since they are derived from the sensual man, the things of faith are perverted; the reason why a whale denotes the scientific principle in general, is, because a fish denotes the scientific principle in particular, see n. 40, 991. And whereas whales signify scientifics perverting the truths of faith, by them are also signified reasonings from fallacies whence come falses; those things are signified by whales in David, "Thou hast burst through the sea with thy strength, *thou hast broken the heads of the whales, on the waters*," Psalm lxxiv. 13. Like things are also signified by Leviathan in Isaiah, "In that day Jehovah will visit with his sword hard, and great, and strong, upon *Leviathan the oblong serpent*, and upon *Leviathan the crooked serpent*, and will slay the *whales* which are in the sea," xxvii. 1. And in David, "*Thou hast broken the heads of Leviathan in pieces*, thou hast given him meat to the people of Ziim," Psalm lxxiv. 14. Leviathan, in a good sense, denotes reason grounded in truths, in Job xli. 1 to the end; reason grounded in truths is in the opposite to reasonings from falses. And whereas by whales are signified reasonings from fallacies perverting truths, by water-serpents, which are expressed by the same term in the original tongue, are signified the falses themselves grounded in the fallacies, from which come reasonings, and by which come perversions; falses are signified by those serpents in the following passages: "Jim shall answer in her palaces, and *serpents* in the palaces of delights," Isaiah xiii. 22. Again, in the same prophet, "Thorns shall come up into her palaces, the thistle and bramble into her fortifications, and it shall become an *habitation of serpents*, a court for the daughters of the owl," xxxiv. 13. Again, "In *the habitation of serpents* shall be his bed-chamber, grass shall be instead of the reed and bulrush," xxxv. 7. And in Jeremiah, "I will give Jerusalem into heaps, *an habitation of serpents*," ix. 10. And in Malachi, "I have set the mountains of Esau a waste, and his inheritance for the *serpents of the wilderness*," i. 3: in these passages serpents denote falses from which come reasonings; the same also are signified by dragons, but dragons are reasonings grounded in self-love and the love of the world, thus in the lusts of evil, which not only pervert truths, but goods; which reasonings come forth from those who in heart deny the truths and goods of faith, but in mouth confess them for the sake of the lust of rule and gain, thus also from those who profane truths and goods; the latter and the former are meant by the *dragon, the old serpent*, which is called the Devil, "and Satan which seduceth the whole world," Rev. xii. 9; and also by the same, viz., the dragon, which persecuted the woman, who brought forth a son snatched up to God and to his throne, Rev. xii. 5; and who cast forth from his mouth water as a river, that he might swallow up the woman, verses 13, 15, of the same chapter; the son whom the woman brought forth is the divine truth at this day discovered, the woman is the church, the dragon the serpent are they who are about to persecute, the water as a river which the dragon would cast forth are the falses grounded in evil and the consequent reasonings, by which they will attempt to destroy the woman, that is, the church; but that their attempt would be in vain, is described by "the earth helping the woman, and the earth opening her mouth, and swallowing up the river which the dragon cast forth," verse 16 of the same chapter.

7294. "And Moses and Aaron came to Pharaoh, and they did so as Jehovah commanded."—That hereby is signified the effect, may appear without explication.

7295. "And Aaron cast forth his staff before Pharaoh and before his servants, and it became a water-serpent."—That hereby is signified that mere fallacies and consequent falses reigned amongst them, appears from the signification of casting forth a staff, as denoting to show power, see just above, n. 7292; and from the representation of Pharaoh and his servants, as denoting those who infest by falses; and from the signification of water-serpents, as denoting fallacies and consequent falses, see just above, n. 7293. This prodigy signifies the first admonition amongst those who infest, that they may desist; for with the evil, who infest the well-disposed in another life, the case is this: when they first come thither from the world, they have good spirits and angels adjoined to them, as when they lived men in the body, for even evil men have also angels attendant on them, to the intent that they may be able, if they are willing, to turn themselves to heaven, and receive influx thence, and be reformed; hence it is, since the all of life follows after death, that at first they are associated to the angels; but when they are of such a character in consequence of their life in the world, that they cannot receive the influx of truth and good from heaven, in this case the angels and good spirits by degrees recede from them, and as they recede, they become less and less rational; for to be rational is an effect produced through heaven from the Lord: the first degree of the removal and deprivation of the influx of truth and good is what is here described by the staff of Aaron turned into a serpent, whereby is signified that mere fallacies reigned, and consequent falses; the second degree is described by the waters of Egypt turned into blood, whereby is signified that truths themselves were falsified; the third degree is, that from the waters there crept forth frogs, whereby are signified reasonings grounded in mere falses, and so forth: by such degrees also the evil in the other life are deprived of the understanding of truth and good.

7296. "And Pharaoh also called the wise and the sorcerers."—That hereby is signified the abuse of divine order, appears from the signification of the wise, as denoting those who are in the science of spiritual things, and of their correspondence with natural things; they who investigated and taught those things were called wise amongst them, for the things were mystical; and whereas the Egyptians applied themselves to such things, they called themselves a son of the wise, and of the kings of antiquity, as is evident from Isaiah, "How say ye to Pharaoh, *I am a son of the wise*, a son of the kings of antiquity?" xix. 11; the Egyptians called the sciences of things wisdom, as also did the Chaldeans, Jeremiah l. 35; and from the signification of sorcerers, as denoting those who pervert divine order, thus who pervert the laws of order: that sorcery and magic are nothing else, may be manifest from sorcerers, and especially in the other life where they abound; for they who in the life of the body have practised cunning, and have contrived various arts of defrauding others, and at length in consequence of success have attributed all things to their own proper prudence, they in the other life learn things magical, which are nothing else but abuses of divine order, especially of correspondences; for it is according to divine order that all and singular things correspond, as for example, the hands, the arms, the shoulders, correspond to power, and thence also a staff has the same correspondence, therefore they form to themselves staves, and also representatively set the shoulders, the arms, and the hands, and thereby exercise magical power; so in a thousand and a thousand other instances; the abuse of order and of correspondences is, when those things which are of order are not applied to good ends, but to evil ends, as to the end of ruling over others, and to the end of destroying, for the end of order is salvation, thus to do good to all; hence now it is evident what is meant by the abuse of order, which is signified by sorcerers.

7297. "And they also, the magicians of Egypt, did so by their enchantments."—That hereby is signified thus to appearance alike by perverting the ends of order, appears from the signification of they also did, when it is said of the magicians of Egypt, as denoting to present what is like to appearance, for the things which flow from order are not varied by abuse, but appear like as to the external form, but not as to the internal form, for they are against the ends of order; and from the signification of enchantments, as denoting the arts themselves of perverting order: by sorcerers and enchantments in the Word, where they are mentioned, is signified the art of presenting falses that they may appear as truths, and of presenting truths that they may appear as falses, which is effected principally by fallacies; such is the signification of sorcerers and enchantments in the following passages: "But these two things shall come to thee in a moment in one day, loss of children and widowhood, in their perfection they shall come upon thee, *by reason of the multitude of thy sorceries, on account of the exceeding greatness of thine enchantments:* persist *in thine enchantments, and in the multitude of thy sorceries*, in which thou hast laboured from thy youth," Isaiah xlvii. 9, 12, speaking of Babel and the Chaldeans. Again in the same prophet, "Come hither, ye *sons of the sorceress*, seed of the adulterer, and she hath committed whoredom," lvii. 3. And in Nahum, "Woe to the city of bloods, by reason of the multitude of the whoredoms of the whore well-favoured, *the mistress of sorceries*, selling the nations by her whoredoms, and families *by her sorceries*," iii. 1, 4; where the city of bloods denotes the falsification of truth, whoredoms denote the falsified good of truth, sorceries denote the art of presenting falses as truths and truths as falses. And in Malachi, "I will come to you to judgment, and will be a swift witness *against the sorcerers*, and against the adulterers, and against those that swear falsely," iii. 5. And in the Revelation, "*By thy enchantment* were all nations seduced," xviii. 23, speaking of Babylon. And in Micah, "I will cut off thy horses from the midst of thee, and will destroy thy chariots, and will cut off the cities of thy land, and will destroy all thy fortifications, *and I will cut off sorceries from thy hand*," v. 10, 11, 12; from these words it is evident, that by sorceries are signified the arts of presenting truths as falses and falses as truths, for by the horses which were to be cut off, are signified things intellectual, see n. 2761, 2762, 3217, 5321, 6125, 6534; by the chariots which were to be destroyed, are signified the doctrinals of truth, n. 2760, 5321; by the cities of the land which were also to be cut off, are signified the truths of the church; that cities denote truths, see n. 2268, 2481, 2712, 2943, 4492, 4493; and that land or earth denotes the church, see n. 662, 1067, 1262, 1733, 1850, 2117, 2118, 3355, 4447, 4535, 5377; by fortifications are signified truths so far as they defend goods: hence now it may be known what is signified by the sorceries which were to be cut off from the hand, viz., the arts of presenting truths as falses, and falses as truths; these arts also correspond to the phantasies, whereby the evil in the other life present before the eyes things beautiful as ugly, and things ugly as beautiful, which phantasies are also a species of sorceries, for they are also abuses and perversions of divine order.

7298. "And they cast forth every one his staff, and they became water-serpents."—That hereby is signified power derived from order that they were made dull as to the apperception of truth, appears from the signification of casting forth a staff, as denoting the exhibition of power, see n. 7292; and from the signification of water-serpents, as denoting falses derived from fallacies, see n. 7293; in the present case denoting dulness as to the apperception of truth, for as fallacies cause truths not to be apperceived, so also dulness is induced: such dulness is also induced by magicians in the other life, and this by the abuse and perversion of order, for they have the skill to take away the heavenly influx, and when this is taken away dulness has place as to the apperception of truth; and they have also the skill to induce fallacies, and to present them in light as in the light of truth, and at the same time on such occasion to obscure truths themselves; they have the skill likewise to inject a principle of persuasion, and thereby to make dull the apperception of truth; not to mention other methods: when dulness has place, falses appear as truths, which are signified by sorceries and enchantments: from these considerations, it is evident how magicians can present what is alike to appearance. It is further to be noted, that it is according to the laws of order, that no one ought to be persuaded instantaneously concerning truth, that is, that truth should instantaneously be so confirmed as to leave no doubt at all concerning it; the reason is, because the truth which is so impressed becomes persuasive truth, and is without any extension, and also without any yielding; such truth is represented in the other life as hard, and as of such a quality as not to admit good in it, that it may become applicable: hence it is that as soon as any truth is presented before good spirits in the other life by manifest experience, there is presently afterwards presented some opposite, which causes doubt; thus it is given them to think and consider whether it be so, and to collect reasons, and thereby to bring that truth rationally into their mind; hereby the spiritual sight has extension as to that truth, even to opposites; hence it sees and perceives in understanding every quality of truth, and hence can admit influx from heaven according to the states of things, for truths receive various forms according to circumstances: this also is the reason why it was allowed the magicians to do the like as to what Aaron did; for thereby doubt was excited amongst the sons of Israel concerning the miracle whether it was divine, and thus opportunity was given them of thinking and considering whether it was divine, and at length of confirming themselves that it was so.

7299. "And the staff of Aaron swallowed up their staves."—That hereby is signified that that power was taken away from them, appears from the signification of swallowing up, as denoting to take away; and from the signification of staff, as denoting power, see above, n. 7292; from the magicians also in the other life is taken away the power of abusing order, and of perverting its laws, in a two-fold manner: first, in that the angels by the divine power of the Lord annihilate their magic, and this when they exercise it to do evil to the well-disposed: angelic power from the Lord is so great, that it instantly dissipates all such things; secondly, in that magic is altogether taken away from them, so that they can no longer exhibit any such thing.

7300. "And the heart of Pharaoh was firmly fixed."—That hereby is signified obstinacy, appears from the signification of heart being firmly fixed, as denoting obstinacy, as above, n. 7272.

7301. "And he did not hearken to them."—That hereby is signified that they who were in evils grounded in falses did not receive, appears from what was said above, n. 7224, 7275; for by Pharaoh, of whom it is here said that he did not hearken, are represented those who are in falses and infest, and so far as they infest, so far they are in evil grounded in falses, for infestation is from evil, and is effected by falses.

7302. "As Jehovah spake."—That hereby is signified according to prediction, appears without explication.

7303. Verses 14 to 24. *And Jehovah said to Moses, The heart of Pharaoh is grown heavy, he refuseth to send the people. Go to Pharaoh in the morning, behold, he goeth forth to the waters, and stand to meet him near the bank of the river; and the staff which was turned into a serpent take into thine hand. And thou shalt say to him Jehovah, God of the Hebrews hath sent me to thee, saying, Send my people that they may serve me in the wilderness, and behold, thou hast not heard hitherto. Thus saith Jehovah, In this thou shalt know that I am Jehovah, behold, I smite with the staff which is in my hand, upon the waters which are in the river, and they shall be turned into blood. And the fish which is in the river shall die, and the river shall stink, and the Egyptians shall labour to drink the waters out of the river. And Jehovah said to Moses, Say to Aaron, Take thy staff, and stretch forth thy hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over every gathering together of their waters, and they shall be blood; and there shall be blood in all the land of Egypt, and in the woods, and in the stones. And Moses and Aaron did so as Jehovah commanded, and he lifted up the staff, and smote the waters which were in the river to the eyes of Pharaoh, and to the eyes of his servants; and all the waters which were in the river were turned into blood. And the fish which was in the river died, and the river stank, and the Egyptians could not drink the water from the river, and there was blood in the whole land of Egypt. And the magicians of Egypt did so with their enchantments, and the heart of Pharaoh was firmly fixed, and he did not hearken to them, as Jehovah spake. And Pharaoh looked back, and came to his house, and did not set his heart even to this. And all the Egyptians digged* *about the river waters to drink, because they could not drink of the waters of the river.* And Jehovah said to Moses, signifies divine instruction. The heart of Pharaoh is grown heavy, he refuseth to send the people, signifies that they made themselves obstinate not to relinquish those whom they infest. Go to Pharaoh in the morning, signifies elevation to things more confirming. Behold, he goeth forth to the waters, signifies that in such case they who infested would be in falses grounded in fallacies. And stand to meet him near the bank of the river, signifies influx according to state. And the staff which was turned into a serpent take into thine hand, signifies power like to the former. And thou shalt say to him, signifies command. Jehovah God of the Hebrews hath sent me unto thee, saying, signifies from the Divine Being or Principle of the church to those who infested. Send my people, signifies that they should relinquish. That they may serve me in the wilderness, signifies worship in an obscure principle. And behold thou hast not heard hitherto, signifies non-obedience. Thus saith Jehovah, In this thou shalt know that I am Jehovah, signifies that they may have fear for the Divine Being or Principle. Behold, I smite with the staff which is in my hand upon the waters which are in the river, signifies power over falses which are grounded in fallacies. And they shall be turned into blood, signifies that they shall falsify truths. The fish which is in the river shall die, signifies that the scientific of truth shall be extinguished. And the river shall stink, signifies aversion towards it. And the Egyptians shall labour to drink the waters out of the river, signifies that they would be willing to know scarce any thing about it. And Jehovah said to Moses, signifies execution. Say to Aaron, Take thy staff, and stretch forth thy hand over the waters of Egypt, signifies power into the falses which appertained to those who infested. Over their rivers, over their streams, signifies into doctrinals. And over their pools, signifies into the scientifics serviceable thereto. And over every gathering together of their waters, signifies where there is any thing false. And they shall be blood, signifies that they shall falsify truths. And there shall be blood in all the land of Egypt, signifies total falsification. And in the woods, and in the stones, signifies of the good which is of charity and of the truth which is of faith. And Moses and Aaron did so as Jehovah commanded, signifies effect. And he lifted up the staff, and smote the waters which were in the river, signifies strong power into falses. To the eyes of Pharaoh, and to the eyes of his servants, signifies into the apperception of all who infested. And all the waters which were in the river were turned into blood, signifies the consequent falsification of all truth. And the fish which was in the river died, signifies the scientific of truth also extinguished. And the river stank, signifies aversion. And the

Egyptians could not drink the water out of the river, signifies that they were willing to know scarce any thing concerning it. And there was blood in the whole land of Egypt, signifies total falsification. And the magicians of Egypt did so by their enchantments, signifies that their falsificators effigied the like by abusing order. And the heart of Pharaoh was firmly fixed, signifies obstinacy. And he did not hearken to them, signifies non-reception and non-obedience. As Jehovah spake, signifies according to prediction. And Pharaoh looked back and came to his house, signifies thought and reflection from falses. And did not set his heart even to this, signifies resistance grounded in the will, and consequent obstinacy. And all the Egyptians digged about the river waters to drink, signifies the pervestigation* of truth which they might apply to falses. Because they could not drink of the waters of the river, signifies non-application grounded in mere falses.

7304. "And Jehovah said to Moses."—That hereby is signified divine instruction, appears from the signification of saying when any thing is commanded anew, as denoting instruction, see n. 7186, 7267, 7288, in the present case divine instruction, because Jehovah said, viz., instruction how to act further.

7305. "The heart of Pharaoh is grown heavy, he refuseth to send the people."—That hereby is signified that they made themselves obstinate not to relinquish those whom they infest, appears from the signification of the heart being made heavy, also being firmly fixed and hardened, as denoting obstinacy, as above, n. 7272, 7300; and from the signification of refusing to send, as denoting not to relinquish; and from the representation of Pharaoh, of whom those things are said, as denoting those who infest, see above.

7306. "Go to Pharaoh in the morning."—That hereby is signified elevation to things more confirming, appears from the signification of going, or entering in to Pharaoh, as denoting communication, see n. 7000, in the present case communication of things confirming, that it is the divine principle which admonishes them to desist from infestations; and from the signification of morning, as denoting a state of illustration and revelation, see n. 3458, 3723, 5097, 5740, in the present case denoting elevation, because it is predicated of those who are in falses, who cannot be illustrated, but elevated as to attention: the reason why they who are in falses cannot be illustrated, is, because falses reject and extinguish all the light which illustrates, which light is only received by truths.

7307. "Behold, he goeth forth to the waters."—That hereby is signified that in such case they who infested were in falses grounded in fallacies, appears from the representation of Pharaoh, as denoting those who infest, see above; and from the signification of waters, in the present case the waters of Egypt, as denoting falses grounded in fallacies; the reason why those falses, or falses of that origin, are here signified, is, because by the serpent, into which the staff of Aaron was turned, those falses are signified, n. 7293; that waters denote truths and, in the opposite sense, falses, see n. 739, 790, 2702, 3058, 3424, 4975, 5668; that the river of Egypt denotes the false principle, see n. 6693.

---

* The author here uses the term *pervestigation*, and not investigation, intending, probably, to distinguish between the search after truth when made by the evil for evil ends, and the search after truth when made by the good for good ends. The former therefore he calls *pervestigation*, the latter *investigation*.

7308. "And stand to meet him near the bank of the river.' —That hereby is signified influx according to state, appears from the signification of standing to meet, as denoting influx; for when it is said of the law divine, which is represented by Moses, that it should stand to meet those who are in falses and infest, who are represented by Pharaoh, nothing else can be signified by standing to meet, but influx, and thence reception, and thereby apperception; and from the signification of the bank of the river, as denoting the state of the false principle in which they were who infested; that the river of Egypt denotes the false principle, see n. 6693, in the present case the false principle grounded in fallacies, n. 7307; but the bank, which is as the continent, for it encompasses and includes, is the state of that false principle; for every thing has its state, in which, and according to which it is.

7309. "And the staff, which was turned into a serpent, take into thine hand."—That hereby is signified power like to the former, appears from the signification of staff, as denoting power, see n. 4013, 4315, 4876, 4936, 7026; that it is power like to the former, is signified by taking the staff which was turned into a serpent; and from the signification of hand, as also denoting power, but spiritual power, from which comes the natural power, which is a staff, see n. 6947, 7011.

7310. "And thou shalt say to him."—That hereby is signified command, appears from the signification of saying, when by the law divine, which is represented by Moses, to those who are in falses, who are represented by Pharaoh, as denoting command.

7311. "Jehovah God of the Hebrews hath sent me unto thee, saying."—That hereby is signified from the divine principle of the church to those who infested, appears from the signification of the Hebrews, as denoting those things which are of the church, see n. 5136, 6675, 6684, 6738; the divine principle of the church is Jehovah God of the Hebrews, and Jehovah God is the Lord, Jehovah as to divine good, and God as to divine truth; and from the signification of hath sent me to thee, as denoting to those who infest; that by Pharaoh to whom Jehovah sent, are represented those who infest, has been often shown above.

7312. "Send my people."—That hereby is signified that they should relinquish, appears without explication.

7313. "That they may serve me in the wilderness."—That hereby is signified worship in an obscure principle, appears from the signification of serving Jehovah, as denoting worship; and from the signification of a wilderness, as denoting what is not inhabited and cultivated, see n. 2708, 3900, in the spiritual sense what is obscure as to the good and truth of faith; the reason why a wilderness here denotes such an obscure principle, is, because in general they who are of the spiritual church, who are represented by the sons of Israel, are in an obscure principle as to the truths of faith, see n. 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3833, 4402, 6289, 6500, 6865, 6945, 7233; specifically because they are in an obscure principle, when they emerge from a state of infestations and temptations; for they who are in infestations are encompassed by falses diffused around them, and are driven as a reed with the wind, thus from the doubtful to the affirmative, and from the affirmative to the doubtful, hence when they ascend fresh out of that state, they are in an obscure principle; but that obscure principle in such case is by degrees illustrated: inasmuch as such is the state of those who are infested, therefore the sons of Israel were led down into the wilderness, that they might represent that state in which they of the spiritual church were before the Lord's coming; and also that state in which they are who are of that church at this day, and are vastated as to falses.

7314. "And behold thou hast not heard hitherto."—That hereby is signified non-obedience, appears from the signification of hearing, as denoting obedience, see n. 2542, 3869, 5017, 5471, 5475, 7216, thus not to hear denotes non-obedience.

7315. "Thus saith Jehovah, In this thou shalt know that I am Jehovah."—That hereby is signified that they should have fear for the Divine Being or Principle, appears from what was said above, n. 7280, where like words occur.

7316. "Behold, I smite with the staff which is in my hand upon the waters which are in the river."—That hereby is signified power over the falses which are grounded in fallacies, appears from the signification of staff, as denoting power, see above, n. 7309; and from the signification of the waters which are in the river, as denoting falses grounded in fallacies, see also above, n. 7307.

7317. "And they shall be turned into blood."—That hereby is signified that they shall falsify truths, appears from the signification of blood, as denoting truths falsified, see n. 4735, 4978; for blood, in the genuine sense, is truth proceeding from the Lord, thus the holy principle of faith; this is signified by blood in the sacred supper; but in the opposite sense blood is violence offered to divine truth, and whereas this violence is effected by falsifications, blood is the falsification of truth. From what is here said, and from what follows, it may be manifest who are specifically represented by Pharaoh, or who are specifically meant by those who infest, viz., they within the church who have made a profession of faith, and have also persuaded themselves that faith saves, and yet have lived contrary to the precepts of faith; in a word, they who have been in persuasive faith, and in a life of evil; when these come into the other life, they bring along with them principles of persuasion, that they are to be introduced into heaven, because they have been born within the church, have been baptized, have had the Word, and doctrine thence derived, which they have professed, especially because they have had the Lord, and because he suffered for their sins, and thus saved those who within the church have from doctrine professed him; these, when they come fresh from the world into the other life, are not willing to know any thing concerning the life of faith and charity, which they make light of, saying, because they have had faith, that all the evils of life have been washed and wiped away by the blood of the Lamb; when it is said to them, that these are contrary to the Lord's words in Matthew, where he says, "Many shall say to me in that day, Lord, Lord, have we not prophesied by thy name, and by thy name cast out demons, and in thy name done many virtues? But then will I confess, I know you not; depart from me, ye workers of iniquity: every one who heareth my words and doeth them, I compare to a prudent man; but every one who heareth my words and doeth them not, I compare to a foolish man," vii. 21, 22, 23, 24, 26; and in Luke, "Then shall ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; but he answering shall say unto them, I know you not whence ye are; then shall ye begin to say, We have eaten before thee, and have drunk, and thou hast taught in our streets; but he will say, I say unto you, I know you not whence ye are; depart from me, all ye workers of iniquity," xiii. 25, 26, 27: to these things they reply, that by those are meant no others than such as have been in miraculous faith, but not in the faith of the church. But the same after some time begin to know, that no others are let-in into heaven than they who have lived the life of faith, thus who have had charity towards the neighbour; and when they begin to know this, then they begin to make light of the doctrinals of their faith, and also of their faith itself, for their faith was not faith, but only the science of such things as are of faith, and was not for the sake of life, but for the sake of gain and honours; hence it is, that those things which have been to them of the science of faith, they then make light of, and also reject; and presently they cast themselves into falses against the truths of faith: into this state their life is turned, who have confessed faith and have lived a life contrary to faith. These are they who in the other life by falses infest the well-disposed, thus who are specifically meant by Pharaoh.

7318. "And the fish which is in the river shall die."—That hereby is signified that the scientific of truth shall be extinguished, appears from the signification of a fish, as denoting a scientific, see n. 40, 991, in the present case the scientific of truth, because it is said that it should die, as being in waters turned into blood, by which is signified that it would be extinguished by falsification; and from the signification of dying, as denoting to be extinguished. What the falsification of truth is, shall be illustrated by some examples: truth is falsified, when from reasonings it is concluded, and said, that because no one can do good from himself, therefore good is of no effect to salvation: truth is also falsified when it is said, that every good which man does respects himself, and is done for the sake of recompense, and this being the case, that works of charity are not to be done: truth is falsified when it is said, that because all good is from the Lord, therefore man ought to do nothing of good, but to expect influx: truth is falsified when it is said, that truth can be given with man without the good which is of charity, thus faith without charity: truth is falsified when it is said, that no one can enter into heaven but who is miserable and poor; when it is also said, unless he gives his all to the poor and plunges himself into distress: truth is falsified when it is said, that every one, howsoever he has lived, may be let-in into heaven from mercy: truth is still more falsified when it is said, that there has been given to man the power of letting-in into heaven whom he pleases: truth is falsified when it is said, that sins are wiped away and washed away like filth by water; and truth is still more falsified when it is said, that man has the power of remitting sins, and when they are remitted, that they are altogether wiped away and man becomes pure: truth is falsified when it is said, that the Lord has taken all sins into himself, and thus has taken them away, and that man thereby can be saved, whatsoever his life be: truth is falsified when it is said, that no one is saved but he who is within the church; the reasonings, by which falsification is effected, are, that they who are within the church are baptized, have the Word, have knowledge concerning the Lord, concerning the resurrection, concerning life eternal, concerning heaven, and concerning hell, and thus that they know what faith is by which they may be justified. There are innumerable cases like to these, for there is not a single truth given which cannot be falsified, and the falsification be confirmed by reasonings from fallacies!

7319. "And the river shall stink."—That hereby is signified aversion to it, appears from the signification of stinking, as denoting aversion, see n. 7161; and from the signification of river, in this case the river of Egypt turned into blood, as denoting truth falsified. It is to be noted, that, in the other life, nothing is more abominable, and, consequently, nothing stinks more grievously, than profaned truth; it is as the stench of a carcass, which is occasioned when living flesh dies: for the false has no smell, unless it be apposed [put to] truth, nor evil unless it be apposed to good, the quality of each being made sensible not from itself, but from its opposite; hence it may be manifest how much profaned truth stinks; profaned truth is the false conjoined to truth, and falsified truth is the false not conjoined but adjoined to truth, and ruling over the truth.

7320. "And the Egyptians shall labour to drink the waters out of the river."—That hereby is signified that they shall be willing to know scarce any thing concerning it, appears from the signification of the Egyptians, as denoting those who falsify truths; and from the signification of drinking, as denoting to be instructed in truths, see n. 3069,3772, 4017, 4018, hence to labour to drink denotes not to be willing to be instructed, thus to be willing to know scarce any thing, viz., concerning truths; and from the signification of the waters of the river, as denoting falses, see above, n. 7307, in this case falsified truths: from these considerations it is evident, that by the Egyptians labouring to drink waters out of the river, is signified, that they who are in falses grounded in fallacies are willing to know scarce any thing concerning truths, thus that they have an aversion to them: the cause of the aversion is, because the truths, which are perverted by falses, still privately and tacitly fight, and labour to shake off from themselves falses, and thus are pungent; for if falses be a little removed, with their faith, truths condemn.

7321. "And Jehovah said to Moses."—That hereby is signified execution, appears from the things which now follow, for *Jehovah said* involves them.

7322. "Say to Aaron, Take thy staff, and stretch forth thy hand over the waters of Egypt."—That hereby is signified power into the falses which appertain to those who infest, appears from the signification of a staff, as denoting natural power, and from the signification of hand, as denoting spiritual power, see above, n. 7309; hence to take a staff and stretch out the hand denotes to exercise spiritual power by natural; and from the signification of the waters of Egypt, as denoting the falses which infest, see also above, n. 7307.

7323. "Over their rivers, over their streams."—That hereby is signified into the doctrinals of the false, appears from the signification of rivers and streams, as denoting doctrinals, for waters are falses, see above, n. 7307, hence rivers and streams, which are their collections, are doctrinals, in this case doctrinals of the false; that rivers denote those things which are of intelligence, thus which are of truth, see n. 2702, 3051, hence, in the opposite sense, they denote those things which are contrary to intelligence, thus which are of the false.

7324. "And over their pools."—That hereby is signified into the scientifics serviceable to them, appears from the signification of pools, as denoting scientifics serviceable to the truths which are of doctrinals, and, in the opposite sense, scientifics serviceable to the falses of doctrine. Pools in the Word, where they are named, in the spiritual sense, signify intelligence derived from the knowledges of good and truth, for pools are there taken for waters gathered together, or lakes, and waters gathered together and lakes are in the complex knowledges by which come intelligence, as in Isaiah, "Waters shall burst forth from the wilderness, and rivers in the plain of the wilderness, and the *dry place shall be for a pool*, and the thirsty place for springs of waters," xxxv. 6, 7. Again, "I will open rivers upon the hills, and will set fountains in the midst of the valleys, *the wilderness for a pool of waters*, and the dry land for springs of water," xli. 18; where to set the wilderness for a pool of waters denotes to give the knowledges of good and truth, and thence intelligence, where before they were not. Again, "I will vastate the mountains and hills, and will dry up every herb, and will set rivers for islands, and *I will dry up the pools*," xlii. 15, where pools have a like signification. In like manner in David, "Jehovah setteth rivers into a wilderness, and springs of waters into dryness. *He setteth the wilderness into a pool of waters*, and a land of dryness into springs of waters," Psalm cvii. 33, 35. Again, "Thou earth bringest forth from before the Lord, from before the God of Jacob, *who turneth the rock into a pool of water*, the flint stone into a fountain of water," Psalm cxiv. 7, 8. And in Isaiah, "*The rivers of Egypt* shall be diminished and dried up, therefore the *fishers* shall mourn, and all that cast a hook into the river; hence the foundations thereof shall be broken; *all that make hire from pools of soul*," xix. 6, 8, 10; pools of soul denote those things which are of intelligence derived from knowledges; but whereas the subject treated of is concerning Egypt, pools of soul denote those things which are of intelligence derived from the scientifics of the church; for Egypt denotes those scientifics; scientifics are knowledges, but in a lower degree. That pools of waters, in the opposite sense, denote evils derived from falses, and hence insanity, is evident from Isaiah, "I will cut off from Babel the name and the residue, both the son and the grandson, and I will set her for an inheritance of the bittern, and for *pools of waters*," xiv. 22, 23; and whereas pools, in the opposite sense, denote evils grounded in falses, and consequent insanities, they also signify hell, where such things reign, but in such case the pool is called a pool of fire, and a pool burning with fire and sulphur, as Rev. xix. 20 ; xx. 10, 14, 15 ; xxi. 8 ; fire and sulphur denote self-love and the lusts thence derived, for self-love and its lusts are nothing else but fire, not elementary fire, but fire from spiritual fire, which fire, viz., spiritual fire, causes man to live ; that loves are vital fires, is evident to every considerate person ; these fires are what are meant by the sacred fires which are in the heavens, and by the fires of hell ; elementary fire is not there given.

7325. "And over every gathering together of their waters."—That hereby is signified where there is any false, appears from the signification of waters, as denoting falses, see above, n. 7307 ; hence a gathering together of waters is where falses are together.

7326. "And they shall be blood."—That hereby is signified that they shall falsify truths, appears from the signification of blood, as denoting the falsification of truth, see above, n. 7317. Blood, in the genuine sense, signifies the holy principle of love, thus charity and faith, for these are the holy things of love ; thus blood signifies holy truth proceeding from the Lord, see n. 1001, 4735, 4978 ; but, in the opposite sense, blood signifies violence offered to charity, and also offered to faith, thus to holy truth proceeding from the Lord ; and whereas violence is offered to truth when it is falsified, hence by blood is signified the falsification of truth ; and in a greater degree by blood is signified the profanation of truth, which latter was signified by the eating of blood, wherefore the eating of blood was so severely prohibited, n. 1003.

7327. "And there shall be blood in all the land of Egypt."—That hereby is signified total falsification, appears from the signification of blood, as denoting the falsification of truth, see just above, n. 7326 ; and from the signification of in all the land of Egypt, as denoting every where, thus total. Falsification becomes total, when the false begins to reign, for man, in such case, lives according to evil innate and acquired, and feels delight therein ; and whereas the truths of faith prohibit such things, he, in such case, holds them in aversion, and when he holds them in aversion, he rejects truths from himself, wheresoever they are, and if he cannot reject, he falsifies.

7328. "And in the woods, and in the stones."—That hereby is signified of the good which is of charity, and of the truth which is of faith, viz., the total falsification, appears from the signification of woods, as denoting the goods which are of charity, see n. 2784, 2812, 3720 ; and from the signification of stones, as denoting the truths which are of faith, see n. 1298, 3720, 6426.

7329. "And Moses and Aaron did so, as Jehovah commanded."--That hereby is signified effect, appears without explication.

7330. "And he lifted up the staff, and smote the waters which were in the river."—That hereby is signified strong power into falses, appears from what was said above, n. 7316, strong is signified by lifting up the staff, and thus smiting.

7331. "To the eyes of Pharaoh, and to the eyes of his servants."—That hereby is signified into the apperception of all those who infested, appears from the signification of eyes, as denoting apperception, see n. 4083, 4339; and from the representation of Pharaoh, as denoting those who by falses infest, see above; *all those* are signified, when it is said to the eyes of Pharaoh and to the eyes of his servants.

7332. And all the waters which were in the river were turned into blood."—That hereby is signified hence the falsification of all truth, appears from the signification of the waters which were in the river, as denoting falses, see above, n. 7307; and from the signification of blood, as denoting the falsification of truth, see also above, n. 7317, 7326. The reason why it is permitted that they who are in falses and infest in the other life, should falsify truths, is, lest by the truths which are of faith they should have communication with those who are in heaven, and by evils which are of life, should have communication with those who are in hell, and hence by truths should acquire to themselves somewhat of light from heaven, and thereby somewhat of intelligence, and should make those things serve the evils which are of life, for they would apply those things which are of intelligence to favour evil, and thus would subject the things of heaven appertaining to themselves to those which are of hell; and also lest they should seduce simple well-disposed spirits, with whom by truths they have communication: the evil also in the other life, with whom truths are not yet falsified, have the skill to acquire dominion thereby to themselves, for there is power in truths, insomuch that it cannot be resisted, see n. 3091, 6344, 6413, 6948, hence also they would abuse truths: moreover the truths appertaining to the evil have no effect at all to the amendment of their lives, but the evil only use them as means to do evil, without which use the evil altogether ridicule truths; they are as evil rulers in the church, who, if the truths of doctrine are not serviceable to them as means of securing gain, laugh at them: these are the reasons why it is permitted the evil to falsify the truths appertaining to them.

7333. "And the fish which was in the river died."—That hereby is signified the scientific of truth also extinguished, appears from what was said above, n. 7318, where the same words occur.

7334. "And the river stank."—That hereby is signified aversion, appears from what was said above, n. 7319.

7335. "And the Egyptians could not drink the water out of the river."—That hereby is signified that they were willing to know scarce any thing concerning it, appears also from what was said above, n. 7320.

7336. "And there was blood in the whole land of Egypt."—That hereby is signified total falsification, see above, n. 7327.

7337. "And the magicians of Egypt did so with their enchantments."—That hereby is signified that their falsificators effigied what was like, appears from the signification of Egyptian magic and enchantments, as denoting abuses of divine order, see n. 5223, 6052, 7296. As to what concerns miracles, it is to be noted, that divine miracles differ from magical miracles, as heaven from hell; divine miracles proceed from divine truth, and go forward according to order, the effects in ultimates are miracles when it pleases the Lord that they should be presented in that form; hence it is, that all divine miracles represent states of the Lord's kingdom in the heavens, and of the Lord's kingdom in the earths, or of the church; this is the internal form of divine miracles; so is the case with all the miracles in Egypt, and also with the rest that are mentioned in the Word; all the miracles also, which the Lord himself wrought when he was in the world, signified the approaching state of the church; as the opening the eyes of the blind, the ears of the deaf, the tongues of the dumb, the lame walking, the maimed and also the lepers being healed, signified that such as are represented by the blind, the deaf, the dumb, the lame, the maimed, the leprous, would receive the gospel, and be spiritually healed, and this by the coming of the Lord into the world; such are divine miracles in their internal form: but magical miracles involve nothing at all, being wrought by the evil to acquire to themselves power over others: and they appear in the external form like to divine miracles; the reason why they appear like, is, because they flow from order, and order appears like in the ultimates where miracles are presented; as for example, the divine truth proceeding from the Lord has in it all power, hence it is, that there is also power in truths in the ultimates of order; therefore the evil acquire to themselves power by truths, and gain dominion over others: to take also another example; it is according to order, that states of affection and thought cause the idea of place and distance in the other life, and that the inhabitants appear to be so far distant from each other, as they are in a diverse state; this law, or principle of order, is from the Divine Being, that all who are in the Grand Man may be distinct from each other; magicians in the other life abuse this law or principle of order, for they induce in others changes of state, and thereby translate them at one time aloft, at another time into the deep, and also cast them together into societies, that they may serve them for subjects; so in innumerable other instances: from these considerations it is evident that magical miracles, although in the external form they appear like unto divine miracles, nevertheless have inwardly in them a contrary end, viz., of destroying those things which are of the church, whereas divine miracles have inwardly in them the end of building up those things which are of the church: the case herein is like that of two beautiful women, one of whom from whoredom is wholly and altogether filthy, but the other from chastity or from genuine conjugial love is wholly and altogether pure; their external forms are alike, but the internal differ as heaven and hell.

7338. "And the heart of Pharaoh was firmly fixed."—That hereby is signified obstinacy, see above, n. 7272, 7300.

7339. "And he did not hearken to them."—That hereby is signified non-reception and non-obedience, see also above, n. 7224, 7275, 7301.

7340. "As Jehovah spake."—That hereby is signified according to prediction, see likewise above, n. 7302.

7341 "And Pharaoh looked back, and came to his house."—That hereby is signified thought and reflection from falses, appears from the signification of looking back, as denoting thought and reflection, for to look back, in the spiritual sense, is not to look with the eyes towards any thing, but to look with the mind, thus to think and reflect; and from the signification of the house of Pharaoh, as denoting the false principle; for when Pharaoh represents the false principle, his house also represents the same; hence to come to his house, signifies falses; and whereas by those words is signified thought and reflection from falses, therefore it follows, that he did not set his heart to this, for he who thinks from falses does not set his heart to the divine principle which admonishes.

7342. "And did not set his heart even to this."—That hereby is signified resistance from the will, and thence obstinacy, appears from the signification of not setting the heart to any thing, as denoting not to attend; and because non-attention to divine things with the evil is from resistance from the will, therefore by the same words this is signified; and whereas not to set the heart to a thing involves the same as to be firmly fixed, therefore also obstinacy is signified, as before, n. 7272, 7300, 7338. As to what concerns resistance from the will, it is to be noted, that the will is what rules the man; it is believed by some that the understanding rules, but the understanding does not rule unless the will inclines, for the understanding favours the will, inasmuch as the understanding considered in itself is nothing else but a form of the will: when it is said the will, the affection which is of the love is meant, for the will of man is nothing else, this affection being what rules man, for the love-affection is his life; if men's affection be that of self and the world, in such case his whole life is nothing else, nor can he strive against it, for this would be to strive against his own life; principles of truth are of no effect; if the affection of those loves has dominion, it draws truth over to its side, and thereby falsifies it, and, if it does not fully favour, rejects; hence it is, that principles of the truth of faith are of no efficacy at all with man unless the Lord insinuates the affection of spiritual love, that is, of love towards the neighbour; and so far as man receives this affection, so far he also receives the truths of faith; the affection of this love is what makes the new will: from these considerations it may now be manifest, that man in no case sets his heart to any truth, if the will resists; hence it is that the infernals, inasmuch as they are in the affection or lusts of evil, cannot receive the truths of faith, consequently cannot be amended; hence also it is that the evil, so far as they are able, falsify the truths which are of faith.

7343. "And all the Egyptians digged about the river waters to drink."—That hereby is signified the pervestigation* of truth which they might apply to falses, appears from the signification of digging, as denoting pervestigation, of which we shall speak presently; and from the signification of waters about the river, as denoting truths; the reason why waters about the river denote truths, is, because they were out of the river, and were not made blood; that waters are truths, see n. 739, 790, 2702, 3058, 3424, 4976, 5668; and from the signification of drinking, as denoting to apply to falses; that to drink denotes to apply, see n. 5709, for he who drinks applies to himself; but it is to be noted, that application is effected according to the quality and state of him who applies to himself; he who is in the affection of truth, applies truths to himself according to the state and quality of affection; he who is in the affection of the false, when he applies truths to himself, perverts and falsifies them; which may be manifest from this consideration, that the divine truth flows-in with all, but that it is varied with every one according to the state and quality of his life; and hence that the infernals turn it into falses, in like manner as they turn divine good into evil, celestial loves into diabolical loves, mercy into hatred and into cruelty, conjugial love into adulteries, thus into contraries, by reason that the quality and state of their life are contrary; hence it is, that by all the Egyptians digging about the river is signified the pervestigation of truth which they might apply to falses. That truth is turned into the false, and good into evil, with those who are in falses and evils, and also *vice versâ*, is evident from the common maxim, that to the pure all things are pure, and to the impure all things are impure: this also may be illustrated by the things which are in nature, as by the light which is from the sun, which light is white, but still is varied according to the forms into which it flows-in, whence come colours, being beautiful in beautiful forms, and unbeautiful in unbeautiful forms: this may be also illustrated by the ingrafting of young shoots in trees, in which case the shoot ingrafted on the common stock bears its own fruit, wherefore the juice of the tree, as soon as it flows-in into the ingrafted shoot, is varied, and becomes the juice of the shoot fit to produce its leaves and fruit: the case is similar in regard to those things which flow-in with man. The reason why to dig denotes to pervestigate, is, because by water, a fountain, a well, which are digged, are signified truths, which are not digged but pervestigated: wherefore also, in the original tongue, by the same expression, when it is applied to truth, is signified to investigate; but in the prophetical parts of the Word, instead of truth is said either water or a fountain, and instead of investigating is said to dig; for such is the nature of prophetic discourse, as is evident from Moses, where the fountain Beer is treated of, concerning which Israel sung this song, "Ascend, O fountain, reply ye upon it, *the fountain which the princes digged, the chiefs of the people digged*, by the law-giver, with their staves," Numb. xxi. 16, 17, 18; in which passage by fountain is signified the doctrine of truth divine, by digging is signified its investigation.

---

* See note above, n. 7303.

7344. "Because they could not drink of the waters of the river."—That hereby is signified non-application arising from mere falses, appears from the signification of not being able to drink, as denoting non-application; that to drink denotes to apply, see just above, n. 7343; and from the signification of the waters of the river, as denoting falses, see also above, n. 7307; that by not being able to drink of the waters of the river, is signified that truths cannot be applied to mere falses, that is, be falsified by mere falses, follows also from the internal sense of what immediately precedes, viz., of digging waters to drink about the river, as denoting to investigate truths which they might apply to falses. The reason why truths cannot be applied to falses by mere falses, is, because truths and falses are altogether opposites, and opposites cannot be applied, unless there be intermediates which conjoin; the intermediates which conjoin are the fallacies of the external senses, and are also those things which are said in the Word according to the appearance; as for example, that nothing but good is from the Lord, and in no case any thing evil; this truth is falsified by the fallacies, that the Lord can take away evil if he be willing, by virtue of omnipotence, and because he does not take away, therefore he is the cause of it, and thus also evil is from the Lord: the same appears from those things which are said in the Word according to appearance, as that Jehovah or the Lord is angry, punishes, condemns, casts into hell, when yet they who are in evil do this to themselves, and hence bring upon themselves the evil of punishment, for the evil of punishment and the evil of guilt in the other life are conjoined: in like manner in innumerable other cases.

7345. Verses 25, 26, 27, 28, 29. *And seven days were fulfilled after that Jehovah smote the river. And Jehovah said to Moses, Come to Pharaoh, and thou shalt say to him, Thus saith Jehovah, Send my people, that they may serve me. And if thou refusest to send, behold I will affect all thy border with frogs. And the river shall cause the frogs to creep forth, and they shall ascend and come into thy house, and into the closet of thy bed, and upon thy bed, and into the house of thy servants, and into the house of thy people, and into thy ovens, and into thy kneading-troughs. And into thyself, and into thy people, and into all thy servants shall the frogs ascend.* And seven days were fulfilled after that Jehovah smote the river, signifies the end of that state after that truths were falsified. And Jehovah said to Moses, signifies new instruction. Come to Pharaoh, and thou shalt say to him, signifies command to those who infest. Thus saith Jehovah, Send my people, that they may serve me, signifies that they should leave those who are of the church, that they may worship their God in freedom. And if thou refusest to send, signifies if they would not leave. Behold I will affect all thy border with frogs, signifies reasonings from mere falses. And the river shall cause the frogs to creep forth, signifies reasonings from those falses. And they shall ascend and come into thy house, and into the closet of thy bed, signifies that they shall fill the mind even to its interiors. And upon thy bed, signifies to things inmost. And into the house of thy servants, and into the house of thy people, signifies all things that are in the natural principle. And into thy ovens and into thy kneading-troughs, signifies into the delights of lusts. And into thyself, and into thy people, and into all thy servants, shall the frogs ascend, signifies that reasonings from falses shall be in all and singular things.

7346. "And seven days were fulfilled after that Jehovah smote the river."—That hereby is signified an end of that state after that truths were falsified, appears from the signification of seven days, as denoting an entire period from beginning to end, thus a full state, see n. 728, 6508, the like as a week, n. 2044, 3845; thus seven days completed denotes an end of that period or state; and from the signification of after that Jehovah smote the river, as denoting after that truths were falsified; for that the river smitten with the staff of Aaron, and the waters made blood, denote that truths were falsified, see n. 7316, 7317, 7330, 7332.

7347. "And Jehovah said to Moses."—That hereby is signified new instruction, appears from the signification of Jehovah said, when any thing is commanded anew, as denoting new instruction, see n. 7186, 7267, 7304.

7348. "Come to Pharaoh, and thou shalt say to him."—That hereby is signified a command to those who infest, appears from the signification of coming or entering in and saying, when from Jehovah, as denoting command; and from the representation of Pharaoh, as denoting those who infest by falses, see n. 7107, 7110, 7126, 7142.

7349. "Thus saith Jehovah, Send my people that they may serve me."—That hereby is signified that they should leave those who are of the church, that they may worship their God in freedom, appears from the representation of sending, as denoting to leave; and from the representation of the sons of Israel, who are here my people, as denoting those who are of the spiritual church, see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223; and from the signification of serving me, as denoting to worship their God; the reason why it denotes to worship in freedom, is, because worship could not be performed where falses infested; and because all worship, which is true worship, must be in freedom, see n. 1947, 2875, 2876, 2880, 2881, 3145, 3146, 3158, 4031.

7350. "And if thou refusest to send."—That hereby is signified if they did not leave, appears from the signification of sending, as denoting to leave, as just above, n. 7349, thus if thou refusest to send, denotes if they did not leave.

7351. "Behold I will affect all thy border with frogs."—That hereby are signified reasonings from mere falses, appears from the signification of frogs, as denoting reasonings; that they are from mere falses is signified by their creeping forth from the river, as presently follows; that the river of Egypt denotes the false principle, see n. 6693, 7307, and because it is said that all the border shall be affected with them: by those words is also signified, that reasonings shall not be from falsified truths, but from mere falses; the reason is, because reasonings from falsified truths are turned at length into blasphemies against truth and good; and moreover truths themselves reject falsification from themselves, for they cannot be together with falses, and so long as they are together, they fight with them, and at length loosen and separate themselves from them; hence it is, that after that a man has falsified truths, he at length altogether denies them; otherwise also falses would have the dominion over truths; from this ground it is, that the evil in the other life, after that they are cast into hell, are not allowed to reason from falsified truths, but from mere falses. That frogs denote reasonings from falses, is manifest from the Revelation, "I saw *from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false pro-*

phet, three unclean spirits, *like unto frogs:* for they are the spirits of demons, doing signs to go forth to the kings of the earth, and of the whole orb of earths, to gather them together to the war of that great day of God omnipotent," xvi. 13, 14; that frogs denote reasonings from falses against truths, is manifest from singular the things in this passage, for it is said that they went forth *from the mouth* of the dragon, *from the mouth* of the beast, and *from the mouth* of the false prophet; also that they went forth to the kings of the earth, to gather them together to war; the kings of the earth are the truths of the church; that kings denote truths and, in the opposite sense, falses, see n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068, 6148, and that earth denotes the church, see n. 662, 1067, 1262, 1733, 1850, 2117, 2118, 3355, 4447, 4535, 5577; that war denotes spiritual combat, see n. 2686, thus combat against the goods and truths of faith; hence it is evident, that frogs denote reasonings from falses against truths. And in David, "He turned their waters into blood, and slew their fish; *He caused frogs to creep forth into their land, in the closets of their kings*," Ps. cv. 29, 30; it is said in the closets of their kings, because reasoning against truths from falses is meant; the closets of kings denote interior truths, and, in the opposite sense, interior falses; that kings denote truths, and in the opposite sense falses, see just above.

7352. "And the river shall cause the frogs to creep forth."—That hereby are signified reasonings from those falses, appears from the signification of the river of Egypt, as denoting the false principle, see n. 6693, 7397; and from the signification of frogs, as denoting reasonings, see just above, n. 7351; the reason why frogs denote reasonings, is, because they are in waters, and there make a chattering noise, and croak, and are also among things unclean. What reasoning from mere falses is, shall be illustrated by some examples: he reasons from mere falses who attributes all things to nature and scarce any thing to the Divine Being or Principle; when yet all things are from the Divine Being or Principle, and nature is only an instrumental by which the Divine Being or Principle operates. He reasons from mere falses who believes that man is as a beast, only more perfect, because he can think; and thus that man is to die as a beast; inasmuch as such a one denies the conjunction of man with the Divine Being or Principle by thought which is of faith, and by affection which is of love, and hence denies a resurrection, and life eternal, he speaks from mere fallacies. In like manner he who believes that there is no hell: also, who believes that man has no longer any delight of life than during his abode in the world, and that therefore he ought to enjoy it, because when he dies he dies wholly. He reasons from mere fallacies who believes that all things are of man's own prudence and fortune, but not of divine providence, unless of that which is universal: likewise who believes that religion has no other end than to keep the simple in bonds. They especially reason from mere falses who believe that the Word is not divine. In short, all those reason from mere falses who altogether deny divine truths.

7353. "And they shall ascend and come into thy house, and into the closet of thy bed."—That hereby is signified that they shall fill the mind, and even to its interiors, appears from the signification of a house, as denoting the mind of man, see n. 3538, 4973, 5023; and from the signification of a closet of a bed, as denoting the interiors of the mind; the reason why closets of a bed denote the interiors of the mind, is, because they are interiorly in the house. By closets are signified things interior, and by closets of a bed things still more interior, in the following passages: "Depart, O people, *enter into thy closets*, and shut the door after thee, hide thyself as for a little moment, until the anger pass away," Isaiah xxvi. 20. And in Ezekiel, "He said to me, Hast thou seen, son of man, what the elders of the sons of Israel do in darkness, every one *in the closets of his own image?*" viii. 12. And in Moses, "Without the sword shall bereave, and terror *from the closets*," Deut. xxxii. 25. And in the second book of Kings, "Elisha the prophet, who is in Israel, telleth to the king of Israel the words *which thou speakest in the closet of thy bed*." vi. 12. The ancients compared the mind of man to a house, and those things which are within in man to closets; the human mind also is such, for the things contained therein are distinct, nearly resembling the distinction of a house into its closets or chambers; those things which are in the midst are the inmost there, those things which are at the sides are more external; these latter were compared to courts, and the things without which cohered with the things within, were compared to porticos.

7354. "And upon thy bed."—That hereby is signified to things inmost, appears from the signification of a bed, as denoting what is inmost; for when the closets of a bed denote interior things, the bed which is in it denotes what is inmost.

7355. "And into the house of thy servants, and into the house of thy people."—That hereby are signified all things which are in the natural principle, appears from the signification of a house, as denoting the mind of man, and whereas it is predicated of the Egyptians, and of the servants of Pharaoh, it denotes the natural mind; that house denotes the mind, see just above, n. 7353; and from the signification of the servants and people of Pharaoh, as denoting all things which are in the natural principle; the things there which serve for confirming falses, are called servants; that people is predicated of truths, and, in the opposite sense, of falses, see n. 1259, 1260, 2295, 3581, 4619, 6451, 6464; hence it is evident, that by into the house of the servants and people of Pharaoh, is signified into all things which are in the natural principle.

7356. "And into thy ovens, and into thy kneading-troughs."—That hereby is signified into the delights of lusts, appears from the signification of ovens, as denoting [because they are those things in which bread is prepared] exterior goods, and exterior goods are those which are in the natural principle, and are commonly called delights; for interior goods, which are of the loves and of the affections thence derived, when they flow in into the natural principle, are sensibly felt there as delights; these things are signified by ovens in a good sense; but in the opposite sense, as here, by ovens are signified the delights of lusts, that is, the delights arising from the loves of hell, which loves are the loves of self and of the world; and from the signification of kneading-troughs, as also denoting the delights of lusts in the natural principle, but still more external delights, because kneading-troughs are vessels in which dough is prepared to be made into bread. By reasonings entering into the delights of lusts is meant, that it should be the delight of their life to reason from falses, and thus to deceive and seduce others; the evil also reckon it amongst their greater delights to spread falses, to confirm them, to sneer at truths, especially to seduce others. That an oven denotes the delight of the affections which are of charity and faith, and, in the opposite sense, the delight of the lusts which are of self-love and the love of the world, is evident from Hosea, "They are all adulterers, *as an oven heated by the baker*, he that raiseth ceaseth from kneading his dough; when they turn *as an oven* their mind in their lying in wait, their baker sleepeth the whole night, *in the morning it burneth as the fire of a flame;* they are all *hot as an oven*, and they shall devour their judges, all their kings are fallen," vii. 4, 6, 7: an oven denotes the delight of lusts, which are of evils; to burn, to be hot, the fire of a flame, denote the lusts themselves; that fire is the lust of evil, see n. 1297, 1861, 2446, 5071, 5215, 6314, 6832; they shall devour their judges, all their kings are fallen, denotes that goods and truths perish; every one may see that without an internal sense, such as is here described, it cannot be known what is here meant by all the adulterers being as an oven heated by the baker, by all growing hot as an oven, by the judges being devoured, and the kings fallen. Oven is used in a good sense in Isaiah, "Jehovah saith, Who hath a fire in Zion, and his *oven* in Jerusalem," xxxi. 9, where Zion denotes the celestial church, thus the good of love which is of that church; Jerusalem denotes the spiritual church, thus the good of that love, which is the good of charity and of the faith thence derived; in this passage oven denotes the interior delight of the affections of good and of truth; it has this signification, because bread which is baked in an oven signifies the good of celestial and spiritual love; that bread has this signification, see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915: and whereas the signification of an oven is hence derived, therefore of the bread which was baked for the sacrifices, and was called a meat-offering, that which was baked in an oven was distinguished from the meat-offering which was baked in a frying-pan, and from the meat-offering which was baked in a kettle, see Levit. ii. 4, 5, 7; they were diversities of the good of love which were thereby signified.

7357. "And into thyself, into thy people, and into all thy servants, shall the frogs ascend."—That hereby is signified that reasonings from falses shall be in all and singular things, appears from what was said above, n. 7355; all and singular of those who were in the land of Egypt, are signified by Pharaoh, his people, and his servants, thus falses in all and singular things: that by Pharaoh and the Egyptians are signified falses, has been often shown above. It is to be noted, that they who are in hell, and who have been deprived of the truths which they had known in the world, cannot do otherwise than speak falses; hence it is, that when any one of this description speaks, as is the case when they appear in the world of spirits, it is instantly known that what he speaks is false; the well-disposed in the other life know this from common experience: that they speak nothing but what is false is plain also from the Lord's words in John, "Ye are of your father the devil, and the desires of your father ye are willing to do; he was a murderer from the beginning, and stood not in the truth, because the truth is not in him; *when he speaketh a lie, he speaketh from his own, because he is a liar and the father of lies*," viii. 44; for every one speaks according to the affection of his love, and against it no one can speak, except from disguise, hypocrisy, fraud, and deceit, as is usual with the evil when they speak truths; but these truths which they so speak, are still falses as appertaining to them: but on the other hand, they who are in truth from good, cannot do otherwise than speak truths.

CONCERNING THE INHABITANTS AND SPIRITS OF THE PLANET MARS.

7358. *THE planet Mars appears in the idea of spirits and angels, as the rest of the planets, in its own place constantly, and this to the left in front at some distance in the plane of the breast, and thereby out of the sphere where the* *spirits of our earth are. The spirits of one earth are separated from the spirits of another earth, by reason that the spirits of every earth have reference to some peculiar province in the Grand Man, and hence are in another and diverse state; and diversity of state causes them to appear separate from each other, either to the right or to the left, at a greater or lesser distance.*

7359. *Spirits came thence to me, and applied themselves to my left temple, and there breathed their discourse upon me, but I did not understand it; it was softish in its flow, nor do I remember ever to have perceived a softer, it being like the softest aura; it breathed first at the left temple, and the left ear from above; and the breathing proceeded thence to the left eye, and by degrees to the right, and next flowed-down, especially from the left eye to the lips, and when it was at the lips it entered through the mouth, and by a way within the mouth, and indeed by the Eustachian tube, into the brain; when the breathing was arrived thither, I then understood their discourse, and it was given to discourse with them: I observed, whilst they were discoursing with me, that my lips moved, and my tongue also a little, by reason of the correspondence of interior speech with exterior; exterior speech is that of articulated sound sliding towards the external membrane of the ear, and thence by means of little organs, membranes, and fibres, which are within in the ear, is conveyed to the brain.*

7360. *From these circumstances it was given to know, that the speech of the inhabitants of Mars was different to the speech of the inhabitants of our earth, viz., that it was not sonorous, but almost tacit, insinuating itself into the interior hearing and sight by a shorter way; and because it was of such a quality, that it was fuller and more perfect, fuller of the ideas of thought, thus approaching nearer to the speech of spirits and angels; the very affection of the speech also is represented amongst them in the face, and its thought in the eyes; for the thought and the speech, also the affection and the face, with them act in unity; they consider it as iniquitous to think one thing and speak another, and to will one thing and in the face present another to view; they do not know what hypocrisy is, and what fraudulent disguise is, and deceit.*

7361. *That such also was the speech of the most ancient in this earth, has been likewise given to know by conversation with some of them, see n.* 607, 608: *to elucidate this subject, it is allowed again to relate what has been given me to know by experience concerning the speech of the most ancient of this earth, which is as follows: it was shown me by a certain influx, which I cannot describe, what was the quality of the speech of those who were of the most ancient church, viz., that it was not articulate, like the vocal speech of our time, but tacit* *which was effected not by external respiration, but by internal; it was also given to apperceive what was the quality of their internal respiration; it proceeded from the navel towards the heart, and thereby through the lips without any thing of sound when they spoke, and did not enter into another's ear by an external way, and beat upon what is called the drum of the ear, but by a certain internal way, and indeed by somewhat in that way which is called at this day the Eustachian tube: it was shown that by such speech they could more fully express the mind's meaning, and the ideas of thought, than it is possible to do by articulate sounds or vocal expressions, which in like manner are directed by respiration but external, for there is no vocal expression, yea neither is there any thing in a vocal expression, which is not directed by applications of respiration; but with them much more perfectly, because by internal respiration, which, as being interior, is also more perfect, and more applicable and conformable to the ideas of thought: moreover they express themselves by little motions of the lips, and correspondent changes of the face; for, since they were celestial men, whatsoever they thought, it shone forth from their face and eyes, which were conformably varied, the face as to form and as to life, and the eyes as to light; it was impossible for them to present a countenance which was not in agreement with those things which they thought; disguise, and still more deceit, were held by them as enormities: inasmuch as their speech was of such a quality, and they had internal respiration, therefore they could hold consort with angels, see n.* 1118.

7362. *The respiration of the spirits of the planet Mars was also communicated with me,* (*that spirits and angels respire, see n.* 3884 *to* 3894;) *and it was perceived that their respiration was interior, proceeding from the region of the thorax towards the navel, and thence rolling itself upwards through the breast with an imperceptible breathing towards the mouth: from these considerations, and also, from other documents of experience, it might be manifest to me, that they were of a celestial genius, thus that they were not unlike those who were of the most ancient church on this earth.*

7363. *They discoursed with me concerning the life of the inhabitants in their earth, that they are not under governments, but that they are distinguished into greater and lesser societies, and that they there consociate to themselves such as agree with them in mind* [animus]; *and that they know this instantly from the face and speech, and that herein they are rarely deceived; on such occasions they are instantly friends: but they feel no aversion to the rest, for they know no such feeling, still less hatred. They said also, that their consociations are delightful, and that they discourse one amongst another about those things which are doing in the societies, especially which* *are doing in heaven; for several of them have manifest communication with the angels who are in heaven. It is credible also, inasmuch as they are of such a quality, and so consociated, that their societies taken together through that earth represent a common angelic society, for the societies there are all various, but the Lord conjoins all by a heavenly form, that they may be a one; for a one is made of various things or principles suitably arranged into a form.*

7364. *They, in their societies, who begin to think perversely and thence to will perversely, are dissociated, and left to them selves alone, in consequence whereof they lead a most wretched life, out of all society, in dens or other places, for they are no longer regarded by the rest. Certain societies endeavour to compel such persons to repentance by various methods, but if they cannot succeed herein, they separate themselves from all connection with them. Thus they are careful to provide against the contagion of the lust of dominion and the lust of gain, that is, to prevent any persons under the influence of the lust of dominion, from subjecting to themselves the society in which they are, and next several other societies; and to prevent any under the influence of the lust of gain, from depriving others of their goods; every one on that earth lives content with his own goods, and every one with his own honour, in that he has the character of being just and a lover of his neighbour; this delightful and tranquil principle of mind would perish, unless such as incline to evil thoughts and evil dispositions were banished from the rest, and unless a prudent but severe check was given to the first encroachments of self-love and the love of the world; for it was owing to these loves that empires and kingdoms were made from societies, within which there are few but what are willing to have dominion, and to possess all the property of others, there being few who do what is just and equitable from a principle of justice and equity, and still fewer who do good from a principle of charity, and truth from a principle of faith, being rather influenced by other motives, such as fear of the law, of hurt to life, of the loss of gain, of honour, and of reputation.*

7365. *The subject concerning the inhabitants and spirits of the planet Mars will be continued at the close of the following chapter.*

EXODUS.

CHAPTER THE EIGHTH.

THE DOCTRINE OF CHARITY.

7366. IT was said above, that self-love and the love of the world constitute hell with man; it may be expedient now to show what is the quality of those loves, to the intent that man may know whether he be in them, and consequently whether hell or heaven be in him; for either hell or heaven is in the man himself; that the kingdom of God is within man, the Lord teaches in Luke xvii. 21, consequently also hell.

7367. Self-love prevails with man, that is, man is in self-love, when in those things which he thinks and does, he does not respect his neighbour, thus not the public, still less the Lord, but only himself and those with whom he is more immediately connected, consequently when he does all things for the sake of himself and his connections; and if for the sake of the public and his neighbour, it is only for the sake of appearance.

7368. It is said for the sake of himself and his connections, because he with his connections and his connections with him make one; as when any one does any thing for the sake of his wife, children, grand-children, sons-in-law, daughters-in-law, he does it for the sake of himself, because they are his connections; in like manner he who does any thing for the sake of relations, and for the sake of the friends who favour his love, and thereby conjoin themselves to him, for by such conjunction they constitute one with him, that is, regard themselves in him, and him in themselves.

7369. So far as man is in self-love, so far he removes himself from neighbourly love; consequently so far as man is in self-love, so far he removes himself from heaven, for in heaven is neighbourly love; hence also it follows, that so far as man is in self-love, so far he is in hell, for in hell is self-love.

7370. The man is in self-love who despises his neighbour in comparison of himself, who bears ill-will towards him if he does not favour himself, and if he does not worship himself; he is still more in self-love, who from the same motives hates and persecutes his neighbour; and he still more, when on that account he burns with revenge against him and desires his destruction: persons of such character at length love to rage against their neighbour; and the same persons, if they are also adulterers, become cruel.

7371. The delight which they perceive in such things, is the delight of self-love; this delight appertaining to man is infernal delight: every thing which is according to the love is delightful, wherefore from the delight may also be known what is the quality of the love.

7372. From what was just now related, n. 7370, it is discoverable, as from sure indexes, who are in self-love; the quality of their appearance in the external form is of no signification, whether it be elated or submissive, for such is their quality in the interior man; and the interior man at this day is concealed by the generality, and the exterior is instructed to make a show of regard to public good and the good of their neighbour, thus to what is contrary, and this also for the sake of self, and for the sake of the world.

7373. But the love of the world prevails with man, that is, man is in the love of the world, when in those things which he thinks and does, he respects and intends nothing but his own gain, having no concern about the losses which either his neighbour or the public may sustain on that account.

7374. They are in the love of the world who are desirous to possess themselves of the goods of others by artful devices, and more so where cunning and deceit is used. They who are in that love envy others their goods and covet them; and so far as they do not fear the laws, deprive, yea plunder them.

7375. These two loves increase, so far as the reins are given them, and so far as man is advanced into them; and at length they increase beyond measure, so that they not only desire to govern all in their own kingdom, but also beyond its borders, even to the ends of the earth; yea, those loves, when they are unrestrained, ascend even to the God of the universe, that is, to such a height, that they who are in them, wish to climb into the throne of God, and to be worshipped instead of God himself, according to what is written in Isaiah concerning Lucifer, by whom are meant they who are in those loves, and are called Babel, "*Thou hast said in thine heart, I will ascend the heavens, I will exalt my throne above the stars of God, and I will sit in the mount of the assembly, in the sides of the north: I will ascend above the heights of the cloud, and become like to the Most High; but thou art let down to hell*," xiv. 13, 14, 15.

7376. From these considerations it may now be manifest, that those two loves are the origins of all evils, for they are diametrically contrary to love towards the neighbour, and to love to the Lord; thus they are diametrically contrary to heaven, where love to the Lord and love towards the neighbour prevail; consequently those loves, viz., self-love and the love of the world, are what make hell with man, for in hell these two loves prevail.

7377. Nevertheless they are not in these loves who aspire after honours not for the sake of themselves but of their country; and who aspire after wealth not for the sake of wealth, but for the sake of the necessities of life, both their own life and that of their connections, also for the sake of the good use in which the delight of opulence is grounded; with persons of this latter description, honours and riches are the means of doing good.

CHAPTER VIII.

1. AND Jehovah said to Moses, Say to Aaron, Stretch out thy hand with thy staff over the rivers, over the streams, and over the pools; and cause frogs to ascend over the land of Egypt.

2. And Aaron stretched out his hand over the waters of Egypt, and the frog ascended, and covered the land of Egypt.

3. And the magicians of Egypt did so with their enchantments, and caused frogs to ascend over the land of Egypt.

4. And Pharaoh called Moses and Aaron, and said, Supplicate to Jehovah, and let him remove the frogs from me, and from my people, and I will send away the people, and they may sacrifice to Jehovah.

5. And Moses said to Pharaoh, Have honour upon me, how long shall I supplicate for thee, and thy servants, and thy people, to cut off the frogs from thee, and from thy houses: only in the river they shall survive?

6. And he said, To to-morrow; and he said, According to thy word, to the intent thou mayest know that there is none as Jehovah our God.

7. And the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people, only in the river they shall survive.

8. And Moses and Aaron went out from being with Pharaoh, and Moses cried to Jehovah on the word of the frogs which he imposed on Pharaoh.

9. And Jehovah did according to the word of Moses; and the frogs died from the houses, out of the courts, and out of the fields.

10. And they gathered them together in heaps, heaps, and the land stank.

11. And Pharaoh saw that respiration was made, and he made heavy his heart, and did not hearken to them, as Jehovah spake.

12. And Jehovah said to Moses, Say to Aaron, Stretch out

thy staff, and smite the dust of the land, and it shall become lice in all the land of Egypt.

13. And they did so, and Aaron stretched out his hand with his staff, and smote the dust of the land, and it was a louse in man and in beast: all the dust of the land became a louse in the whole land of Egypt.

14. And the magicians did so with their enchantments to bring forth lice; and they could not, and there was a louse in man and in beast.

15. And the magicians said to Pharaoh, This is the finger of God: and the heart of Pharaoh was firmly fixed, and he did not hearken to them, as Jehovah spake.

16. And Jehovah said to Moses, Rise early in the morning, and stand before Pharaoh, behold he goeth forth to the waters, and thou shalt say to him, Thus saith Jehovah, Send my people, and let them serve me.

17. Because if thou dost not send away my people, behold I send into thee, and into thy servants, and into thy people, and into thy houses, a noxious flying thing (*volatile noxium*[*]); and the houses of the Egyptians shall be filled with the noxious flying thing, and also the land upon which they are.

18. And I will distinguish in that day the land of Goshen on which my people stand, that the noxious flying thing be not there, to the intent that thou mayest know, that I Jehovah am in the midst of the land.

19. And I will set redemption between my people and between thy people; to-morrow shall this sign be.

20. And Jehovah did so, and the grievous noxious flying thing came to the house of Pharaoh, and to the house of his servants, and into all the land of Egypt; the land was destroyed from before the noxious flying thing.

21. And Pharaoh called Moses and Aaron, and said, Go ye, sacrifice to your God in the land.

22. And Moses said, It is not advisable to do so, because we should sacrifice the abomination of the Egyptians to Jehovah our God; behold we should sacrifice the abomination of the Egyptians to their eyes, will they not stone us?

23. We will go a way of three days into the wilderness, and will sacrifice to Jehovah our God, as he hath said unto us.

24. And Pharaoh said, I will send you away, and ye shall sacrifice to Jehovah your God in the wilderness, only in removing afar off ye shall not remove yourselves afar off to go; supplicate for me.

25. And Moses said, Behold I go forth from being with

---

[*] What is here rendered *noxious flying thing* is in the original Hebrew את הערב, which is rendered by our author *volatile noxium*, and most probably signifies some kind of fly or insect, though of what species it is difficult to determine.

thee, and will supplicate to Jehovah that he may remove the noxious flying thing from Pharaoh, from his servants, and from his people, to-morrow; only let not Pharaoh add to mock, that he should not send away the people to sacrifice to Jehovah.

26. And Moses went forth from being with Pharaoh, and supplicated to Jehovah.

27. And Jehovah did according to the word of Moses, and removed the noxious flying thing from Pharaoh, from his servants, and from his people; there was not one left.

28. And Pharaoh made his heart heavy this time also, and did not send away the people.

THE CONTENTS.

7378. IN this chapter, in the internal sense, the subject is continued concerning the vastation of those who are in falses, and infest the well-disposed in the other life: the two first degrees of vastation were described in the foregoing chapter, also the third degree in part, which was that they reasoned only from mere falses; reasonings from mere falses are signified by frogs; on these reasonings the subject is continued in this chapter; and the next subject treated of is concerning the fourth and fifth degree of the vastation of those who are in falses, and infest the well-disposed in another life: the fourth degree is, that they were in evils, which destroyed every good appertaining to them, also whatsoever they had from natural good; these things are signified by the lice from the dust of the land: the fifth degree is, that they were in falses from those evils, whereby every truth would be destroyed; these are signified by the noxious flying thing.

THE INTERNAL SENSE.

7379. VERSES 1 to 10. *And Jehovah said to Moses, Say to Aaron, Stretch out thy hand with thy staff, over the rivers, over the streams, and over the pools, and cause frogs to ascend over the land of Egypt. And Aaron stretched out his hand over the waters of Egypt, and the frog ascended, and covered the land of Egypt. And the magicians of Egypt did so with their enchantments, and caused frogs to ascend over the land of Egypt. And Pharaoh called Moses and Aaron, and said,* *Supplicate to Jehovah, and let him remove the frogs from me and from my people, and I will send away the people, and they may sacrifice to Jehovah. And Moses said to Pharaoh, Have honour upon me, how long shall I supplicate for thee, and thy servants, and thy people, to cut off the frogs from thee, and from thy houses; only in the river they shall survive? And he said, To to-morrow; and he said, According to thy word, to the intent that thou mayest know that there is none as Jehovah our God. And the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people, only in the river they shall survive. And Moses and Aaron went out from being with Pharaoh, and Moses cried to Jehovah on the word of the frogs, which he imposed on Pharaoh. And Jehovah did according to the word of Moses; and the frogs died from the houses, out of the courts, and out of the fields. And they gathered them together in heaps, heaps, and the land stank.* And Jehovah said to Moses, signifies instruction. Say to Aaron, signifies influx of the internal law into the external law. Stretch out thy hand with thy staff, signifies the power of internal truth by external truth. Over the rivers, over the streams, and over the pools, signifies against falses. And cause frogs to ascend over the land of Egypt, signifies reasonings from mere falses. And Aaron stretched out his hand over the waters of Egypt, signifies the effect of the power of internal truth by external truth against falses. And the frog ascended, signifies reasonings from mere falses. And covered the land of Egypt, signifies the natural mind that it was made such. And the magicians of Egypt did so with their enchantments, signifies the abuse of divine order, whence comes what is alike in the external form. And caused frogs to ascend over the land of Egypt, signifies as to reasonings from the natural mind. And Pharaoh called Moses and Aaron, signifies the presence of the law divine. And said, Supplicate to Jehovah, signifies humiliation grounded in wearisomeness. And let him remove the frogs from me, and from my people, signifies that they should not be driven to reason from mere falses. And I will send away the people, and they may sacrifice to Jehovah, signifies that in such case they would leave those who are of the spiritual church, that they may worship their God. And Moses said to Pharaoh, signifies reply. Have honour upon me, signifies that the law divine ought to be trusted to. How long shall I supplicate for thee, and thy servants, and thy people, signifies intercession for those who are in falses. To cut off the frogs from thee, and from thy houses, signifies that reasonings may cease. Only in the river they shall survive, signifies that they should remain with falses where they are. And he said, To to-morrow, signifies for ever. And he said, According to thy word, signifies confirmation thence. To the intent thou mayest know that there is none as Jehovah our God, signifies that there is one God, and none beside him. And the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people, signifies that they should not be driven to reason from mere falses. Only in the river they shall survive, signifies that they should remain with falses where they are. And Moses and Aaron went out from being with Pharaoh, signifies separation from those who reasoned from mere falses. And Moses cried to Jehovah on the word of the frogs, which he imposed on Pharaoh, signifies intercession. And Jehovah did according to the word of Moses, signifies that it was so done according to the Word of the Lord. And the frogs died from the houses, out of the courts, and out of the fields, signifies that reasonings from mere falses ceased amongst them in the natural principle throughout. And they gathered them together in heaps, heaps, signifies that those reasoning falses were arranged in fascicles in the natural principle. And the land stank, signifies consequent filthiness and what excited aversion.

7380. "And Jehovah said to Moses."—That hereby is signified instruction, appears from the signification of saying, as denoting instruction, see n. 7186, 7304. What is signified by *saying* in the historicals of the Word, is evident from the things which follow, for it involves them: the reason why it here signifies instruction, is, because it is said by Jehovah what was further to be done; Moses also represents the law divine, by which instruction from Jehovah is effected.

7381. "Say to Aaron."—That hereby is signified the influx of the internal law into the external law, appears faom the representation of Moses, as denoting the law divine, see n. 6722, 6752; and from the representation of Aaron, as denoting the doctrine of good and truth, see n. 6998, 7089; the doctrine of good and truth, which Aaron represents, is nothing else than the external law, existing from the internal law, that is, by the internal law from the Divine Being or Principle; and from the signification of saying, as denoting influx, see n. 6152, 6291, 7191; the reason why saying here denotes influx, is, because Moses was to say to Aaron, and Moses is the internal law, and Aaron the external, and influx from the Divine Being or Principle is effected through the internal into the external: the internal law is the truth divine itself, such as it is in heaven, and the external law is the truth divine such as it is in the earth; thus the internal law is truth accommodated to the angels, and the external law is truth accommodated to men. Inasmuch as the internal law, which Moses represents, is truth accommodated to angels, and the external law, which Aaron represents, is truth accommodated to men, it is allowed to say somewhat on these subjects: truth accommodated to the angels is for the most part incomprehensible to men, which is manifest from this consideration, that such things are seen and said in heaven, as the eye had never seen, nor the ear ever heard; the reason is, because those things which are said amongst the angels are spiritual things, which are abstracted from natural, consequently remote from the ideas and expressions of human speech; for man had formed his ideas from those things which are in nature, and, indeed, in grosser nature, that is, from those things which he had seen in the world and upon the earth, and had touched by sense, which things are material; the ideas of interior thought appertaining to man, although they are above material things, still terminate in material things, and where they terminate there they appear to be, hence he perceives what he thinks; from this consideration it is evident how the case is with the truth of faith, and what is its quality, which falls into the thought of man, and which is called the external law, and is represented by Aaron; let this be illustrated by an example: man cannot in any wise think without the idea of time and space, this idea adheres to almost singular the things which man thinks; if the idea derived from time and space was to be taken away from man, he would not know what he thinks, scarcely whether he thinks; but in the ideas of the angels there is nothing from time and space, but instead thereof are states; the reason is, because the natural world distinguishes itself from the spiritual world by time and space: the reason why time and space are in the natural world, and instead thereof are states in the spiritual world, is, because in the natural world the sun appears by apparent circumvolutions to make days and years, and to distinguish days into four times, into night, morning, mid-day, and evening, and years also into four times, into winter, spring, summer, and autumn, and this likewise by variations of light and shade, also of heat and cold: hence the ideas of time and of its variations; the ideas of space exist from measuring by times, wherefore where the one is, there is the other; but, in the spiritual world, the sun of heaven, whence comes spiritual light and spiritual heat, does not make circumgyrations and circumvolutions, and thence induce the ideas of time and space; the light which is from that sun is divine truth, and the heat which is from that sun is divine good; from these exist ideas of states amongst the angels, the state of intelligence and faith from divine truth, and the state of wisdom and love from divine good; the variations of these states amongst the angels are what states of light and shade in the world correspond to, also states of heat and cold, which are states of the sun when he makes times, and measures spaces. From this example it may in some measure be manifest, what is the quality of internal truth, or truth accommodated to the angels, which is called the internal law, and what is the quality of external truth, or truth accommodated to men, which is called the external law; also whence it is that what things the angels speak amongst themselves are incomprehensible to man, and also ineffable.

7382. "Stretch out thy hand with thy staff."—That hereby is signified the power of internal truth by external truth, appears from the signification of hand, as denoting spiritual power, which is that of internal truth; and from the representation of a staff, as denoting natural power, which is that of external truth, see n. 6947, 6948; that all power in the spiritual world is of truth, see n. 3091, 3387, 4931, 6344, 6413, 6948: inasmuch as Moses represents the internal law, which is the same with internal truth, and Aaron represents the external law, which is the same with external truth, and whereas internal truth flows-in into external truth, and gives it power, n. 7381, therefore by the word of Moses to Aaron, "Stretch out thy hand with thy staff," is signified the power of internal truth by external truth.

7383. "Over the rivers, over the streams, and over the pools."—That hereby is signified against falses, appears from the signification of the rivers and streams of Egypt, as denoting the doctrinals of the false, see n. 7323; and from the signification of pools, as denoting scientifics serviceable thereto, see n. 7324; thus falses are what are signified by rivers, streams, and pools.

7384. "And cause frogs to ascend over the land of Egypt."—That hereby are signified reasonings from mere falses, see n. 7351, 7352; they also [the frogs] correspond to reasonings from falses, for all and singular the things, which are in the natural world, have correspondence with those that are in the spiritual world; and this by reason that what is natural exists by what is spiritual; therefore universal nature is a theatre representative of the spiritual world, see n. 2758, 3483, 4939.

7385. "And Aaron stretched out his hand over the waters of Egypt."—That hereby is signified the effect of the power of internal truth by external truth against falses, appears from the representation of Aaron, as denoting the doctrine of truth and good, thus external truth, see n. 6998, 7009, 7089; and from the signification of hand, as denoting power, see n. 878, 4931 to 4937, in the present case the power of internal truth by external truth, as above, n. 7382; and from the signification of the waters of Egypt, as denoting falses, see n. 6693, 7307; the effect is signified by stretching out the hand and the frog ascending: from these considerations it is evident, that by Aaron stretching forth his hand over the waters of Egypt, is signified the effect of the power of internal truth by external truth against falses.

7386. "And the frog ascended."—That hereby are signified reasonings from mere falses, appears from what was said above, n. 7384.

7387. "And covered the land of Egypt."—That hereby is signified the natural mind, that it was made such, appears from the signification of covering, as denoting (because it is said of the natural mind) that it was filled with falses and consequent reasonings, thus that it was made such; and from the signification of the land of Egypt, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301.

7388. "And the magicians of Egypt did so with their enchantments."—That hereby is signified the abuse of divine order, whence came what was alike in the external form, see n. 7296, 7297, 7337, where like words occur.

7389. "And caused frogs to ascend over the land of Egypt."—That hereby is signified as to reasonings from the natural mind, appears from the signification of frogs, as denoting reasonings from mere falses, see n. 7351, 7352, 7384; and from the signification of the land of Egypt, as denoting the natural mind, see just above, n. 7387.

7390. "And Pharaoh called Moses and Aaron."—That hereby is signified the presence of the law divine, appears from the signification of calling, as denoting presence, see n. 6177; the reason why to call denotes presence, is, because to call is to will to speak with any one, and to communicate what one thinks, and in the other life it is grounded in a law of order that he is presented to view with whom any one wills to speak, and desires to communicate what he thinks; and from the representation of Pharaoh, as denoting those who are in falses and infest, see frequently above; and from the representation of Moses, as denoting the internal law; and from the representation of Aaron, as denoting the external law, see above, n. 7381.

7391. "And said, Supplicate to Jehovah."—That hereby is signified humiliation grounded in wearisomeness, appears from the signification of supplicating to Jehovah, as denoting humiliation, for he who supplicates is in humiliation, in like manner he who requests another to supplicate for him; the reason why to supplicate denotes humiliation, is, because the angels do not attend to supplication, but to the humiliation in which man is when he supplicates, for supplication without humiliation is only an utterance of sounds, which does not come to the hearing and perception of the angels. That wearisomeness is the cause, namely the wearisomeness of reasoning from mere falses, will be seen in what now follows.

7392. "And let him remove the frogs from me, and from my people."—That hereby is signified that they might not be driven to reason from mere falses, appears from the signification of removing, as denoting not to be driven, for the cause of the supplication was wearisomeness arising from the circumstance of being driven to reason from mere falses; and from the sig nification of frogs, as denoting reasonings from mere falses, see n. 7351, 7352; and from the representation of Pharaoh, also of the Egyptians, as denoting those who are in falses and infest, see frequently above. As to what concerns the wearisomeness, which was the cause of the supplication or humiliation of those who infest, it is to be noted, that this is undelightful to them, for by reasonings from mere falses they are not able to do evil, inasmuch as the well-disposed, in the present case they who were of the Lord's spiritual church, who were infested, laugh at mere falses, which are negatives of truth; but by the falses which are grounded in fallacies and appearances, by which fallacies and appearances truths are falsified, which falsified truths are signified by the blood into which the waters in Egypt were turned, n. 7317, 7326, they were able to do evil, because fallacies and appearances seduce, for they are as a shade and veil to truths; and because they are not able to do evil by reasonings from mere falses, that is, from absolute negatives of truth, it was undelightful to them, and therefore they deprecate it; for nothing delights the infernals but to do evil, in every possible manner; for to do evil is the very delight of their life, insomuch that it is their very life; wherefore when they are not permitted to do evil, they are in wearisomeness: this is the reason why Pharaoh deprecated the evil of the frogs, but not the evil of the blood above spoken of, nor the evil of the lice spoken of below; for by the evil of the frogs is signified infestation by reasonings from mere falses, by which reasonings they are not able to do evil; but by the evil of the blood is signified infestation by falses grounded in fallacies and appearances, which infestation is delightful to them, because by it they are able to do evil; and by the evil of the lice are signified evils which are delightful to them because they are evils. All they perceive delight in doing evil in the other life, who in the world do not do good to the neighbour for the neighbour's sake, nor to their country for their country's sake, nor to the church for the church's sake, but for the sake of themselves; consequently who do not do truth and good for the sake of truth and good: that they have delight in doing evil does not manifest itself clearly in the world, because the external man conceals it; but in the other life, when externals are taken away, and man is left to his interiors, the above delight then shoots forth and manifests itself; hence it is that they are in hell, for all who are in hell love to do evil, but all who are in heaven love to do good.

7393. "And I will send away the people, and they may sacrifice to Jehovah."—That hereby is signified that they would then leave those who are of the spiritual church, that they may worship their God, appears from the signification of sending away, as denoting to leave, see n. 7312, 7349, 7350; and from the representation of the sons of Israel, as denoting those who are of the spiritual church, as above, n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223; and from the signification of sacrificing to Jehovah, as denoting to worship their own God; that sacrifices signified all worship in general, see n. 6905; thus here denoting to worship.

7394. "And Moses said to Pharaoh."—That hereby is signified reply, appears from the signification of saying, because it is to Pharaoh who just now spake, as denoting reply, as also n. 7103.

7395. "Have honour upon me."—That hereby is signified that truth divine was to be trusted to, appears from the signification of having honour, as denoting to trust to; and from the representation of Moses, as denoting the law divine, see n. 6723, 6752, consequently denoting truth divine, see n. 6771, 7014, 7382.

7396. "How long shall I supplicate for thee, and thy servants, and thy people."—That hereby is signified intercession for those who are in falses and infest, appears from the signification of supplicating, because it is for another, as denoting intercession; and from the representation of Pharaoh, as denoting those who are in falses and infest, see n. 7107, 7110, 7126, 7142, 7317; and because these are represented by Pharaoh, when his servants and his people are also added, in this case all and singular are meant, for servants are those who are of an inferior lot and minister, people are singular; empires and kingdoms are represented in heaven as a man, and the societies therein are represented as the members of that man, but the king as the head: this representative is grounded in this consideration, that the universal heaven represents one man, and the societies therein represent his members, and this according to the societies; hence it may be manifest, how beautiful and delightful the representation of an empire, of a kingdom, and of a society, would be in heaven, if they were conjoined in like manner amongst each other by charity and faith: the Lord also, wheresoever this can be done, so conjoins societies, for the very divine truth, which proceeds from the Lord, introduces that order wheresoever it is received: hence that order is in heaven; it is also in the earths, but the societies which constitute it are scattered through the whole orb of earths, and consist of those who are principled in love to him, and in charity towards the neighbour; but those scattered societies are collected by the Lord, that they also may represent one man, as the societies in heaven; these societies are not only within the church, but also out of it, and taken together are called the Lord's church, scattered and collected from the good in the universal orb of earths, which is also called a communion; this communion, or this church, is the Lord's kingdom in the earth conjoined to the

Lord's kingdom in the heavens, and thus conjoined to the Lord himself.

7397. "To cut off the frogs from thee, and from thy houses."—That hereby is signified that reasonings may cease, appears from the signification of frogs, as denoting reasonings from mere falses, see n. 7351, 7352, 7384; and from the signification of cutting off, as denoting to cease; for to cut off is predicated of frogs, but to cease of reasonings; and from the representation of Pharaoh, from whom the frogs were to be cut off, as denoting those who are in falses and infest, see just above, n. 7369; and from the signification of houses, as denoting those things which are of the natural mind; that a house denotes the natural mind, see n. 4973, 5023, 7353; hence houses in the plural denote the things which are therein.

7398. "Only in the river they shall survive."—That hereby is signified that they should remain with falses where they are, appears from the signification of river, in this case the river of Egypt, as denoting the false principle, see n. 6693, 7307; and from the signification of surviving, as denoting to remain. The case herein is this: whatsoever things enter-in with man, remain with him, especially those things which are received from affection; it is believed that the things which enter-in are altogether obliterated and ejected, when man no longer remembers them, but they are not obliterated or ejected, but inhere either in the interior memory, or in the exterior, amongst those things which had been made familiar: for the things which become familiar are as it were natural, which flow of their own accord, and are not stirred up by sensible recollection from the memory; as the speech of man, the expressions of which flow spontaneously from thought, also the gestures and actions, yea the gait; as also the thinking principle; these things enter-in from infancy successively, and in time become familiar, and in this case flow spontaneously; from which considerations, as from others of a like nature, it is manifest that all things which enter-in with man, remain, and that the things which are become habitual, that is, which have been made familiar, are no longer apperceived to be in, when yet they are in; this is the case with the falses and evils which enter-in with man, and also with truths and goods; such things are what form him, and determine his quality; that all things which man has seen, has heard, has spoken, and has done, are inscribed, see n. 2474, 2489. From these considerations it is now evident in what manner it is to be understood, that reasonings would remain with falses where they are; for falses, after that they are removed, have their allotted places elsewhere in the natural principle, and with falses the attempt and the lust of reasoning; but not as before in the midst under the mind's view. Hence it is that, as is related in what follows, the frogs were gathered together into heaps, and the land stank by reason of them, whereby is signified that those reasoning falses were arranged in fascicles in the natural principle, and that hence came what was filthy and caused aversion, see below, n. 7408, 7409.

7399. "And he said, To to-morrow."—That hereby is signified for ever, appears from the signification of to to-morrow, as denoting for ever, and to eternity, see n. 3998.

7400. "And he said, According to thy word."—That hereby is signified confirmation thence, appears without explication.

7401. "To the intent thou mayest know that there is none as Jehovah our God."—That hereby is signified that there is one God, and none besides him, appears from this consideration, that when, in the historical sense, it is said, that there is none as Jehovah God, in the internal sense is meant, that there is no God besides him, and because there is none besides him, that there is one God; in the Word it is occasionally said, that there is none as Jehovah God, also that there is no God as he; it was so said in the Word, because at that time they worshipped several gods in the land where the church was, as also in the lands where the church was not, and every one preferred his own god to the god of another; they distinguished them by names, and the God of the Israelites and Jews by the name Jehovah; the Jews and Israelites themselves believed also that several gods were given, but that Jehovah was greater than the rest, by reason of miracles; wherefore also when miracles ceased, they instantly lapsed to the worship of other gods, as is evident from the historicals of the Word: that there is one God, and none besides him, they said indeed with the mouth, but they did not believe with the heart: hence now it is said in the Word, that Jehovah is greater than the rest of the gods, and there is none as he, as in David, "*Who is a great God as thou?* thou art a God that doest what is wonderful," Psalm lxxvii. 13, 14. Again, "*Who is as Jehovah our God?*" cxiii. 5. Again, "*Jehovah is the great God, and great King above all gods*," Psalm xcv. 3. Again, "Jehovah is great and exceedingly praised, *he is to be feared above all gods*," Psalm xcvi. 4. On this account also Jehovah is called *God of gods*, and Lord of lords, Psalm cxxxii. 2, 3; Dan. ii. 47. That nevertheless it denotes, in the internal sense, that there is one God, and none besides him, is evident from Isaiah, "Remember the former things from an age, because I am God, and there is *no God else; and there is none as I*," xlvi. 9.

7402. "And the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people."—That hereby is signified that they should not be driven to reason from mere falses, appears from the signification of the frogs being removed, as denoting not to be driven to reason from mere falses, see above, n. 7392; and from the representation of

Pharaoh, as denoting those who are in falses and infest, see above; and from the signification of houses, as denoting those things which are of the natural mind, see n. 7397; and from the signification of his servants and people, as denoting all and singular who are in falses and infest, see also above, n. 7396.

7403. "Only in the river they shall survive."—That hereby is signified that they should remain with falses where they are, appears from what was said above, n. 7398, where the same words occur.

7404. "And Moses and Aaron went out from being with Pharaoh."—That hereby is signified separation from those who reasoned from mere falses, appears from the signification of going out, as denoting to be separated; and from the representation of Moses and Aaron, as denoting the law divine, Moses the internal law, and Aaron the external law, see n. 7381; and from the representation of Pharaoh, as denoting those who are in falses and infest, see above, n. 7396, in the present case who infest by reasonings from mere falses.

7405. "And Moses cried to Jehovah on the word of the frogs, which he imposed on Pharaoh."—That hereby is signified intercession, appears from what goes before, thus without further explication.

7406. "And Jehovah did according to the word of Moses." —That hereby is signified that it was so done according to the Word of the Lord, appears from this consideration, that what Moses supplicated, was indeed from the mouth of Moses, but still from the Lord; for whatsoever a man thinks and thence speaks, and whatsoever he wills and thence does, flows-in, the man being merely a recipient organ, see n. 6189 to 6215, 6307 to 6327, 6466 to 6495, 6598 to 6626, 6613 to 6626; this was the case with what Moses spake and did; therefore by Jehovah here doing according to the word of Moses, is signified that it was so done according to the Word of the Lord; that Jehovah in the Word is the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5663, 6303, 6281, 6905.

7407. "And the frogs died from the houses, out of the courts, and out of the fields."—That hereby is signified that reasonings from mere falses ceased amongst them in the natural principle throughout, appears from the signification of dying, as denoting to cease; and from the signification of frogs, as denoting reasonings from mere falses, see above; and from the signification of houses, as denoting those things which are of the natural mind, see above, n. 7397, in the present case the things which are interior there; and from the signification of courts, as denoting the exterior things of the natural mind; that the natural principle is interior and exterior, see n. 3293, 3294, 4570, 5118, 5497, 5649; and from the signification of fields, as denoting those things which are more common, thus which are still exterior, for fields are out of the houses and courts: thus by the frogs dying from the houses, from the courts, and from the fields, is signified that reasonings from mere falses ceased in the natural principle throughout.

7408. "And they gathered them together in heaps, heaps." —That hereby is signified that those reasoning falses were arranged in fascicles in the natural principle, appears from the signification of being gathered together in heaps, heaps, as denoting to be arranged in fascicles: the reason why being gathered together in heaps has this signification is, because all things which are in the mind of man are arranged into serieses, and as it were into fascicles; and into serieses within serieses, thus into fascicles within fascicles, see n. 5339, 5530, 5881; that such an arrangement has place, is evident from the arrangement of all things in the body, where fibres appear arranged into fascicles, and little glands into collections of glands (*glomeres*), and this in the body throughout; still more perfectly in the purer parts which are not discernible by the naked eye; this fasciculation is principally presented to view in the brain, in the two substances there, one of which is called cortical, and the other medullary; the case is not unlike in the purer principles, and at length in the most pure, where the forms which receive them are the very forms of life; that forms or substances are recipient of life, may be manifest from singular the things which appear in the living; also that recipient forms or substances are arranged in a manner the most suitable for influx of life; without the reception of life in substances, which are forms, there would not be given any living thing in the natural world, nor in the spiritual world; serieses of the most pure stamina, like fascicles, are what constitute those forms; the case is similar with those things, which therein are eminently modified; for modifications receive their form from the forms which are substances, in which they are, and from which they flow, for substances or forms are the determining subjects. The reason why the learned have perceived those things which are of the life of man, viz., those things which are of his thought and will, without recipient substances or forms, was, because they believed life or the soul to be either some principle of flame, or of ether, thus such a principle as after death would be dissipated; hence comes the insanity [insane persuasion] of several of them, that there is no life after death. From these considerations it may be manifest how it is to be understood, that reasoning falses are arranged in fascicles in the natural principle.

7409. "And the land stank."—That hereby is signified filthiness thence derived and what caused aversion, appears from the signification of stinking, as denoting what is filthy and causes aversion, see n. 4516, 7161, 7319; and from the signification of land, in the present case the land of Egypt, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301.

7410. Verses 11, 12, 13, 14, 15. *And Pharaoh saw that respiration was made, and he made heavy his heart, and did not hearken to them, as Jehovah spake. And Jehovah said to Moses, Say to Aaron, Stretch out thy staff, and smite the dust of the land, and it shall become lice in all the land of Egypt. And they did so, and Aaron stretched out his hand with his staff, and smote the dust of the land, and it was a louse in man and in beast; all the dust of the land became a louse in the whole land of Egypt. And the magicians did so with their enchantments to bring forth lice, and they could not; and there was a louse in man and in beast. And the magicians said to Pharaoh, This is the finger of God: and the heart of Pharaoh was firmly fixed, and he did not hearken to them, as Jehovah spake.* And Pharaoh saw that respiration was made, signifies that wearisomeness ceased. And he made heavy his heart, signifies obstinacy. And did not hearken to them, signifies nonobedience. As Jehovah spake, signifies according to prediction. And Jehovah said to Moses, signifies instruction anew. Say to Aaron, signifies influx of the internal law into the external law. Stretch out thy staff, signifies that he should show divine power And smite the dust of the land, signifies that he should remove away those things which were damned in the natural principle And it shall become lice, signifies that hence shall arise evils In all the land of Egypt, signifies through the whole natural mind. And they did so, signifies effect. And Aaron stretched out his hand with his staff, signifies the power of internal truth by external truth. And smote the dust of the land, signifies that things damned should be removed away. And it was a louse in man and in beast, signifies that the interior and exterior evils of lusts were thence derived. All the dust of the land became a louse in the whole land of Egypt, signifies that those things were from what was damned. And the magicians did so with their enchantments to bring forth lice, signifies an attempt to pervert divine order, and to effigy what was alike in these things also. And they could not, signifies without effect. And there was a louse in man and in beast, signifies the interior and exterior evils of lusts. And the magicians said to Pharaoh, signifies perception and its communication with those who were in evils. This is the finger of God, signifies that the power was from the Divine Being or Principle. And the heart of Pharaoh was firmly fixed, signifies obstinacy. And he did not hearken to them, signifies non-obedience. As Jehovah spake, signifies according to prediction.

7411. "And Pharaoh saw that respiration was made."—That hereby is signified that wearisomeness ceased, appears from the signification of respiration being made, as denoting that there was no longer any thing undelightful, thus that there was no longer wearisomeness; that it was wearisome and undelightful to them to reason from mere falses, see above, n. 7392; what is delightful causes man to respire freely and fully, but what is undelightful not freely and fully, hence it is, that by respiration being made is signified that what was undelightful or wearisome ceased.

7412. "And made heavy his heart."—That hereby is signified obstinacy, appears from the signification of the heart being made heavy, also of being hardened and fixed firm, as denoting obstinacy, see n. 7272, 7300, 7305.

7413. "And did not hearken to them."—That hereby is signified non-obedience, appears from what was said above, n. 7224, 7278, 7301, 7339, where like words occur.

7414. "As Jehovah spake."—That hereby is signified according to prediction, see above, n. 7302, 7340.

7415. "And Jehovah said to Moses."—That hereby is signified instruction anew, see n. 7186, 7226, 7267, 7304, 7380.

7416. "Say to Aaron."—That hereby is signified the influx of the internal law into the external law, see above, n. 7381.

7417. "Stretch out thy staff."—That hereby is signified that he should show divine power, appears from the signification of stretching out, as denoting to exercise and to show, as above and from the signification of a staff, as denoting power, see n. 4013, 4015, 4876, 4936, 6937, 7011, 7026; which power was divine, because Aaron had nothing of power, still less was the power in the staff, but power was exercised by or through Aaron and his staff; the reason why it was exercised by a staff was, because the things done within the church by divine command, were done by representatives; this was the case before the Lord's coming; thus by the stretching out of a hand and a staff, because the arm and the hand correspond to power, and hence also a staff. The reason why before the Lord's coming the things done within the church by divine command were done by representatives, was, because all and singular things represented the Lord and his kingdom in the heavens, and his kingdom in the earths, or the church; that this is the case, may also be manifest from the Word, in which all and singular things treat of the Lord, and in the internal sense treat of his kingdom and church.

7418. "And smite the dust of the land."—That hereby is signified that he should remove away those things which were damned in the natural principle, appears from the signification of smiting, as denoting to remove away; and from the signification of dust, as denoting what is damned, of which we shall speak presently; and from the signification of the dust of the land, in this case of the land of Egypt, as denoting the natural mind, see above, n. 7409. The reason why dust denotes what is damned, is, because the places where evil spirits are, at the sides beneath the soles of the feet, appear as earth, and indeed as earth uncultivated and dry, under which earth are certain hells; this earth is what is called damned earth, and the dust there signifies what is damned; it has been occasionally given to see, that the evil spirits shook off the dust there from their feet, when they were willing to deliver any one to damnation; this was seen to the right a little in front, in the confines of the hell of the magicians, where those spirits are cast down into their hell who, during their life in the world, have been in the science of faith, and have still lived a life of evil: hence now it is, that by dust is signified what is damned, and by shaking off the dust damnation. It was in consequence of such signification, that the Lord commanded his disciples to shake off the dust of their feet, if they were not received, on which subject it is thus written in Matthew, "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, *shake off the dust of your feet:* verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city," x. 14, 15; Mark vi. 11; Luke ix. 5; x. 10, 11, 12: by the disciples in this passage are not meant disciples, but all things of the church, thus all things of faith and charity, see n. 2089, 2129, 2130, 3354, 3858, 3913, 6397; by not receiving, and not hearing, is signified to reject the truths which are of faith and the goods which are of charity; by shaking off the dust of the feet is signified damnation; the reason why it would be more tolerable for Sodom and Gomorrah than for that city is, because by Sodom and Gomorrah are meant those who are in evil of life, but who have known nothing of the Lord and of the Word, thus neither could they receive; hence it may be manifest, that the house or city, which should not receive the disciples, is not meant, but that they are meant who are within the church, and do not live the life of faith; every one may see that a whole city could not be damned on that account, because they did not receive the disciples, and instantly acknowledge the new doctrine which they preached. By the dust also, which they formerly put on the head, when they were in grief and repentance, is signified what was damned, as in Jeremiah, "They sit in *the earth*, the elders of the daughter of Zion are silent, *they have caused dust to come up upon their head;* they have girded themselves with sackcloth, the virgins of Jerusalem have caused their head to go down *into the earth*," Lam. ii. 10. And in Ezekiel, "They shall cry bitterly, *and shall cause dust to come up upon their heads*, they roll themselves in ashes," xxvii. 30. And in Micah, "Weeping weep ye not in the house of Aphrah, *roll thyself in the dust*," i. 10. And in the Revelation, "*They cast dust upon their heads*, and cried weeping and wailing,"

xviii. 19; and also in the historicals of the Word throughout: by dust on the heads, and also by casting down the body and the head to the earth, and there rolling in the dust, was represented humiliation, which, when genuine, is of such a nature, that the person acknowledges and perceives himself damned, but received from damnation by the Lord, see n. 2327, 3694, 4347, 5420, 5957. By the dust, into which the golden calf, which they made in the wilderness, was bruised and ground, is also signified what is damned, concerning which it is thus written in Moses, "I took your sin, *the calf* which ye made, and burned it with fire; *and bruised it by grinding it well, until it was made small into dust*, and I cast *the dust* thereof into the brook descending from the mountain," Deut. ix. 21. By dust also is signified what is damned in the following passages: "Jehovah God said to the serpent, Upon thy belly thou shalt walk, and *dust thou shalt eat* all the days of thy life," Genesis iii. 14. And in Micah, "Feed thy people according to the days of eternity, the nations shall see, and shall blush at all their might, *they shall lick dust as the serpent*," vii. 14, 16, 17. And in Isaiah, "*Dust shall be bread for the serpent*," lxv. 25. Again, in the same prophet, "Descend and *sit upon the dust*, O virgin daughter of Babel," xlvii. 1. And in David, "*Our soul is bowed to the dust*, our belly cleaveth *to the earth*," Psalm xliv. 25. Again, "*My soul cleaveth to the dust*, vivify me," Psalm cxix. 25. Dust, in the Word, signifies also a sepulchre, likewise what is low, and also what is numerous.

7419. "And it shall become lice."—That hereby is signified that hence shall arise evils, appears from the signification of lice, as denoting evils; but what evils they are, and from what origin, may be manifest from the correspondence of evils with such vermin, that they denote principally the evils which are in the sensual principle, or altogether in the external man; hence is the correspondence, because lice are in the outermost skin, and are there within filth and under a scab: of this description also is the sensual principle of those who have been in the science of faith, but in the life of evil; when that science is taken away from them, as is the case with such in the other life, they then become of a gross and stupid mind: they have occasionally appeared, being filthy and causing aversion: infestations by evils are signified by their biting. That lice have this signification, cannot be confirmed by other passages from the Word, for they are mentioned only in David, where he is speaking of Egypt, Psalm cv. 31.

7420. "In all the land of Egypt."—That hereby is signified through the whole natural mind, appears from the signification of the land of Egypt, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301.

7421. "And they did so."—That hereby is signified the effect, appears without explication.

7422. "And Aaron stretched out his hand with his staff."—That hereby is signified the power of internal truth by external truth, appears from what was said above, n. 7382, where like words occur.

7423. "And smote the dust of the land."—That hereby is signified that things damned were removed away, appears from what was said above, n. 7418.

7424. "And it was a louse in man and in beast."—That hereby is signified that interior and exterior evils of lusts were thence derived, appears from the signification of lice, as denoting evils, see n. 7419; and from the signification of man (*homo*), as denoting good, see n. 4287, 5302, thus in the opposite sense evil; and from the signification of beast, as denoting the affection of good, and in the opposite sense the affection of evil, or lust, see n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 2179, 2180, 3218, 3519, 5198; but when man and beast are named together, then by man is signified interior good, and, in the opposite sense, interior evil, and by beast exterior good, and, in the opposite sense, exterior evil. The reason why by man is signified interior good or evil, is, because man is man by virtue of his internal man, and its quality, but not from the external man, for the external man is not a man without the internal; and that the external man may be also a man, it must be altogether subordinate to the internal, so as not to act from itself but from the internal: that by beast is signified exterior good, and, in the opposite sense, exterior evil, is, because beasts have not an internal given them such as man has; the internal which they have is immersed in the external, insomuch that it is one with it, and at the same time looks downwards or towards the earth, without any elevation towards interior things. They are called evils of lusts, because all evils are of lust, inasmuch as lusts are of loves. Interior evils are distinguished from exterior evils by this, that interior evils are of the thought and will, and exterior evils are of act: that there are interior evils and not exterior, is evident from this consideration, that a man may be evil, and yet in the external form appear as a well-disposed man, yea as a man of faith and conscience; some also have the skill to pass for angels in appearance, when yet interiorly they are devils; such may be the difference between the interior form which is of the spirit and the exterior form which is of the body.

7425. "All the dust of the land became a louse in the whole land of Egypt."—That hereby is signified that those things were from what was damned, appears from the signification of the dust of the land, as denoting what is damned, see above, n. 7418; and from the signification of lice, as denoting evils, see

n. 7419; and from the signification of the land of Egypt, as denoting the natural mind, see also above, n. 7420.

7426. "And the magicians did so with their enchantments to bring forth lice."—That hereby is signified an attempt to pervert divine order, and to effigy what was alike in these also, appears from the signification of did, as denoting an attempt to act the like, for it follows that they could not; and from the signification of magicians and enchantments, as denoting to pervert divine order, and to effigy what is like in the external form, see n. 7296, 7297, 7337; and from the signification of bringing forth lice, as denoting to produce those evils which are signified by lice, see n. 7419.

7427. "And they could not."—That hereby is signified without effect, appears without explication.

7428. "And there was a louse in man and in beast."—That hereby are signified evils interior and exterior, appears from what was said above, n. 7424, where like words occur.

7429. "And the magicians said to Pharaoh."—That hereby is signified perception and communication with those who are in evils, appears from the signification of saying, as denoting perception, see n. 1791, 1815, 1819, 1822, 1829, 1919, 2080, 2619, 2862, 3509, 5743; that it denotes also communication, see n. 3060, 4131, 6228, 7291, 7381; and from the signification of magicians, as denoting those who pervert divine order, and effigy what is like in the external form, see just above, n. 7426; and from the representation of Pharaoh, as denoting those who are in falses and infest, see n. 6651, 6679, 6683, 7107, 7110, 7126, 7142, 7317, in the present case who are in evils, because they are now in a state of evil, after that false reasonings have been taken away, as is evident from what goes before.

7430. "This is the finger of God."—That hereby is signified that the power was from the Divine Being or Principle, appears from the signification of the finger of God, as denoting power from the Divine Being or Principle; the reason why finger denotes power, is, because fingers are of the hands, and by hands is signified power, n. 878, 4931 to 4937, 6344, 6413, 6948. That finger denotes power is manifest also from the following passages: "When I look at the heavens, *the work of thy fingers*, the moon and the stars which thou hast prepared," Psalm viii. 3. And in Luke, "Jesus said, If *by the finger of God* I cast out demons, certainly the kingdom of God is come to you," xi. 20. The circumstance of Jesus taking the deaf man who had an impediment in his speech apart from the people, *and putting his finger into his ears*, and spitting and touching his tongue, Mark vii. 32, 33, was also representative of divine power. That finger represents power is evident also from the rituals of the church amongst the Jews, that blood should be put upon the thumb, and that the priest should sprinkle the blood with his finger, concerning which it is thus written in Moses, "Thou shalt kill a ram, *and shalt put of the blood upon the thumb of the right hand of Aaron and his sons, and upon the thumb of his right foot*," Exod. xxix. 20. "The priest shall take of the blood of the trespass-offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed from the leprosy, *and upon the thumb of his right hand and upon the thumb of his right foot.* Afterwards the priest shall dip *his right finger* in the oil, which is *upon the palm of his left hand*, and shall sprinkle of the oil *in his finger* seven times before Jehovah; of the residue of the oil, which is upon the palm of his hand, the priest shall put upon the tip of the right ear of him that is to be cleansed, *and upon the thumb of his right hand, and upon the thumb of his right foot*," Levit. xiv. 14, 16, 17. "Thou shalt take of the blood of the heifer, and shalt put it on the horns of the altar *with thy finger*," Exod. xxix. 12; besides also, Levit. iv. 6; ix. 9: that those things signified arcana of heaven, and things holy, is manifest from this consideration, that the Word is from the Divine Being or Principle, and that it is inspired as to every apex, Luke xvi. 17; this is also the case with the above passages; that the thumb and finger denote the power of good by truth, is evident from the internal sense of those passages. Power is also signified by finger in David, "Blessed is Jehovah that teacheth *my hands* to war, and *my fingers* to fight," Ps. cxliv. 1; and in Isaiah, "He shall not have respect to altars *the work of his hands, and what his fingers have made*," xvii. 8; altars denote worship in general, n. 4541; the work of the hands, and what the fingers have made, denote such things as are from the proprium, thus which are from man's own power.

"And the heart of Pharaoh was firmly fixed."—That hereby is signified obstinacy, may be seen above, n. 7272.

7431. "And he did not hearken to them."—That hereby is signified non-obedience, as above, see n. 7224, 7278, 7301, 7339.

7432. "As Jehovah spake."—That hereby is signified according to prediction, see also above, n. 7302, 7340, 7414.

7432. Verses 16, 17, 18, 19, 20. *And Jehovah said to Moses, Rise early in the morning, and stand before Pharaoh, behold he goeth forth to the waters, and thou shalt say to him, Thus saith Jehovah, Send my people, and let them serve me. Because if thou dost not send away my people, behold I send into thee, and into thy servants, and into thy people, and into thy houses, a noxious flying thing; and the houses of the Egyptians shall be filled with the noxious flying thing, and also the land upon which they are. And I will distinguish in that day the land of Goshen, on which my people stand, that the noxious flying thing be not there, to the intent that thou* *mayest know, that I Jehovah am in the midst of the land. And I will set redemption between my people, and between thy people; to-morrow shall this sign be. And Jehovah did so, and the grievous noxious flying thing came to the house of Pharaoh, and to the house of his servants, and into all the land of Egypt; the land was destroyed from before the noxious flying thing.* And Jehovah said to Moses, signifies instruction again. Rise early in the morning, signifies elevation to a still greater sign of power. And stand before Pharaoh, signifies the appearance of the Divine Being or Principle to those who are in evils. Behold, he goeth forth to the waters, signifies that from those evils they again think falses. And thou shalt say to him, Thus saith Jehovah, signifies command. Send my people, and let them serve me, signifies that they should leave those who are of the spiritual church, that they may worship their God in freedom. Because if thou dost not send away my people, signifies if they did not leave. Behold, I send into thee, and into thy servants, and into thy people, and into thy houses, a noxious flying thing, signifies that they would have the malevolent false principle in all and singular things. And the houses of the Egyptians shall be filled with the noxious flying thing, and also the land upon which they are, signifies that falses of malevolence shall occupy all things of the natural mind. And I will distinguish in that day the land of Goshen, on which my people stand, that the noxious flying thing be not there, signifies that they shall not be able to infest by falses of malevolence those who are of the spiritual church, although they shall be near them. To the intent that thou mayest know that I Jehovah am in the midst of the land, signifies apperception thence, that the Lord is the only God of the church. And I will set redemption between my people and between thy people, signifies the liberation of those who are of the spiritual church from those who are in the hells near. To-morrow shall this sign be, signifies the manifestation of divine power thence for ever. And Jehovah did so, signifies that it was so done as it was said. And the grievous noxious flying thing came to the house of Pharaoh, and to the house of his servants, and into all the land of Egypt, signifies that malevolent falses burst forth from all sides amongst them. The land was destroyed from before the noxious flying thing, signifies that the natural mind was corrupted as to truth.

7434. "And Jehovah said to Moses."—That hereby is signified instruction again, appears from the signification of saying, when by Jehovah to Moses, as denoting instruction, see n. 7186 7226, 7267, 7304, 7380, 7415, in the present case instruction again, because it is said what should be again done.

7435. "Rise early in the morning."—That hereby is signified elevation to a still greater sign of power, appears from the consideration of rising in the morning, as denoting elevation; that to rise denotes elevation, see n. 2401, 2785, 2912, 2927, 3171, 4103; and also that the morning denotes elevation, see n. 7306; properly by rising in the morning is signified a state of illustration, n. 3458, 3723, but whereas illustration, which is effected from the Divine Being or Principle by an influx of good and truth, is not given amongst the evil, who are represented by Pharaoh and the Egyptians, but elevation to attention, therefore by rising in the morning early is here signified such elevation; that it denotes to a still greater sign of power, is evident from what follows, where a sign still new is treated of.

7436. "And stand before Pharaoh."—That hereby is signified the appearance of the Divine Being or Principle to those who are in evils, appears from the signification of standing before any one, as denoting presence, in the present case the appearance of the Divine Being or Principle, because Moses was to stand, who is truth from the Divine Being or Principle, by which the Divine Being or Principle appears; and from the representation of Pharaoh, as denoting those who are in falses, in the present case who are in evils, as above, n. 7429.

7437. "Behold, he goeth forth to the waters."—That hereby is signified that from those evils they again think falses, appears from the signification of going forth, as denoting thought from evils to falses, for they who are in evils, when they think from those evils to falses, are said to go forth, for evil, inasmuch as it is of the will, is inmost, and the false is out of it, because the false is of the understanding, consequently of the thought; this is signified by going forth in the spiritual sense; evil action is also from an evil will, as in Mark vii. 21, 22, 23; and from the signification of waters, as denoting truths, and, in the opposite sense, falses, see n. 739, 790, 2702, 3058, 3424, 4676, 5668; and that the waters of the river of Egypt, to which Pharaoh would go forth, denote falses, see n. 7307. As to what concerns thought from evils to falses, it is to be noted that they who are in evils cannot do otherwise than think from them to falses, for evils are of their will and consequent love, and falses are of their thought and consequent faith, for what a man wills, this he loves, and what he loves, this he confirms and defends, and evils cannot be confirmed and defended except by falses; hence in the Word, where evil is compared to a city, falses are compared to the walls round about the city. The reason why they who are in evils think to falses, by which they may defend evils, is, because evils are the very delights of their life, insomuch that they are their very life, wherefore when they apprehend from others that they are evils, to prevent their appearing so they devise falses, by which they may make evils not to be believed to be evils; but if the evils dare not appear by falses, they are concealed in the interiors, nor do they manifest them selves except when the fear of the law, or also the fear of the loss of reputation for the sake of gain, or for the sake of acquiring honours, ceases, in which case evils burst forth either by arts or by hostilities. From these considerations it may be manifest, that they who are in evils cannot do otherwise than think from evils to falses: the case is the same also with those who are in a state of good, in that they cannot do otherwise than think from good to truths; for good and truth are conjoined, and also evil and the false, insomuch that he who knows that any one is in good, may know that he is in the truth of good; and that he who is in evil, is in the false of his evil, and that he is so far in the false, as he excels in the talent of reasoning and perverting, and in such case as he is in the fear of the loss of reputation for the sake of gain and honours, and as he wills to be in the freedom of doing evil: (what is wonderful) persons of this description, after that for some time they had defended evils by falses, come next to persuade themselves that evils are goods, and that falses are truths.

7438. "And thou shalt say to him, Thus saith Jehovah."—That hereby is signified command, see above, n. 7036, 7310.

7439. "Send my people and let them serve me."—That hereby is signified that they should leave those who are of the spiritual church, that they may worship their God in freedom, appears from the signification of sending or sending away, as denoting to leave; and from the representation of the sons of Israel, who are here my people, as denoting those who are of the spiritual church, see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223; and from the signification of serving Jehovah, as denoting to worship; that they should worship in freedom, is evident from what follows, verses 21, 22, 23, also from this consideration, that all worship, which is true worship, must be in freedom. That the sons of Israel are called the people of Jehovah, was not because they were better than other nations, but because they represented the people of Jehovah, that is, those who were of the Lord's spiritual kingdom: that they were not better than other nations, is evident from their life in the wilderness, in that they did not believe at all in Jehovah, but in heart believed in the gods of the Egyptians; as is manifest from the golden calf which they made to themselves, and which they called their gods, who brought them forth out of the land of Egypt, Exod. xxxii. 8; it is evident also from their life afterwards in the land of Canaan, treated of in the historicals of the Word; also from what was said of them in the propheticals of the Word, and, lastly, by the Lord: hence also it is, that few of them are in heaven, for they have received a lot in the other life according to their life: be not therefore willing to believe, that they were elected for heaven before others; for they who believe so, do not believe that every one's life remains with him after death; neither do they believe that man is to be prepared for heaven during his whole life in the world, and that this is effected of the Lord's mercy, and not that they are admitted into heaven from mercy alone, without any regard to the manner in which they have lived; such an opinion concerning heaven and concerning the Lord's mercy is induced by the doctrine respecting faith alone, and respecting salvation by faith alone without good works; for the maintainers of this doctrine have no concern about the life; hence also they believe that evils can be wiped away like filth by water, and thus that man can be transmitted instantaneously into the life of good, consequently be admitted into heaven; not knowing that if the life of evil was taken away from the evil, they would have nothing of life at all; also that if they who are in the life of evil, were to be admitted into heaven, they would feel hell in themselves, and this more grievous, the more interiorly they were admitted inτo heaven. From these considerations now it may be manifest, that the Israelites and Jews were not at all elected, but only accepted to represent those things which are of heaven; and that there was an expediency that this should be done in the land of Canaan, because the church of the Lord had been there from the most ancient times, and hence all the places there were made representative of celestial and divine things: thus also the Word could be written, wherein names might signify such things as are of the Lord and of his kingdom.

7440. "Because if thou dost not send away my people."—That hereby is signified if they did not leave, appears from the signification of sending away, as denoting to leave; and from the signification of the people of Jehovah, as denoting those who are of the Lord's spiritual church, as just above, n. 7439.

7441. "Behold I send into thee, and into thy servants, and into thy people, and into thy houses, a noxious flying thing."—That hereby is signified that they would have the false of malevolence in all and singular things, appears from the signification of Pharaoh, of his servants, and of his people, as denoting all and singular things which are of the natural mind, see n. 7396; when it is also added into the houses, it signifies also into the interiors of that mind, as above, n. 7407; and from the signification of the noxious flying thing, as denoting the falses of that evil, which was signified by the prodigy which precedes, thus the falses of malevolence; what falses, therefore, and of what kind, are here signified by the noxious flying thing, is plain from the evils in which they originate; that those evils were the evils which are in the extremes of the natural mind, thus which are in the sensual principle, see above, n. 7419; the falses thence derived are of the same kind; these falses are what are also signified by the flies of Egypt in Isaiah, "It shall come to pass in that day, *Jehovah shall hiss at the fly which is in the extremity of the rivers of Egypt*, and at the bee which is in the land of Ashur, which shall come, and shall all rest in the rivers of desolations and in the clefts of the rocks," vii. 18, 19; the fly in the extremity of the rivers of Egypt denotes the falses which are in the extremes of the natural mind, thus which are in the sensual principle nearest the body; these falses are compared to such an insect because the falses in that principle are exactly like insects flying in the air, and obscuring interior things, and also causing hurt to them; for the things which are in that principle are for the most part imaginary, and are fallacies, the reasonings from which are like such things as are founded in air. The noxious flying thing of this kind is mentioned only in David, Psalm lxxviii. 45, and Psalm cv. 31, where Egypt is also treated of. It is to be noted, that flying things in the Word all signify things intellectual, and thence truths, and, in the opposite sense, falses, n. 40, 745, 776, 778, 866, 988, 3219, 5149; but the flying things of the lowest sort, which are insects, signify truths, and, in the opposite sense, falses, which are more ignoble and obscure, as those are which are proper to the sensual principle, for those, unless they be illustrated by interior things, are altogether in obscurity and darkness, being next to the body, and thence near to terrestrial things where celestial things terminate, and are immersed in thick darkness.

7442. "And the houses of the Egyptians shall be filled with the noxious flying thing, and also the land upon which they are."—That hereby is signified that the falses of malevolence shall occupy all things of the natural mind, appears from the signification of filling, as denoting to occupy; and from the signification of the houses of the Egyptians, as denoting the interiors of the natural mind, see above, n. 7407; and from the signification of the noxious flying thing, as denoting falses of malevolence, see just above, n. 7441; and from the signification of the land of Egypt, as denoting the natural mind in general, see n. 5276, 5278, 5280, 5288, 5301. How the case herein is, that also the interiors of the natural mind shall be occupied by the falses of evil which are in the extremes of that mind, it may be expedient briefly to say: those things which flow-in through heaven from the Lord at man, flow-in into his interior, and proceed even to the ultimates or extremes, and there are presented sensible to man, consequently they flow-in even into the sensual principle, and through this into those things which are of the body: if the sensual principle be overcharged with phantasies arising from fallacies and appearances, and especially if arising from falses, then the truths which flow-in are turned into similar things in that principle, for they are received there according to the form induced, see n. 7343: so far also as truths are turned into falses, so far the interiors, through which the passage is, are closed, and at length there is no further opening than for the transflux merely of what may give a faculty of reasoning, and of confirming evils by falses. This being the case with man, it is necessary that, during regeneration, his natural principle be regenerated even to the sensual; for unless that principle be regenerated, there is no reception of truth and good, since, as was said above, the inflowing truth is there perverted, and in such case the interiors are closed; wherefore when the exteriors are regenerated, the whole man is regenerated; this was signified by the Lord's words to Peter, when he washed his feet, "Simon Peter said, Lord, thou shalt not wash my feet only, but also my hands and my head: Jesus said unto him, He who is washed needs only to have his feet washed, and is wholly clean," John xiii. 9, 10; by feet are signified natural things, n. 2162, 3761, 3696, 4280, 4938 to 4952; by washing is signified to purify, n. 3147, 3954; by hands are signified the interiors of the natural principle, and by the head spiritual things; hence it is evident what is meant by him that is washed needing only to have his feet washed, and being wholly clean, viz., that man is then regenerated, when he is regenerated also as to the exteriors which are of the natural principle; when therefore man is regenerated as to the natural principle, then all things in that principle are subordinate to the interiors, and when interior things flow-in into that principle, they flow-in as into their common or general principles, by which they present themselves sensibly to man; when this is the case with man, there is then felt by him an affection of the truth which is of faith, and an affection of the good which is of charity. But the sensual principle itself, which is the ultimate of the natural principle, cannot be regenerated without difficulty, by reason that it is altogether overcharged with material ideas arising from things terrestrial, corporeal, and worldly; therefore the man who is regenerated, especially at this day, is not regenerated as to the sensual principle, but as to the natural principle which is next above the sensual, to which he is elevated by the Lord from the sensual principle when he thinks of the truths and goods of faith; the faculty of elevation from the sensual principle is what man is gifted with who is regenerated by the Lord: concerning the quality of the sensual principle, and concerning elevation of the thought above it, see n. 5084, 5089, 5904, 6183, 6201, 6310, 6311, 6313, 6314, 6316, 6318, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949.

7443. "And I will distinguish in that day the land of Goshen, on which my people stand, that the noxious flying thing be not there."—That hereby is signified that they shall not be able to infest, by falses of malevolence, those who are of the spiritual church, although they are near them, appears from the signification of distinguishing, as denoting to separate so that there shall be no communication; and from the signification of day, as denoting state, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850; hence to distinguish in that day denotes to separate in that state; and from the signification of the land of Goshen, as denoting the midst or inmost in the natural principle, see n. 5910, 6028, 6031, 6068, and because the sons of Israel were in Goshen, as denoting also the church, n. 6649; and from the signification of the sons of Israel, who are here the people of Jehovah, as denoting those who are of the spiritual church, see above, n. 7439; and from the signification of the noxious flying thing, as denoting the false of malevolence, see above, n. 7441; thus, by the noxious flying thing not being there, is denoted, that they were not able to flow-in, consequently not to infest by those falses. The reason why they could not infest by those falses, is, because those falses are falses derived from evils in the extremes of the natural mind, or in the sensual principle, from which sensual principle, thus from the falses therein, they who are principled in good and truth are capable of being elevated, according to what was said just above, n. 7442; and when they are elevated, they are then also separated from those who are in falses there.

7444. "To the intent that thou mayest know that I Jehovah am in the midst of the land."—That hereby is signified apperception that the Lord is the only God of the church, appears from the signification of knowing, as denoting apperception; and from the signification of the midst of the land, as denoting where truth and good are to those who are of the Lord's church; the inmost is where truth derived from good is, n. 3436, 6068, 6084, 6103; thus by the midst of the land is signified the church, the like as by the land of Goshen just above spoken of, n. 7443; by I am Jehovah is signified, that he is the only I AM, thus that he is the only God; that Jehovah in the Word is the Lord, see n. 1343, 1736, 2921, 3003, 3035, 5663, 6303, 6905, 6945, 6956: hence it is evident, that by the words, "To the intent thou mayest know that I am Jehovah in the midst of the land," is signified apperception that the Lord is the only God of the church.

7445. "And I will set redemption between thy people and between my people."—That hereby is signified the liberation of those who are of the spiritual church from those who are in the hells near, appears from the signification of redemption, as denoting a bringing forth from hell, see n. 7205, and as being specifically said of those who are liberated from vastation, n. 2959; and from the representation of the sons of Israel, who are here my people, as denoting those who are of the spiritual church, see n. 7439; and from the representation of the Egyptians, who are here thy people, as denoting those who are in the hells near and infest, see n. 7090: hence it is evident, that by the words, "I will set redemption between my people and between thy people," is signified the liberation of those who are of the spiritual church from those who are in the hells.

7446. "To-morrow shall this sign be."—That hereby is signified the manifestation of divine power thence for ever, appears from the signification of to-morrow, as denoting for ever, see n. 3998; and from the signification of sign, as denoting a confirmation of truth, and thus knowledge, see n. 6870, consequently the manifestation of divine power; for by signs formerly truth was manifested, and at the same time divine power was manifested.

7447. "And Jehovah did so."—That hereby is signified, that as it was said so it was done, appears without explication.

7448. "And the grievous noxious flying thing came to the house of Pharaoh, and to the house of his servants, and into all the land of Egypt."—That hereby is signified that malevolent falses burst forth from on all sides amongst them, appears from the signification of the noxious flying thing, as denoting falses of malevolence, see above, n. 7441; and from the signification of the house of Pharaoh, the house of his servants, and all the land, as denoting all and singular the things in the natural principle, see n. 7396, 7441, 7442, in the present case from all and singular things, or from on all sides because it is signified that those falses burst forth. By the noxious flying thing coming to the house, is signified proximately, that falses entered where evils were, and that they conjoined themselves with evils; but when falses are conjoined with evils, then evils burst forth by falses; hence it is, that by the noxious flying thing coming to the house of Pharaoh and to the house of his servants, and into all the land of Egypt, is signified that malevolent falses burst forth, and indeed from on all sides.

7449. "The land was destroyed from before the noxious flying thing."—That hereby is signified that the natural mind was corrupted as to all truth, appears from the signification of being destroyed, as denoting to be corrupted; and from the signification of the land of Egypt, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301; and from the signification of the noxious flying thing, as denoting the false of malevolence, see n. 7441; it is said that it was corrupted as to all truth, for truth is altogether corrupted by the false derived from evil.

7450. Verses 21 to 28. *And Pharaoh called Moses and Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not advisable to do so, because we should sacrifice the abomination of the Egyptians to Jehovah our God; behold, we should sacrifice the abomination of the Egyptians to their eyes, will they not stone us? We will go a way of three days into the wilderness, and will sacrifice to Jehovah our God* *as he hath said unto us. And Pharaoh said, I will send you away, and ye shall sacrifice to Jehovah your God in the wilderness, only in removing afar off ye shall not remove yourselves afar off to go; supplicate for me. And Moses said, Behold, I go forth from being with thee, and will supplicate to Jehovah, that he may remove the noxious flying thing from Pharaoh, from his servants, and from his people, to-morrow; only let not Pharaoh add to mock, that he should not send away the people to sacrifice to Jehovah. And Moses went forth from being with Pharaoh, and supplicated to Jehovah. And Jehovah did according to the word of Moses, and removed the noxious flying thing from Pharaoh, from his servants, and from his people, there was not one left. And Pharaoh made his heart heavy this time also, and did not send away the people.* And Pharaoh called Moses and Aaron, signifies the presence of the law divine. And said, Go ye, sacrifice to your God in the land, signifies that they did not oppose their worshipping their God, but in the neighbourhood with them. And Moses said, signifies reply. It is not advisable to do so, because we should sacrifice the abomination of the Egyptians to Jehovah our God, signifies that infernal filthiness and defilement would flow-in. Behold, we should sacrifice the abomination of the Egyptians to their eyes, signifies that if in their presence divine worship was infested with such things. Will they not stone us? signifies that thus they would extinguish the truths of faith, which are of worship. We will go a way of three days into the wilderness, signifies that they would altogether remove themselves afar off that they might be in freedom. And will sacrifice to Jehovah our God, signifies that thus there would be worship. As he has said unto us, signifies as he has commanded. And Pharaoh said, I will send you away, and ye shall sacrifice to Jehovah your God in the wilderness, signifies that they would leave them, and not infest, that they may worship their God in freedom. Only in removing afar off ye shall not remove yourselves afar off to go, signifies although they be in nearness. Supplicate for me, signifies that they should intercede. And Moses said, Behold, I go forth from being with thee, signifies the removal of the appearance of truth divine amongst them. And will supplicate to Jehovah, signifies intercession. That he may remove the noxious flying thing from Pharaoh, from his servants, and from his people, signifies that there may be an end of that state as to the falses of malevolence. To-morrow, signifies for ever. Only let not Pharaoh add to mock, that he should not send away the people to sacrifice to Jehovah, signifies if so be he does not deceive by a lie, and does not leave them to worship their God in freedom. And Moses went forth from being with Pharaoh, signifies the removal of the appearance of truth divine amongst those who are in the falses of malevolence. And supplicated to Jehovah, signifies intercession. And Jehovah did according to the word of Moses, signifies that it was so done according to the word of the Lord. And removed the noxious flying thing from Pharaoh, from his servants, and from his people, signifies the end of this state of the false. There was not one left, signifies a full removal. And Pharaoh made his heart heavy this time also, signifies obstinacy again. And did not send away the people, signifies that they would not leave those who are of the spiritual church.

7451. "And Pharaoh called Moses and Aaron."—That hereby is signified the presence of the law divine, appears from the signification of calling, as denoting presence, see n. 6177, 7390; and from the representation of Moses and Aaron, as denoting the law divine, Moses the internal law, and Aaron the external law, see n. 7381, 7390.

7452. "And said, Go ye, sacrifice to your God in the land."—That hereby is signified that they would not oppose their worshipping their God, but that they should do it in the neighbourhood amongst them, appears from the signification of saying, Go ye, as denoting that they would not oppose; and from the signification of sacrificing, as denoting to worship, see above, n. 7393; and from the signification of in the land, viz., in the land of Egypt, as denoting in the neighbourhood; that in the land denotes in the neighbourhood, is evident from the reply of Moses, "that it was not advisable to do so, because they should sacrifice the abomination of the Egyptians to their eyes, but that they should go a way of three days into the wilderness, and sacrifice to Jehovah their God;" also from the reply of Pharaoh, "that in removing afar off they should not remove themselves afar off to go," verses 21, 22, 23; thus by the land in the internal sense is meant where they are who are in falses and infest, concerning the nearness of whom, see n. 7090.

7453. "And Moses said."—That hereby is signified reply, see above, n. 7103, 7394.

7454. "It is not advisable to do so, because we should sacrifice the abomination of the Egyptians to Jehovah our God."—That hereby is signified that infernal filthiness and defilement would flow-in, appears from the signification of its not being advisable to do so, as denoting that it cannot so be done; and from the signification of abomination, as denoting infernal filthiness and defilement; and from the signification of sacrificing to Jehovah God, as denoting to worship their God, see above, n. 7452: hence by sacrificing to Jehovah God the abomination of the Egyptians, is signified that they would worship God with a worship which they would abominate who are in falses grounded in an infernal principle contrary to that worship, which would infest it. How the case herein is, is evident from those things which manifest themselves in the other life; every spirit, and especially every society, have about them the sphere of their faith and their life, which sphere is a spiritual sphere; hereby a spirit is distinguished, and especially a society, as to their quality, for it is perceived by those who are in perception, sometimes at a considerable distance; and this although they are in concealment, and neither communicate by thought nor by speech: this spiritual sphere may be compared to the material sphere which encompasses the head of a man in the world, which sphere is a sphere of effluvia exuding from him, and is sensibly smelt by sagacious beasts; concerning the spiritual sphere which encompasses spirits, see n. 1048, 1053, 1316, 1504, 1519, 2401, 2489, 4464, 5179, 6206. From these considerations it may be manifest, that if infernal spirits were near at hand where they are who are in divine worship, they would infest them by their sphere, for thus they who are in divine worship would perceive what is filthy and abominable. Hence it may be known in what manner it is to be understood, that infernal filthiness and defilement would flow-in, if they should worship God in a place near at hand. From what has been said concerning the spiritual sphere, or the sphere of faith and life, which exhales from every spirit, and especially from a society of spirits, it may further be manifest, that there is nothing at all concealed, but every thing is in manifestation, whatsoever man in the world has thought, has spoken, and done, for these are the things which constitute that sphere: such a sphere also exudes from the spirit of a man whilst he is in the body in the world; hence also it is known what his quality is: let it not therefore be believed, that what things a man thinks in secret, and what things he acts in secret, are secret, for they are as manifest in heaven as the things which appear in mid-day light, according to the Lord's words in Luke, "There is nothing concealed, which shall not be revealed, or hidden, which shall not be known; therefore whatsoever things ye have said in darkness, shall be heard in light, and what ye have spoken into the ear in closets, shall be preached upon the tops of houses," xii. 2, 3.

7455. "Behold we should sacrifice the abomination of the Egyptians to their eyes."—That hereby is signified that if divine worship was performed in their presence, it would be infested with such things, appears from what has been explained just above, n. 7454.

7456. "Will they not stone us?"—That hereby is signified that they would thus extinguish the truths of faith which are of worship, appears from the signification of stoning, as denoting to extinguish and blot out falses, but, in the opposite sense, when by the evil, as denoting to extinguish and blot out the truths which are of faith: if the infernal filthiness and defilements above spoken of flowed-in with those who are in the holy principle of worship, the holy principle of worship would be extinguished; the reason is, because man, when he is in the holy principle of worship, is withheld from such things, and they who are in the good of faith and of life are elevated from the sensual principle, where such things are, but when such objects flow-in, then the defilements are excited which are in the sensual principle, and from which man is withheld, as was said, when he is in the holy principle of worship, and they who are in good are elevated; hence is extinguished the holy principle of worship; this may also be evident from experience, for when a defiled object appears, and is not removed, whilst man is in divine worship, so long worship perishes and is extinguished: these are the things which are meant by the truths of faith which are of worship being extinguished by those who are in falses derived from evils, if they were at hand. As to what concerns the signification of stoning, it is to be noted, that there were two punishments of death amongst the Israelites and Jews, amongst whom the representative of a church had been instituted, one punishment of death was stoning, the other was hanging upon wood; stoning was inflicted, if any one was desirous to destroy the truths of worship which were commanded, and hanging, if any one was desirous to destroy the good of life; the reason why they were stoned who were desirous to destroy the truths which are of worship, was, because a stone signified truth, and, in the opposite sense, the false, see n. 643, 1298, 3720, 6426; and the reason why they were hanged upon wood, who were desirous to destroy the good which is of life, was, because wood signified good, and, in the opposite sense, the evil of lusts, see n. 643, 2784, 2812, 3720. That the punishment of stoning was inflicted, if any one destroyed the truths which are of worship, is evident from the following passages: "At length they shall cause to come up over thee a company, *and they shall stone thee with a stone*, and they shall cut thee asunder with their swords," Ezek. xvi. 40; speaking of Jerusalem perverted, and of the destruction of the truth of faith by falses; hence it is said that they shall stone with a stone, and also that they shall cut asunder with swords, for the sword signifies truth combating and destroying the false, and, in the opposite sense, the false combating and destroying truth, see n. 2799, 4499, 6353, 7102: in like manner in another passage in the same prophet, "Cause to come up against them a company, *that the company may stone them with a stone*, and cut them asunder with their swords," xxiii. 47, speaking of Jerusalem and Samaria, whereby is signified the church, by Jerusalem the church celestial-spiritual, by Samaria the church spiritual, and in that chapter is described how in them the goods and truths of faith were destroyed. And in Moses, "If at any time an ox shall gore [strike with a horn] a man or woman, that he die, *by stoning the ox shall be stoned*," Exod. xxi. 28; to gore [strike with a horn] a man or woman, signifies the false combating and destroying truth and good, for horn denotes the false combating, and also the power of the false, n. 2832; by man (*vir*) and woman is signified truth and good; hence it is evident what is the internal sense of that command, and what the reason why the ox was to be stoned. Again, "He who blasphemeth the name of Jehovah by slaying shall be slain, *all the assembly by stoning shall stone him*," Levit. xxiv. 16; to blaspheme the name of Jehovah signifies by malevolent falses to offer violence to the truths and goods which are of worship; that the name of Jehovah denotes all in one complex, whereby Jehovah is worshipped, see n. 2724, 3006, thus that it denotes the all of faith and charity, n. 6674; hence also "the son of the Israelitish woman, who blasphemed the name of Jehovah, *was brought forth out of the camp and stoned*," Levit. xxiv. 11, 14, 23. It was also ordered, "*that they who served other gods should be stoned*," Deut. xvii. 3, 5; also "they who incited *to serve other gods*," Deut. xiii. 7—11; by serving other gods is signified profane worship, by which true worship is extinguished. The reason why a married damsel, "if virginities were not found appertaining to her, *was to be stoned*, because she had wrought folly in Israel, *by committing whoredom* in the house of her father," Deut. xxii. 20, 21, was, because by whoredom was signified the falsification of truth, thus its destruction, n. 2466, 4865. That "if a man lay in the city with a damsel a virgin betrothed to a man, *they were both to be stoned*," Deut. xxii. 13, 14, was for the same reason, viz., on account of whoredom, for spiritual whoredom is the falsification of truth. And in Luke, "They concluded amongst themselves, if they should say that the baptism of John was from heaven, he would say, Why did ye not believe him? but if they should say it was of men, *all the people would stone them*," xx. 5, 6; in which passage also mention is made of stoning, because contrary to truth. The reason why the Jews willed to *stone* Jesus, because he said, "Before Abraham was I am," John viii. 58, 59, was, because that nation believed it to be false. In like manner when they were willing to *stone* Jesus, because he said, "He and his Father were One," John x. 30, 31, 32, 33; for this they believed to be blasphemy, as also it is there said. From these considerations now it is evident what stoning is, and why commanded, and also that the punishment of stoning from ancient times, because in Egypt, was derived from the representatives of the ancient church.

7457. "We will go a way of three days into the wilderness."—That hereby is signified that they would altogether remove themselves afar off, that they might be in freedom, appears from the signification of going a way of three days into the wilderness, as denoting altogether to remove themselves afar off: that this is signified, follows from the things which are contained above in the internal sense, viz., that they could not worship God in the neighbourhood and presence of those who were from hell, see above, n. 7452, 7454, 7455, 7456; thus that they would remove themselves afar off, that they might be in freedom.

7458. "And will sacrifice to Jehovah our God."—That hereby is signified that thus there should be worship, appears from the signification of sacrificing to Jehovah, as denoting worship, see above, n. 7393, 7452; and as denoting worship when in freedom, n. 7349.

7459. "As he hath said to us."—That hereby is signified as he has commanded, appears without explication.

7460. "And Pharaoh said, I will send you away, and ye shall sacrifice to Jehovah your God in the wilderness."—That hereby is signified that they would leave and not infest, that they might worship their God in freedom, appears from the signification of sending away, as denoting to leave, thus not to infest; and from the signification of sacrificing to Jehovah God, as denoting to worship their God, see above, n. 7458; that it denotes in freedom, follows, for it is said that they should sacrifice in the wilderness, consequently not so in the neighbourhood, as before; that in the neighbourhood denotes in non-freedom, see n. 7454, 7456.

7461. "Only in removing afar off ye shall not remove yourselves afar off to go."—That hereby is signified although they are in the neighbourhood, appears from the signification of not removing afar off, as denoting not to be at a distance, or not to be remote from the land of Egypt.

7462. "Supplicate for me."—That hereby is signified that they should intercede, appears from the signification of supplicating for him, when it is said by Pharaoh to Moses, as denoting intercession, as above, n. 7396.

7463. "And Moses said, Behold I go forth from being with thee."—That hereby is signified the removal of the appearance of truth divine amongst them, appears from the representation of Moses, as denoting the law divine, see n. 6723, 6752, thus also truth divine, n. 7014, 7382; and from the signification of going forth, as denoting removal, as above, n. 7404; for by Pharaoh calling Moses and Aaron, is signified the presence of truth divine, n. 7455; hence in the present case by going forth from him, is signified removal. As to what concerns the presence and removal of truth divine amongst the evil, it is to be noted, that sometimes truth from the Divine Being or Principle appears to them, and this by the presence of an angel near them; but truth from the Divine Being or Principle does not flow-in with them through the interiors, as with the good, for the interiors with them are closed, but only affects their exteriors; when this is the case they are in fear, and thence in humiliation, for the presence of truth from the Divine Being or Principle smites them with dismay, and strikes them with fear as of death; but when truth from the Divine Being or Principle is removed, they then return into their former state, and are without fear: these things are meant by the presence of the appearance of truth divine, and by its removal: this also was represented by Pharaoh, in that he, when Moses was present with him, humbled himself, and promised to send away the people, that they might sacrifice to Jehovah; but when Moses went forth from him he made his heart heavy, verse 28 following, for Moses, as was shown above, represented the law divine, or truth divine. The reason why the law divine is the same thing with truth divine, is, because the law divine signifies the Word, and thus truth divine. That the law signifies the Word, and thus truth divine, is manifest from the following passages: "Jesus said, *Is it not written in your law*, I said, Ye are gods? if he called them gods to whom the Word of God was effectual, and the scripture cannot be broken," John x. 34, 35; written in the law denotes in the Word, for it is written in David. Again, "The multitude said, *We have heard out of the law*, that Christ abideth for ever," John xii. 34; this also is written in David. Again, in the same Evangelist, "Jesus said, *That the word written in the law might be fulfilled*, they hated me without a cause," xv. 25; this also is in David. And in Luke, "*It is written in the law of the Lord*, that every male opening the womb should be called a holy thing to the Lord; and that they should offer a sacrifice, *according to what is written in the law of the Lord*, a pair of turtle doves, or two young pigeons," ii. 23, 24, 39; this is in Moses. Again, in the same Evangelist, "A lawyer tempting Jesus said, What shall I do that I may receive the inheritance of eternal life? Jesus said to him, *What is written in the law*, how readest thou?" x. 25, 26. Again, in the same Evangelist, "*The law and the prophets* were until John; from that time the kingdom of God is evangelized: it is easier for heaven and earth to pass, *than one tittle of the law to fail*," xvi. 16, 17; besides in the passages where the Word is called *the law and the prophets*, as Matt. v. 18; vii. 12; xi. 13; xxii. 40. And in Isaiah, "Bind together the testimony, *seal up the law* for my disciples," viii. 16, where the law denotes the Word. Again, "Lying sons, sons who have not willed to hear *the law of Jehovah*," xxx. 9. Again, "He shall set judgment in the earth, *in his law* the islands shall hope," xlii. 4, speaking of the Lord, his law denotes the Word. Again, "Jehovah shall magnify *his law*," xlii. 21. And in Jeremiah, "Thus saith Jehovah, If ye will not obey me, *to go in my law*, which I have given before you, and hear *the Word of my servants the* *prophets,*" xxvi. 4, 5, where the law denotes the Word; besides in several other passages: hence it is evident, that the law is the Word, and because it is the Word, it is truth divine, as in Jeremiah, "This is the covenant which I will establish with the house of Israel after those days, saith Jehovah, *I will give my law in the midst of them and will write it on their heart,*" xxxi. 33, where the law of Jehovah denotes truth divine. That the law, in an extended sense, is the whole Word, in a less extended sense the historical Word, in a still less extended sense the Word which was written by Moses, and in a confined sense the precepts of the decalogue, see n. 6752. From these considerations now it may be manifest, why it is said that Moses represents both the law divine and also the truth divine.

7464. "And will supplicate to Jehovah."—That hereby is signified intercession, see n. 7396, 7461.

7465. "That he may remove the noxious flying thing from Pharaoh, from his servants, and from his people."—That hereby is signified that there may be an end of that state as to falses of malevolence, appears from the signification of the noxious flying thing, as denoting the falses of malevolence, see n. 7441; and from the representation of Pharaoh, as denoting those who are in falses derived from evils, and infest, see above; and from the signification of his servants and his people, as denoting all and singular, see n. 7396, 7441; to remove those falses of malevolence from all and singular who infest, is to put an end to this state. It is to be noted, that every miracle done in Egypt signifies the peculiar state into which they come who are in falses and infest in the other life; there are ten states into which they successively come, before they are altogether stripped of all truth, thus before they are cast into hell; for they who are in the science of faith, but in evil of life, after death are not immediately conveyed into hell, but successively; they are convinced first that they are in evil, and afterwards the science of faith is taken away from them, and at length they are left to the evil of their own life; this is effected by several successive states; these states are what are described by the miracles done in Egypt, consequently by the evils which befell the Egyptians before they were immersed in the Red Sea (*mare suph*):* these arcana cannot be known without revelation; the angels have better knowledge of them than of ordinary things.

7466. "To-morrow."—That hereby is signified for ever, see n. 3998, 7399.

7467. "Only let not Pharaoh add to mock, that he should not send away the people to sacrifice to Jehovah."—That hereby is signified if so be he does not deceive by a lie, and does not leave them to worship their God in freedom, appears from the representation of Pharaoh, as denoting those who are in falses derived from evils, and infest; and from the signification of mocking, as denoting to deceive by a lie; and from the signification of sending away, as denoting to leave; and from the representation of the sons of Israel, as denoting those who are of the spiritual church; and from the signification of sacrificing to Jehovah, as denoting to worship their God, see n. 7393, 7452, 7458; that it must be in freedom, see n. 7454, 7456: from these considerations it is evident, that by the words, "Only let not Pharaoh add to mock, that he should not send away the people to sacrifice to Jehovah," is signified if so be he does not deceive by a lie, and does not leave those who are of the spiritual church to worship their God in freedom.

---

* See note at n. 6907.

7468. "And Moses went forth from being with Pharaoh."—That hereby is signified the removal of the appearance of truth divine amongst those who are in falses of malevolence, appears from what was said above, n. 7462.

7469. "And supplicated to Jehovah."—That hereby is signified intercession, see above, n. 7396, 7461.

7470. "And Jehovah did according to the word of Moses." —That hereby is signified that it was so done according to the Word of the Lord, appears from what was explained above, n. 7406.

7471. "And removed the noxious flying thing from Pharaoh, from his servants, and from his people."—That hereby is signified the end of that state of the false, appears from what was said above, n. 6465, where like words occur.

7472. "There was not one left."—That hereby is signified a full removal, appears without explication.

7473. "And Pharaoh made his heart heavy this time also." —That hereby is signified obstinacy again, appears from the signification of fixing firm, of hardening, and of making heavy the heart, as denoting obstinacy, see n. 7272, 7300, 7305.

7474. "And did not send away the people."—That hereby is signified that they did not leave those who were of the spiritual church, appears from the signification of sending away, as denoting to leave; and from the representation of the sons of Israel, who are here the people, as denoting those who are of the spiritual church, see n. 6426, 6637, 6862, 6868, 7035, 7062, 7298, 7202, 7215, 7223. As to what concerns the spiritual church, which is here represented by the sons of Israel, it is to be noted, that it is internal and external; and that they are in the internal church who are in the good of charity, and that they are in the external church who are in the good of faith: they who are in the good of charity are they who, from charity towards the neighbour, see the truths which are of faith; but they who are in the good of faith are they who, from faith respect charity, thus who do good, not from the affection of charity, but from the obedience of faith, that is, because it is so commanded; these latter are they who are here properly represented by the sons of Israel, for these latter are they who in the other life are infested by those who are in falses; for they who are in the affection of charity cannot be so infested, inasmuch as the spirits who are in falses and evils cannot have access to those who are in that good, because the Lord is in that good; if these are infested, it is only done as to the fallacies and appearances, by which they believed what is not true to be true, also as to such things as the doctrine of their church taught for truths, which yet are not truths; in the other life they willingly reject falses, and receive truths, by reason that the good of charity is recipient of truth, inasmuch as it loves it and desires it. Infestations having been so often mentioned, it may be expedient to say what they are, and of what quality: infestations are effected by injections of the false against truths, and those falses are refuted by an influx from heaven, that is, through heaven from the Lord, with those who are infested; in such a state they are held who are in vastation as to falses, until they have imbued the truths which are of faith, and by degrees interior truths; and so far as they have imbued these truths, so far they are liberated from infestation. Infestations are not temptations, for temptations are effected with anguish of conscience, for they who are in temptations are held in a state of damnation, hence they have anguish and grief. From these considerations it is evident, what is the quality of vastations in the other life, in which they are who are in the good of faith; these vastations are vastations of the false; but vastations with those who have not been in the good of faith, but scientifically in some truth of faith, yet in the life of evil, are vastations of truth; they who are vastated as to falses, successively imbue the truths and goods of faith and charity; but they who are vastated as to truths, successively put off truths, and imbue the evils which have been of their life: from these considerations it may be manifest, what is meant in the Word by vastations and desolations.

CONTINUATION OF THE SUBJECT CONCERNING THE SPIRITS AND INHABITANTS OF THE PLANET MARS.

7475. *THE spirits of the planet Mars appear to themselves as men, such as they have been in the world; on which account also they appear in like manner to others, for every one in the other life appears to others as he appears to him-*

self, because perception is communicated. Whilst I was wondering at this, they said that they cannot appear otherwise, because when they lived in the world, they knew that they were spirits clothed with a body, and because they then thought little about their body, and only about the life of their spirit in the body; hence, when they come into the other life, they scarce know that the state of life is changed, and inasmuch as they then also think about the life of their spirit, in like manner as in the world, therefore they then appear like to themselves. All spirits are indeed in the human form, but not in so extant a form as the spirits of Mars are in, for with these latter the idea remains such as they had in the world. Moreover also, with those who, during their abode in the world, know and believe that in the other life they shall be in the human form, as the body grows down, so that thought grows up, wherefore when they put off the body, which had served them for use in the world, from the idea impressed, they remain like to themselves.*

7476. *The spirits of Mars are amongst the spirits who are the best of all from the earths of the world of this sun, for they are for the most part celestial men, not unlike those who were of the most ancient church on this earth, concerning whom see n.* 1114 *to* 1125, *and elsewhere. When they are represented as to their quality, they are represented with the face in heaven, and with the body in the world of spirits; and such of them as are angels, with the face towards the Lord, and with the body in heaven.*

7477. *They, more than other spirits, acknowledge and adore our Lord; they say that He is the only God, and that He rules both heaven and the universe, and that all good is from Him: they say that it is the Lord who leads them, and that also he frequently appears amongst them in their earth. That the Lord rules both heaven and the universe, is a truth also known to Christians in this earth from the Lord's words in Matthew, "All power is given to me in heaven and in earth,"* xxviii. 18, *but they do not believe it as they who are from the earth Mars.*

7478. *On a time when the Lord was named, I saw that those spirits humbled themselves so inmostly and profoundly, as cannot be described: for in their humiliation they have the thought, that of themselves they are in hell, and that thus they are altogether unworthy to look to the Lord, who is the holy principle itself; they were so profoundly in that thought*

---

* It is difficult to give the true and full sense of the original Latin term *extans*, as here, and in other places, applied by our author. Suffice it to observe, that the term is derived from the verb *exto*, signifying to *stand or stick out, so as to be seen above other things*, and it is in this sense that the translator has adopted the English *extant*, and wishes it to be understood accordingly.

grounded in faith, that they were as it were out of themselves, and they remained in it on their knees, until the Lord elevated them, and then as it were drew them out from hell: when they emerge thus from humiliation, they are full of good and of love, and hence of joy of heart. When they so humble themselves, they do not turn the face to the Lord, for this at the time they dare not do, but turn it away. The spirits who were around me said, that they never saw such humiliation.

7479. *I have discoursed with some from that earth, concerning the faith of those who dwell there: they said that they there believe, that nothing appertains to them but what is filthy and infernal, and that all good is of the Lord; yea, they said further, that of themselves they are devils, and that the Lord draws them out, and continually withholds them from hell. They wondered that so many evil spirits encompassed me, and that they also spake to me; but it was given to reply, that this is permitted them, to the intent that I may thence know what is their quality, and why they are in hell, and that this is according to their life; it was also given to say, that there were several amongst them whom I had known when they lived in the world, and that they were then in appointments of great dignity, but the world had entire possession of their hearts: howbeit, that no evil spirit, even the most infernal, can hurt me, because I am continually protected by the Lord.*

7480. *I have been instructed, that the spirits of Mars have reference to some principle which is interior in man, and indeed a middle principle between the intellectual and the will-principle, thus to thought grounded in affection, and they who are the best of them, to the affection of thought; hence it is that their face acts in unity with their thought, nor are they able to impose upon any one by false pretences, on which subject see what was before said concerning them, n.* 7360, 7361.

7481. *And whereas they have such reference in the Grand Man, that middle province, which is between the cerebrum and the cerebellum, corresponds to them; for where the cerebrum and the cerebellum are conjoined as to spiritual operations, with such the face acts in unity with the thought, so that from the face the very affection of the thought shines forth, and from the affection (some signs also coming forth from the eyes) the common or general principle of thought shines forth. Wherefore when they were near in their attendance on me, I sensibly apperceived a drawing-back of the front part of the head towards the hinder part, thus of the cerebrum towards the cerebellum.*

7482. *On a time when the spirits of Mars were attendant on me, and occupied the sphere of my mind, they found spirits from our earth, and were willing to infuse themselves also into that sphere; but on this occasion the spirits of our earth became as insane, by reason that they did not at all agree; for* *the spirits of our earth have respect to themselves and the world, thus they are in an idea turned to themselves; but the spirits of Mars have respect to heaven, thus to the Lord and their neighbour, hence they are in an idea turned from themselves; from this circumstance comes contrariety, but on this occasion there arrived angelic spirits of Mars, by whose coming the communication was taken away, and thus the spirits of our earth retired.*

7483. *There was presented to me an inhabitant of that earth; his face was like the face of the inhabitants of our earth, but the lower region of the face was black, not from a beard, which they have not, but from blackness in the place of it; this is also from correspondence: the blackness extended itself on both sides even to the ears; the upper part of the face was yellowish, like the faces of the inhabitants of our earth, who are not quite white.*

7484. *They said, that they feed on the fruits of trees, and especially on a certain round fruit, which springs up out of their earth; moreover also on pulse.*

7485. *They are clad with garments which they weave from the cortical fibres of some trees, which have such a consistence as to admit of their being woven, and also of being glued together by a kind of gum which they have amongst them.*

7486. *Amongst other things they also said, that on their earth they have the skill to make fluid fires, from which they derive light in the evening and night.*

7487. *The subject will be continued concerning the inhabitants and spirits of Mars at the close of the following chapter.*

EXODUS.

CHAPTER THE NINTH.

THE DOCTRINE OF CHARITY.

7488. FROM what has been said concerning the loves of self and the world, it is evident that all evils exist from them; and because all evils exist from them, all falses exist from them likewise: and, on the other hand, from love to the Lord and love towards the neighbour all goods exist, and because all goods exist from them, all truths exist from them likewise.

7489. This being the case, it is evident, that so far as man is in the loves of self and the world, so far he is not in love to wards the neighbour, still less in love to the Lord; for they are opposite loves.

7490. It is evident also, that so far as man is in the loves of self and the world, so far he does not know what charity is, till at length he does not know that it is; also that a man so far does not know what faith is, insomuch that at length he does not know that it is any thing; and further, that a man so far does not know what conscience is, insomuch that at length he does not know that it is; yea, that a man so far does not know what a spiritual principle is, thus neither what the life of heaven is; and lastly, that he does not believe that a heaven is given, and that a hell is given, consequently he does not believe that life after death is given. Such are the effects of self-love and the love of world when they bear rule.

7491. The good of heavenly love, and the truth of its faith, are continually flowing-in from the Lord, but where the loves of self and the world bear rule, there they are not received; but where these latter loves bear rule, that is, are continually in the thought, are regarded as an end, are in the will, and constitute the life, with such, the good and truth which flow-in from the Lord are either rejected, or extinguished, or perverted.

7492. Where they are rejected, with such the good which is of love, and the truth which is of faith, are held in contempt, and also in aversion. But where they are extinguished, with such the good which is of love, and the truth which is of faith, are denied, and evils and falses, which are contrary, are affirmed. But where they are perverted, with such the good which is of love, and the truth which is of faith, are purposely misinterpreted, and applied to favour evil and the false thence derived.

7493. The loves of self and of the world appertaining to man begin to have rule, when he comes to years of discretion and to be his own master; for then man begins to think from himself, or from a principle in himself, and in such case he begins to appropriate those evils to himself, and this the more he confirms himself as to a life in evil. So far as man appropriates evils to himself, so far the Lord separates the good of innocence and charity, which man has received in infancy and childhood, and afterwards at times receives, and stores them up in his interiors; for the good of innocence and the good of charity cannot in any wise be together with the evils of the above loves; and the Lord is not willing that they perish.

7494. They therefore, who either pervert, or extinguish, or reject in themselves the good which is of love, and the truth which is of faith, have not life in themselves; for the life, which is from the Divine Being or Principle, is to will what is good and believe what is true; but they who do not will what is good but evil, nor believe what is true but what is false, have what is contrary to life; this contrary to life is hell, and is called death, and they are called dead. That the life of love and faith is called life, and also eternal life, and that they who have it in themselves are called living men; and that the contrary to life is called death, and also eternal death, and that they who have it in themselves are called dead men, is manifest from several passages in the Word, as in Matt. iv. 16; viii. 21, 22; xviii. 8, 9; xix. 16, 17, 29; John iii. 15, 16, 36; v. 24, 25; vi. 33, 35, 47, 48, 50, 51, 53, 57, 58, 63; viii. 21, 24, 51; x. 10; xi. 25, 26; xiv. 6, 19; xvii. 2, 3; xx. 31; and in other places.

CHAPTER IX.

1. AND JEHOVAH said to Moses, Come to Pharaoh, and speak to him, Thus saith JEHOVAH, God of the Hebrews, Send away my people, and let them serve me.

2. Because if thou refusest to send them away, and thou still detainest them;

3. Behold, the hand of JEHOVAH shall be into thy cattle which is in the field, into the horses, into the asses, into the camels, into the herd, and into the flock, a pestilence exceedingly grievous.

4. And JEHOVAH will distinguish between the cattle of Israel and between the cattle of the Egyptians, and there shall not any thing die of all that belongs to the sons of Israel.

5. And JEHOVAH set a stated time, saying, To-morrow will JEHOVAH do this word in the land.

6. And JEHOVAH did this word on the morrow; and all the cattle of the Egyptians died; and of the cattle of the sons of Israel there died not one.

7. And Pharaoh sent, and behold there was not even one dead of the cattle of Israel. And the heart of Pharaoh was made heavy, and he did not send away the people.

8. And JEHOVAH said to Moses and to Aaron, Take to you in the fulness of your fists ashes of the furnace; and let Moses scatter them towards heaven to the eyes of Pharaoh.

9. And it shall be for dust upon all the land of Egypt, and it shall be upon man and upon beast for an ulcer flowering with pustules in all the land of Egypt.

10. And they took ashes of the furnace, and stood before Pharaoh, and Moses scattered them towards heaven, and they became an ulcer of pustules flowering in man and in beast.

11. And the magicians could not stand before Moses by reason of the ulcer, because the ulcer was in the magicians and in all the Egyptians.

12. And Jehovah fixed firm the heart of Pharaoh, and he did not hearken to them, as Jehovah spake to Moses.

13. And Jehovah said to Moses, Rise in the morning early, and stand before Pharaoh, and say to him, Thus saith Jehovah, God of the Hebrews, Send away my people, and let them serve me.

14. Because this time I send all my plagues into thy heart, and into thy servants, and into thy people, to the intent that thou mayest know that there is none as I in the whole earth.

15. Because now I might send my hand, and smite thee and thy people with the pestilence, and thou shouldest be cut off from the earth.

16. Nevertheless for this have I made thee to stand, to the intent that thou mayest see my virtue, and to the intent that my name may be declared in the whole earth.

17. As yet liftest thou up thyself into my people, that thou shouldest not send them away.

18. Behold, I cause to rain, about the time of to-morrow, an exceeding grievous hail, such as hath not been in Egypt from the day that it was founded even till now.

19. And now send, gather together thy cattle, and all that thou hast in the field; every man and beast, which shall be found in the field, and shall not be gathered to the house, the hail shall descend upon them, and they shall die.

20. And he that feared the word of Jehovah of the servants of Pharaoh, caused his servants and his cattle to flee to the houses.

21. And he who did not set his heart to the word of Jehovah, left both his servants and his cattle in the field.

22. And Jehovah said to Moses, Stretch out thy hand towards heaven, and there shall be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field in all the land of Egypt.

23. And Moses stretched out his staff to heaven, and Jehovah gave voices and hail, and the fire walked to the earth, and Jehovah caused hail to rain upon the land of Egypt.

24. And there was hail, and fire together walking in the midst of the hail, exceedingly grievous, such as had not been in all the land of Egypt, from the time that it was a nation.

25. And the hail smote in all the land of Egypt every thing which was in the field, from man and even to beast, and the hail smote every herb of the field, and broke to pieces every tree of the field.

26. Only in the land of Goshen, where the sons of Israel were, there was no hail.

27. And Pharaoh sent, and called Moses and Aaron, and said to them, I have sinned this time, Jehovah is just, and I and my people are wicked.

28. Supplicate to JEHOVAH, and it is enough that the voices of God and the hail be away, and I will send you away, and ye shall stay no longer.

29. And Moses said to him, As I go forth from the city, I will stretch forth my hands to JEHOVAH, the voices shall cease, and there shall be no longer hail, to the intent that thou mayest know that the earth is JEHOVAH's.

30. And thou and thy servants, I know that ye are not yet afraid of the face of JEHOVAH GOD.

31. And the flax and the barley was smitten, because the barley was a ripening ear, and the flax a stalk.

32. And the wheat and the spelt* were not smitten, because they were hidden.

33. And Moses went forth from being with Pharaoh, from the city, and spread forth his hands to JEHOVAH, and the voices and hail ceased, and the rain was not poured forth on the earth.

34. And Pharoah saw that the rain ceased, and the hail, and the voices, and he added to sin, and made his heart heavy, he and his servants.

35. And the heart of Pharaoh was fixed firm, and he did not send away the sons of Israel, as JEHOVAH spake by the hand of Moses.

THE CONTENTS.

7495. THE subject is continued in this chapter concerning the vastation of those who infest those who are of the spiritual church; this chapter treats, in the internal sense, concerning the sixth, the seventh, and the eighth state or degree of their vastation, which are described by the *pestilence*, by the *ulcer* flowering with pustules, and by the *rain of hail;* by which things is signified vastation as to those things which are of the church amongst them.

THE INTERNAL SENSE.

7496. VERSES 1 to 7. *And Jehovah said to Moses, Come to Pharaoh, and speak to him, Thus saith Jehovah, God of*

---

* The word in the original here rendered *spelt* is כסם, which our author renders by the Latin *zea* or *speltha*, see below, n. 7605. *Spelt* is a species of wheat, and appears to have had its original name from its long beard, for the Hebrew כסם signifies *to have long hair.* In our English translation of the Bible it is called *rye,* but rye is evidently a distinct kind of grain.

the Hebrews, Send away my people, and let them serve me. Because if thou refusest to send them away, and thou still detainest them, behold, the hand of Jehovah shall be into thy cattle which is in the field, into the horses, into the asses, into the camels, into the herd, and into the flock, a pestilence exceedingly grievous. And Jehovah will distinguish between the cattle of Israel, and between the cattle of the Egyptians, and there shall not die any thing of all that belongs to the sons of Israel. And Jehovah set a stated time, saying, To-morrow will Jehovah do this word in the land. And Jehovah did this word on the morrow, and all the cattle of the Egyptians died, and of the cattle of the sons of Israel there died not one. And Pharaoh sent, and behold there was not even one dead of the cattle of Israel; and the heart of Pharaoh was made heavy, and he did not send away the people. And Jehovah said to Moses, signifies instruction anew. Come to Pharaoh and speak to him, signifies the appearance of truth from the Divine Being or Principle amongst those who infest. Thus saith Jehovah God of the Hebrews, signifies command from the Lord the God of the church. Send away my people and let them serve me, signifies that they should leave those who are of the spiritual church, that they may worship the Lord. Because if thou refusest to send them away, and thou still detainest them, signifies, if they should still be obstinate to infest. Behold, the hand of Jehovah shall be into thy cattle which is in the field, signifies the vastation of the truth and good of faith which they had from the church of which they had been. Into the horses, into the asses, into the camels, signifies the intellectual and scientific things of truth which is of faith. Into the herd and into the flock, signifies things of the will. A pestilence exceedingly grievous, signifies consumption in general. And Jehovah will distinguish between the cattle of Israel and between the cattle of the Egyptians, signifies a difference between the truths and goods of faith of those who are of the spiritual church, and the truths and goods of faith which are derived from the church to those who infest. And there shall not any thing die of all that belongs to the sons of Israel, signifies that they shall not be consumed. And Jehovah set a stated time, signifies predetermination. Saying, To-morrow will Jehovah do this word in the land, signifies that this shall be to them for ever as to those things which are of the truth and good of the faith of the church. And Jehovah did this word on the morrow, signifies effect according to predetermination. And all the cattle of the Egyptians died, signifies the consumption of the truth and good of faith amongst those who infest. And of the cattle of the sons of Israel there died not one, signifies that nothing of faith was consumed amongst those who were of the spiritual church. And Pharaoh sent, and behold there was not even one dead of the cattle of Israel, signifies that this was made known to those who infest. And the heart of Pharaoh was made heavy, signifies obstinacy. And he did not send away the people, signifies that they did not leave them.

7497. "And Jehovah said to Moses."—That hereby is signified instruction anew, see n. 6879, 6881, 6883, 6891, 7226, 7304, 7380.

7498. "Come to Pharaoh, and speak to him."—That hereby is signified the appearance of truth from the Divine Being or Principle amongst those who infest, appears from the signification of coming or entering in to any one, as denoting presence or appearance, of which we shall speak presently; and from the signification of speaking, as denoting communication; and from the representation of Pharaoh, as denoting those who infest such as are of the spiritual church in the other life, see n. 7107, 7110, 7126, 7142, 7220, 7228, 7317; and from the representation of Moses, who was to go in to Pharaoh and speak to him, as denoting truth from the Divine Being or Principle, see n. 6771, 6827, 7014, 7382. The reason why to come and enter in denotes presence or appearance, is, because, in the spiritual sense, they signify those things which are of the mind, consequently which are of the thought, and when to come or enter in to any one is predicated of the thought, it denotes to present him to view, for he who thinks of any one makes him present to himself; and what is wonderful, in the other life, he, of whom any one thinks from a desire of discoursing with him, is also presented to view; hence it is evident, that a spirit thinks in like manner as a man in the world, and that what he thinks in the other life is presented to the life: hence now it may be known, that by coming or entering in to any one, is signified presence or appearance.

7499. "Thus saith Jehovah, God of the Hebrews."—That hereby is signified a command from the Lord, who is the God of the church, appears from the signification of saying, as denoting a command, see n. 7036, 7107, 7310; and from the signification of the Hebrews, as denoting those who are of the church, thus denoting the church, see n. 5136, 5236, 6675, 6684, 6738; that Jehovah, where he is named in the Word, is the Lord, see n. 1347, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6303, 6381, 6905, 6945, 6956. The Lord in the Word is called Jehovah as to divine good, for divine good is the very Divine Being or Principle, and the Lord is called the Son of God as to divine truth, for divine truth proceeds from divine good, as a son from a father, and also is said to be born: how the case herein is, it may be expedient further to say; for the Lord, when he was in the world, made his human principle divine truth, and on this occasion called the divine good, which is Jehovah, his Father, since, as was said, divine truth proceeds and is born from divine good; but after that the Lord fully glorified himself, which was done when he endured the last of temptation on the cross, he then also made his human principle divine good, that is, Jehovah, and in consequence thereof the very divine truth proceeded from his divine human principle; this divine truth is what is called the Holy Spirit, and is the holy principle which proceeds from the divine human principle; hence it is evident what is meant by the Lord's words in John, "The Holy Spirit was not yet, because Jesus was not yet glorified," vii. 39. That divine good is what is named Father, and divine truth what is named Son, see n. 3704.

7500. "Send away my people, and let them serve me."—That hereby is signified that they should leave those who are of the spiritual church, that they may worship the Lord, appears from the signification of sending away, as denoting to leave, agreeable to what has frequently been said above; and from the representation of the sons of Israel, who are here my people, as denoting those who are of the spiritual church, see n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223; and from the signification of the expression, and let them serve me, as denoting that they may worship the Lord; that to serve denotes to worship, is evident, and that Jehovah, whom they were to serve, is the Lord, see just above, n. 7499.

7501. "Because if thou refusest to send them away, and thou still detainest them."—That hereby is signified if they should still be obstinate to infest, appears from the signification of refusing, as denoting to be obstinate; hence to refuse to send away denotes to be obstinate not to leave; and from the signification of detaining, as denoting still to infest; for they who are infested, are detained by the evil spirits who infest. In regard to this circumstance, that they who are infested are detained by evil spirits, the case is this: when evil spirits assault any one, they are skilful to insinuate themselves into his delights which are of lusts, and also into his pleasantnesses which are of principles, thus into those things which are of his love; and so long as they are in such insinuation, they detain him whom they infest, as one bound, nor can he be loosed, howsoever he attempts it, but by the Lord's divine aid, for love and insinuation into the delight of love conjoins; such is the art practised by evil spirits and genii in the other life: this is also evident from what is similar in the world, for he who insinuates himself into another's delight which is of his love, keeps him bound, and also leads him.

7502. "Behold, the hand of Jehovah shall be into thy cattle which is in the field."—That hereby is signified the vastation of the truth and good of faith which they had from the church, in which they have been, appears from the signification of the hand of Jehovah being into any one, as denoting a plague or punishment, for by hand is signified power, n. 4931 to 4937, 6292, 6947, 7188, 7189, and by the hand of Jehovah omnipotence, n. 878, 3387, and because by those who are in the externals of the church it is believed from appearance that every plague or punishment comes from Jehovah, for they attribute all things to his power; therefore by the hand of Jehovah being into any one is denoted punishment, in the present case vastation, for the degrees of the vastation of those who infested were punishments; and from the signification of cattle, as denoting the truths and goods of faith, see n. 6016, 6045, 6049; and from the signification of field, as denoting the church, see n. 2971, 3310; the reason why field denotes the church is, because the seeds which are cast into a field signify the truths which are of faith, and also because the produce from the field, as wheat, barley, rye, and several other things, denote the goods which are of charity, and the truths which are of faith, thus such things as are of the church. In respect to this circumstance, that the infernal spirits who infest the well-disposed in the other life, are vastated as to the truths of faith which are of the church, it is to be noted, that they who infest the well-disposed in the other life, are such as, during their life in the world, were of the church; for they who have not been of the church, cannot infest those who are of the church, inasmuch as the falses, which are contrary to the truths of faith of the church, are the means by which they infest; they who have been out of the church, are not able by such falses to infest any one, because they had not been acquainted with them; that they who have made a profession of faith, and have lived a life of evil, in the other life turn themselves to falses, and infest the well-disposed, see n. 7097, 7127, 7317: lest therefore the truth of faith, which they have had from the doctrine of their church when they lived in the world, (for they carry along with them into the other life all things which they had known in the life of the body, nor is any thing wanting,) should give them any thing of light from heaven, and lest they should apply those things which are of the light of heaven to patronize falses and evils which are of hell, therefore every thing of the sort is taken from them, and they are left at length to the evils of their life, and to the falses thence derived: this vastation is the subject now treated of. The reason why they who have been of the church, and have lived a life of evil, are thus by degrees devastated before they are cast down into hell, is, because they had been acquainted with the truths of faith, and thereby have had communication with heaven; the heavenly societies, with which they have had communication, and also in the other life have communication, cannot be separated from them but by degrees; for such is the order in heaven from the Lord, that nothing is done violently, but all things in freedom as from themselves; therefore those heavenly societies are not plucked asunder from them, but are successively separated, so that they seem to depart of their own accord: from these considerations now it is evident how the case is with vastation amongst those who have known the truths of faith which are of the church, and have yet lived a life of evil. That the case is so, no one can know but from revelation, for man has no knowledge of the things which exist in the other life except from revelation; and whereas man is little solicitous to explore the truths and goods which are of faith from the Word, being in no affection of truth for the sake of truth, still less for the sake of life, therefore such things are not revealed to him; nevertheless they are extant in the Word, and as to every series and process in its internal sense: because therefore the man of the church is in no affection of knowing truth from the Word, but only in the affection of confirming the doctrinals of his own church, whether they be true or false, for worldly reasons, therefore he knows nothing at all concerning the state after death, nothing concerning heaven, and nothing concerning hell; he does not even know what makes heaven and what makes hell with man; yea, in such ignorance are men, that they teach and believe that every one is capable of being admitted into heaven, some from the power which they arrogate to themselves, some from the mercy of the Lord, without any regard to the man's life; and scarce any know that heaven is given to man whilst he lives in the world, by the life of charity and faith, and that that life endures. These things are said to the intent it may be known what is the quality of the man of the church, who professes faith alone, and is not concerned about the life of faith, for these are they who are represented by the Egyptians both here and in what follows.

7503. "Into the horses, into the asses, into the camels."—That hereby are signified the intellectual and scientific things of truth which is of faith, appears from the signification of horses, as denoting things intellectual, see n. 2761, 2762, 3217, 5321, 6125, 6534; and from the signification of asses, as denoting those things which are serviceable to the intellectual principle, thus also denoting scientifics, see n. 5492, 7024; and from the signification of camels, as denoting scientifics in general, see n. 3048, 3071, 3143, 3145: these three animals signify those things which are of the intellectual part; the rest, which appertain to the herd and to the flock, signify those things which are of the will-part. As to what concerns the intellectual part, it is that which receives the truths of faith, for the intellect, or the understanding, is internal sight, which is illustrated by the light of heaven, and so far as it is illustrated, so far it apperceives, sees, and acknowledges the truths of faith, when it reads the

Word; hence it is that they who are in perception of the truth of faith, are called intelligent and wise, and also illustrated: that the intellectual principle is recipient of the truth of faith, see n. 5114, 6125, 6222.

7504. "Into the herd and into the flock."—That hereby are signified things of the will, appears from the signification of the herd, as denoting the good of the exterior natural principle; and from the signification of the flock, as denoting the good of the interior natural principle, see n. 5913; and whereas good is signified thereby, the will-principle is signified also, for all good has relation to the will, and all truth to the understanding.

7505. "A pestilence exceedingly grievous."—That hereby is signified consumption in general, appears from the signification of pestilence, as denoting the vastation of truth, and because it is called a pestilence exceedingly grievous, it signifies the consumption of truth: that pestilence signifies the vastation of truth, is evident from the following passages in the Word: "When I shall send upon Jerusalem my four evil judgments, the sword, and the famine, and the evil beast, and *the pestilence, to cut off from it* man and beast," Ezek. xiv. 21; to cut off man and beast denotes to vastate interior and exterior good. Again, in the same prophet, "The sword without, and *the pestilence* and the famine within; he that is in the field shall die by the sword, but he that is in the city, *the famine and the pestilence shall devour him*," vii. 15, where the pestilence denotes the vastation of good. Again in the same prophet, "Therefore because thou hast polluted my sanctuary with all thine abominations, *a third part of thee shall die by the pestilence*, and *they shall be consumed* in the midst of thee," v. 12, where pestilence denotes the consumption of good. And in Amos, "*I sent into you pestilence in the way of Egypt*, I slew your youths with the sword, with the captivity of your horses," iv. 10; where pestilence in the way of Egypt denotes the vastation of good and truth by falses, which are the way of Egypt; I slew your youths with the sword, with the captivity of horses, denotes the vastation of truth; youths are truths, and horses things intellectual, as above, n. 7503. And in David, "Thou shalt not be afraid of the terror of night, of the weapon that flieth by day; *of the pestilence which creepeth in thick darkness*, of the death that wasteth at mid-day," Psalm xci. 5, 6; where the pestilence that creepeth in thick darkness denotes the evil which wasteth in what is hidden; the death which wasteth at mid-day denotes the evil which wasteth in what is open: besides in many other passages.

7506. "And Jehovah will distinguish between the cattle of Israel, and between the cattle of the Egyptians."—That hereby is signified the difference between the truths and goods of faith of those who are of the spiritual church, and between the truths and goods of faith belonging to those who infest, appears from the signification of distinguishing, as denoting difference; and from the signification of cattle, as denoting the truths and goods of faith, as above, n. 7502; and from the representation of the sons of Israel, as denoting those who are of the spiritual church, see also above, n. 7500; and from the signification of the cattle of the Egyptians, as denoting the goods and truths of the church which belong to those who infest; that the Egyptians are they who were of the church, and thence in the science of the truth and good of faith, but in the life of evil, and who in the other life infest, see n. 7097, 7127, 7317, 7502. As to what concerns the difference between the truths and goods of the faith of those who are of the church and are saved, and between the truths and goods of the faith of those who are of the church and are damned, it may be expedient to say a few words: the truths and goods of faith which appertain to those who are of the church and are saved, are from the good of charity, and inasmuch as the affection of charity is the very spiritual principle itself, those truths and goods are spiritual, and flow-in through heaven from the Lord, for the interiors of those who receive are open to heaven; but the truths and goods of those who are of the church, and are damned, are not from the good of charity, thus neither are they spiritual; they flow-in indeed through heaven, but they are received in cold and thick darkness, in cold because there is no good of charity, in thick darkness because the light by which they receive them is as the light of winter, which light is to the light of heaven thick darkness; neither are their interiors open to heaven, but to the world, into which they determine the influx of truth and good out of heaven; hence also the ideas, which these have concerning the good and truth of faith, are merely natural, yea material, which in the spiritual world are represented deformed, and have not any likeness of man; but the ideas concerning the truth and good of faith of those who are of the spiritual church, and are saved, are spiritual, and although they terminate in the material things which are of the world, they are nevertheless separate from them, for they are capable of being elevated from them; the ideas of these in the spiritual world are represented beautiful, and have the likeness of a man: such is the difference, howsoever they appear alike in the external form, that is, in discourse and preaching. The ground of such a difference is the life, for good of life, which is from charity, when it flows-in into the intellectual principle which is the receptacle of truth, forms beautiful ideas concerning the truths and goods of faith; but evil of life, which is contrary to charity, when it flows-in into the intellectual principle, makes deformed ideas concerning the goods and truths of faith, and such as are not acknowledged in heaven.

7507. "**And there shall not any thing die of all that belongs** to the sons of Israel."—That hereby is signified that they shall not be consumed, appears from the signification of not any thing dying, as denoting not to be consumed; and from the signification of cattle, of which it is said that it shall not die, as denoting the truth and good of faith, see above, n. 7502; and from the representation of the sons of Israel, as denoting those who are of the spiritual church: the reason why the goods and truths of faith, which appertain to those who are of the church, cannot die, is, because by charity they are conjoined to the Divine Being or Principle, and the Divine Being or Principle is the very life, and is eternal; and what is conjoined to the very life and to what is eternal, this cannot die, or be consumed, but remains to eternity, and is continually perfected; whereas the things of faith appertaining to those who are of the church, and are damned, inasmuch as they are not conjoined with the Divine Being or Principle, and hence have not life in them, die; for they are as images without life, which, not being alive, in the other life are consumed, that is, are taken away.

7508. "And Jehovah set a stated time."—That hereby is signified predetermination, appears without explication.

7509. "Saying, To-morrow will Jehovah do this word in the land."—That hereby is signified that this shall be to them for ever, as to those things which are of the truth and the good of the church, appears from the signification of to-morrow, as denoting for ever, see n. 3998; that it denotes as to those things which are of the truth and good of the church, is evident from what goes before, for those principles are the subjects treated of, viz., that they shall be consumed with those who are meant by the Egyptians; and that they will have permanency with those who are represented by the sons of Israel.

7510. "And Jehovah did this word on the morrow."—That hereby is signified effect according to predetermination, appears from the signification of doing this word, as denoting effect; and from the signification of a stated time, which is here the morrow, as denoting predetermination, as above, n. 7508: predetermination from the Divine Being or Principle, when it has reference to what is perpetual, is expressed by the morrow.

7511. "And all the cattle of the Egyptians died."—That hereby is signified the consumption of the truth and good of faith amongst those who infest, appears from the signification of dying, viz., by the pestilence, as denoting consumption, as above, n. 7505, 7507; and from the signification of the cattle of the Egyptians, as denoting the truths and goods of the church amongst those who infest, as also above, n. 7506.

7512. "And of the cattle of the sons of Israel there died not one."—That hereby is signified that nothing of faith was consumed amongst those who were of the spiritual church, appears from what was explained just above, n. 7506, 7507.

7513. "And Pharaoh sent, and behold there was not even one dead of the cattle of Israel."—That hereby is signified that this was made known to those who infest, appears from the representation of Pharaoh, as denoting those who infest, see above, n. 7498; that it was made known to them, viz., that nothing of the goods and truths of faith perished amongst those who were of the spiritual church, is signified by sending and finding that there was not any thing dead of the cattle of Israel, is evident.

7514. "And the heart of Pharaoh was made heavy."—That hereby is signified obstinacy, see above, n. 7272, 7300, 7305.

7515. "And he did not send away the people."—That hereby is signified that they did not leave them, viz., those who were of the spiritual church whom they infested, see n. 7474, where the same words occur.

7516. Verses 8 to 12. *And Jehovah said to Moses and to Aaron, Take to you in the fulness of your fists ashes of the furnace, and let Moses scatter them towards heaven to the eyes of Pharaoh. And they shall be for dust upon all the land of Egypt, and it shall be upon man and upon beast for an ulcer flowering with pustules in all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh, and Moses scattered them towards heaven, and they became an ulcer of pustules flowering in man and in beast. And the magicians could not stand before Moses by reason of the ulcer, because the ulcer was in the magicians and in all the Egyptians. And Jehovah fixed firm the heart of Pharaoh, and he did not hearken to them, as Jehovah spake to Moses.* And Jehovah said to Moses and to Aaron, signifies instruction anew. Take to you in the fulness of your fists, signifies power given so far as it could be received. Ashes of the furnace, signifies of exciting the falses of lusts by presence amongst those who infest. And let Moses scatter them towards heaven, signifies those falses shown to those who are in heaven. To the eyes of Pharaoh, signifies in the presence. And they shall be for dust upon all the land of Egypt, signifies the damnation of those falses in the natural mind. And they shall be upon man and upon beast, signifies which are from evil interior and exterior. For an ulcer flowering with pustules, signifies things defiled with the blasphemies thence derived. In all the land of Egypt, signifies in the whole natural mind. And they took ashes of the furnace, signifies the falses of lusts. And stood before Pharaoh, signifies in the presence of those who infest. And Moses scattered them towards heaven, signifies those things shown to them who are in heaven. And they became an ulcer of pustules flowering in man and in beast, signifies things defiled with blasphemies derived from evil interior and exterior. And the magicians could not stand before Moses by reason of the ulcer, signifies that they could not be present who abused divine order by effigying what was like in the external form. Because the ulcer was in the magicians, signifies that like defiled things came forth from them. And in all the Egyptians, signifies as in those who infested. And Jehovah fixed firm the heart of Pharaoh, signifies that they made themselves obstinate. And he did not hearken to them, signifies that they did not obey. As Jehovah spake to Moses, signifies according to prediction.

7517. "And Jehovah said to Moses and to Aaron."—That hereby is signified instruction anew, appears from the signification of Jehovah saying, as denoting instruction, as above, n. 7497; the reason why instruction anew is denoted, is, because the subject now treated of is concerning a new state, the former being ended: the instruction which is from Jehovah is effected by the truth which proceeds from him; the truth which proceeds from Jehovah is represented by Moses and Aaron, internal truth by Moses, and external by Aaron, n. 7382.

7518. "Take to you in the fulness of your fists."—That hereby is signified power given, so far as it could be received, appears from the signification of fists or the palms of the hands, as denoting power; the reason why fists or the palms of the hands denote power, is, because hands signify power, of which we shall speak presently; so far as can be received, is signified by fulness. As to what concerns the signification of fists or the palms of the hands, it is to be noted, that the arms in the Grand Man correspond to power; hence not only the arms themselves signify power, but also the shoulders, and likewise the hands, even to the fingers; that arms denote power, see n. 878, 4932, 4934, 4935, 7205; that shoulders denote the same, see n. 1085, 4937; that hands denote the same, see n. 878, 3387, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189; that fingers also denote the same, see n. 7430; concerning their correspondence in general, see n. 4931 to 4937. The reason why all things which are of the arms correspond to power, is, because the body exercises its power by them. From these considerations it may be manifest what is signified in Matthew by sitting on the right hands, "Jesus said, Hereafter ye shall see the Son of Man *sitting on the right hands of power*," xxvi. 64; and in Luke, "Henceforth the Son of Man shall *sit on the right hands of the virtue of God*," xxii. 69, viz., that it denotes the omnipotence which belongs to the Lord; wherefore it is said on the right hands of power, and on the right hands of virtue; as also in David, "*Thou hast an arm with virtue, strong is thy hand, thy right hand* shall be exalted," Psalm lxxxix. 14. From these considerations it is evident what light in the Word is given by the internal sense, for unless it was thence known that by the right hand is signified power, it would be understood according to the words, that the Lord was to sit on the right hands of Jehovah.

7519. "Ashes of the furnace."—That hereby is signified of exciting the falses of lusts by presence amongst those who infest, appears from the consideration of ashes of the furnace, as denoting the falses of lusts, of which we shall speak presently; that it denotes excitation by presence amongst those who infest, is manifest from what follows in this verse, for it is said that Moses scattered them towards heaven, in the eyes of Pharaoh; by in the eyes is signified presence, and by Pharaoh are signified those who infest, as has been often shown. How the case herein is, cannot be known without revelation, for they are such things as are done in the other life, and are not known in the world: evil or infernal spirits, so long as they are removed and separated from heaven, that is, from the good of love and the truth of faith which prevail there, so long they do not know that they are in evils and falses, for in this case they believe falses to be truths, and evils to be goods; but as soon as heaven comes nearer to them, that is, any heavenly society, they apperceive falses and evils, for the truth of faith which then flows-in gives them to apperceive falses, and the good of love which flows-in gives them to apperceive evils; also the nearer that heaven comes, or in proportion as the influx of the good of love and of the truth of its faith is more present, inasmuch as those things are intolerable to them, they are so much the more grievously tormented by their evils and falses: from these considerations it may now be manifest why it was commanded, that Moses should take ashes of the furnace, and should scatter them towards heaven, and should do this in the eyes of Pharaoh, also why it was commanded that he should scatter the ashes towards heaven, but not Aaron; for by the ashes being scattered towards heaven, is signified the influx of heaven; by this being done in the eyes of Pharaoh, is signified that it was done in the presence of those who infest; the reason why Moses was to do this, and not Aaron, is, because the truth proceeding immediately from the Divine Being or Principle, presents that effect amongst the evil, for Moses is the truth which proceeds immediately from the Divine Being or Principle, and Aaron the truth which proceeds mediately, see n. 7010. From these considerations it is evident what is meant in the internal sense by what is contained in this verse and in those which next follow, viz., that the meaning is, that the filthy and defiled things of lusts with blasphemies should be excited, which are signified by the ulcer flowering with pustules, and they are excited when divine truth flows-in and heaven comes nearer

Every one may see, that such things would not in any wise have been commanded by Jehovah to Moses, unless they had involved a heavenly arcanum, viz., that Moses should take ashes of the furnace, and scatter them towards heaven; such means of producing an effect would never have been ordered by Jehovah unless they had contained what is celestial, to which they correspond; hence it may be seen what is the quality of the Word, viz., that it is quite full of arcana, but of arcana which are not extant in the sense of the letter. The reason why ashes of the furnace signify falses of lusts, is, because ashes are from combustibles, and what is combustible, as also fire itself, in the Word, in the good sense, signifies the good of heavenly affections, but, in the opposite sense, the evil of infernal lusts; that fire has such a signification, see n. 934, 1861, 2446, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324, and that combustion or burning denotes the evil of lusts, see n. 1297, 5215; hence it is, that ashes signify falses, for falses are from the evil of lusts; inasmuch as the evils of lusts are signified by fire, they are also signified by a furnace, a furnace being what contains, which frequently involves the like with what is contained: that furnace has such a signification, is manifest from the following passages: "Behold, the day cometh *burning as a furnace*, and all the proud, and every one that doeth wickedness shall be stubble, and the day that cometh shall *set them on fire*, it shall not leave them root and branch," Mal. iv. 1; where burning as a furnace denotes the lusts of evil; to set them on fire denotes to kindle with lusts. And in the book of Genesis, "Abraham looked against the faces of Sodom and Gomorrah, and against all the faces of the land of the plain, and saw, and the smoke ascended, as the *smoke of a furnace*," xix. 28; where the smoke of a funace denotes falses derived from the evils of lusts, for Sodom is the evil of lusts grounded in self-love, and Gomorrah is the false thence derived, see n. 2220, 2246, 2322. And in the Revelation, "From the pit of the abyss went up a smoke, *as the smoke of a furnace*," ix. 2; where the smoke of a furnace in like manner denotes falses derived from evils of lusts; the pit of the abyss denotes hell. And in Matthew, "The Son of Man shall send his angels, who shall gather out of his kingdom all things that offend, and those who do iniquity, *and shall send them into a furnace of fire*," xiii. 41, 42; where a furnace of fire denotes the evils of lusts; for the fire of lusts is what is meant in the Word by the fire of hell; loves also are nothing else but the fires of life; lust is a continuation of the love. And in Nahum, "Draw out to thyself the waters of the siege, strengthen thy fortifications, enter into the mire, and tread the clay, *repair the furnace of the brick*, the fire shall devour thee, the sword shall cut thee off," iii. 14, 15; where to enter into the mire denotes into the false, to tread the clay denotes evil, n. 6699; the furnace of the brick denotes the falses, which they contrive, and which are injected by the evil, n. 1296, 6699, 7113; fire denotes the lust of evil, n. 1861, 2446, 5071, 5215, 6832, 7324; the sword denotes falsity, n. 4499. And in Jeremiah, "Take into thy hand great stones, and hide them in the clay *in the furnace of brick*, which is at the door of the house of Pharaoh in Tahphanes, in the eyes of the men of Judah, and say to them, Behold I send and will take Nebuchadnezzar, the king of Babylon, and will set his throne upon these stones, which I have hid, so that he shall stretch his tent upon them, he shall come and smite the land of Egypt," xliii. 9, 10; what these words signify cannot be known without the internal sense: great stones are falses; the furnace of brick is the lust of the false derived from evil; Nebuchadnezzar king of Babylon is the waster of truth and good; his throne and tent being set upon these stones, denotes that he shall cause falses to reign; the land of Egypt which he shall smite is the natural mind.

7520. "And let Moses scatter them towards heaven."—That hereby is signified that those falses were shown to those in heaven, appears from the signification of ashes, as denoting falses, of which we shall speak presently; and from the signification of scattering or spreading abroad towards heaven, as denoting to show them to those who are in heaven; that to scatter or spread abroad denotes to show, is evident, for hence they are made to appear: by heaven, in the internal sence, is meant the angelic heaven. What these words signify, is evident from what was said just above, n. 7519, viz., that by truth from the Divine Being or Principle, which is represented by Moses, the falses of the lusts of those who infest were shown and manifested to heaven, whence the presence of heaven, and from presence the existence of such things amongst the evil, as are signified by the ulcer flowering with pustules. That ashes (*favilla*) denote the false, may be confirmed from the passages where ashes (*cinis*) are named, for ashes (*cinis*) is from a like origin, and hence signifies the like with ashes (*favilla*), as in Isaiah xliv. 20; lviii. 5; Jerem. vi. 26; Ezek. xxvii. 30; xxviii. 18; Jonah iii. 6; Psalm cii. 9; Job ii. 8; xxx. 19.

7521. "To the eyes of Pharaoh."—That hereby is signified in the presence, appears without explication.

7522. "And they shall be for dust upon all the land of Egypt."—That hereby is signified the damnation of those falses in the natural mind, appears from the signification of dust, as denoting what is damned, see above, n. 7418; and from the signification of ashes of the furnace, which were made into dust, as denoting the falses of lusts, see just above, n. 7519 7520; and from the signification of the land of Egypt, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301.

That dust denotes what is damned, is evident not only from the passages quoted from the Word, n. 7418, but also from this passage in Moses, "If thou shalt not obey the voice of Jehovah thy God, thou shalt be cursed in the city, thou shalt be cursed in the field: Jehovah will give the rain of thy land *thin dust and thick dust*, from heaven it shall descend upon thee, until thou be destroyed," Deut. xxviii. 15, 16, 24.

7523. "And it shall be upon man and upon beast."—That hereby is signified which are from evil interior and exterior, appears from the signification of man, as denoting the affection of good, and, in the opposite sense, the lust of evil, in like manner beast, but when mention is made of man and beast, then by man is signified interior affection or lust, and by beast exterior, see n. 7424: the interior good, and also the interior evil, which are signified by man, are those of intention or end, for intention or end is the inmost principle of man; but the exterior good, and also the exterior evil, which are signified by beast, are those of the thought, and of the action thence derived, when nothing opposes: the reason why what is exterior is signified by beast, is, because man as to his external or natural man is nothing but a beast, for he has like lusts, and also pleasures, and like appetites and senses too; and the reason why what is interior is signified by man, is, because man is man as to the internal or spiritual man, enjoying there the affection of good and truth, such as appertain to the angels in heaven, and because by that man he rules his natural or animal man, which is a beast: that a beast denotes the affection of good and, in the opposite sense, the lust of evil, see n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 2179, 2180, 3218, 3519, 5198: these are the things which are signified by man and beast also in the following passages: "Mine anger and my wrath is poured out upon this place, *upon man and upon beast*," Jer. vii. 20. Again, "I will smite the inhabitants of this city, *both man and beast*, they shall die by a great pestilence," xxi. 6. Again, "He shall make his land a desolation, that there shall be none to dwell therein, *from man even to beast* they have removed themselves, they have gone away," l. 3. And in Ezekiel, "When the land shall sin to me, by trespassing a trespass, I will cut off from it *man and beast*," xiv. 13, 19, 21. Again, "I will stretch out my hand over Edom, and will cut off from it *man and beast*, and will make it a waste," xxv. 13. And in Zephaniah, "I will consume *man and beast*, I will consume the bird of the heavens, and the fishes of the sea, and things that offend with the wicked, and I will cut off *man* from the surfaces of the earth," i. 3. Man and beast denote interior and exterior good in the following passages: "I have made the earth *man and beast* by my great virtue," Jeremiah xxvii. 5. Again. "Behold the days come, saith Jehovah, in which I will sow the house of Israel and the house of Judah *with the seed of man and with the seed of beast,*" xxxi. 27. Again, "The earth shall be a desolation, so that there shall be no *man and beast,*" xxxii. 43. Again, "In the cities of Judah, and in the streets of Jerusalem, shall be devastation, there shall be *no man* and no inhabitant, and *no beast,*" xxxii. 10; li. 62. And in David, "Thy justice is as the mountains of God, thy judgments are the great abyss, thou preservest *man and beast,* Jehovah," Psalm xxxvi. 6. Inasmuch as such things were signified by man and beast, therefore the first-born of the Egyptians died both of *men and beasts,* Exod. xii. 29; and therefore the first-born was sanctified both of *man and of beast,* Numb. xviii. 15; and for the same reason also from a holy rite it was commanded by the king of Nineveh, that both *man and beast* should fast, and should also be covered with sackcloth, Jon. iii. 7, 8.

7524. "For an ulcer flowering with pustules."—That hereby are signified things defiled with blasphemies thence derived, appears from the signification of an ulcer, as denoting things defiled which are from evils; and from the signification of pustules, as denoting the blasphemies which are thence derived; the ulcers appertaining to man in his body correspond to the defiled things which are from evils, and pustules to blasphemies; and they would also be in every evil man, unless he, so long as he is in the world, was in a state of receiving the good and truth of faith; it is for the sake of that state that the Lord prevents such things bursting forth from evils. That ulcers signify defiled things with blasphemies, is evident also from the Revelation, "The first angel poured out his vial on the earth, and it became an *ulcer evil and hurtful* in the men who had the character of the beast. The fifth angel poured out a vial upon the throne of the beast, *and they blasphemed the God of heaven* by reason of their uneasiness *and by reason of their ulcers,*" xvi. 2, 11. And in Moses, "*Jehovah will smite thee with the ulcer of Egypt,* and with emerods, and with the scab, and with the itch, that thou canst not be healed; so that thou shalt be insane from the sight of thine eyes which thou shalt see. Jehovah shall smite thee with an *evil ulcer* upon the knees and upon the thighs, of which thou canst not be healed Jehovah shall lead thee away and thy king, whom thou shalt appoint over thee, to a nation which thou hast not known," Deut. xxviii. 27, 34, 35, 36; the ulcer of Egypt denotes things defiled with blasphemies; and because blasphemies also are signified, it is said, that he should become insane from the sight of the eyes, for he who blasphemes God is insane; the kinds of ulcers are emerods, scab, the itch, which signify so many kinds of falses derived from evils; nearly the same is signified by ulcers on the knees and thighs; and because they signify falses, it immediately follows, that the king whom they shall appoint should be led away; for by king is signified truth, and, in the opposite sense, the false, see n. 1672, 2015, 2069, 3009, 4581, 4966, 5044, 6148. The ulcers of the leprosy, as the swelling, the abscess, the pupil, the burning, the scurf, the scall, which are named, Levit. xiii. 1 to the end, denote also such things, for the leprosy, in the spiritual sense, is the profanation of truth, see n. 6903. That *wounds* also signify such things, is evident from Isaiah, "From the sole of the foot even to the head there is no soundness in it, a *wound*, and the blackness of a wound, and a fresh gash, they have not been squeezed out, and have not been bound up, and have not been mollified with oil," i. 6. And in David, "Mine iniquities have passed over my head, *my wounds are putrid and corrupt*, by reason of my foolishness," Psalm xxxviii. 4, 5.

7525. "In all the land of Egypt."—That hereby is signified the natural mind, see just above, n. 7522.

7526. "And they took ashes of the furnace."—That hereby are signified the falses of lusts, appears from the signification of ashes of the furnace, as denoting the falses of lusts, see above, n. 7519.

7527. "And stood before Pharaoh."—That hereby is signified in the presence of those who infest, appears from the signification of standing before any one, as denoting in the presence; and from the representation of Pharaoh, as denoting those who infest, see n. 7107, 7110, 7126, 7142, 7220, 7228.

7528. "And Moses scattered them towards heaven."—That hereby are signified those falses shown to those who are in heaven, is manifest from what was said above, n. 7520, where like words occur.

7529. "And they became an ulcer of pustules flowering in man and in beast."—That hereby are signified things defiled with blasphemies from interior and exterior evil, appears from the signification of an ulcer of pustules, as denoting things defiled with blasphemies, see above, n. 7524; and from the signification of man and beast, as denoting evil interior and exterior, see also above, n. 7523.

7530. "And the magicians could not stand before Moses by reason of the ulcer."—That hereby is signified that they could not be present who abused divine order by effigying what was like in the external form, appears from the signification of not being able to stand before any one, as denoting not to be able to be present; and from the signification of magicians, as denoting those who abuse divine order by effigying what is like in the external form, see n. 7296, 7337; and from the signification of ulcer, as denoting things defiled with blasphemies, see above, n. 7524.

7531. "Because the ulcer was in the magicians."—That hereby is signified that like defiled things came forth from them, appears from what was said just above, n. 7530.

7532. "And in all the Egyptians."—That hereby is signified as in those who infested, appears from the signification of the Egyptians, as denoting those who infest, see n. 7095, 7317.

7533. "And Jehovah fixed firm the heart of Pharaoh."—That hereby is signified that they made themselves obstinate, appears from the signification of the heart being fixed firm, being hardened, being made heavy, as denoting obstinacy, see n. 7272, 7300, 7305. It being said that Jehovah fixed firm the heart of Pharaoh, in the internal sense, signifies that they themselves, and not Jehovah, fixed firm their own heart, that is, made themselves obstinate; for it is the evil attendant on man which fixes him firm, or makes him obstinate against divine things, and evil comes from man, and flows-in from hell, but not from heaven; through heaven from the Lord nothing but good flows-in; from good, still less from the veriest good, evil cannot come forth; evil comes forth from its own origins, viz., from the contraries of love to God and love to the neighbour; such origins are given with man, and in no wise with God; hence it is evident, that when it is said in the Word that God induces evils, it is said according to the appearance; but on this subject see n. 2447, 6992, 6997.

7534. "And he did not hearken to them."—That hereby is signified that he did not obey, appears from the signification of not hearkening to any one, as denoting not to obey, as also n. 7224. 7278, 7339, 7413.

7535. "As Jehovah spake to Moses."—That hereby is signified according to prediction, see above, n. 7302, 7340, 7414, 7432.

7536. Verses 13 to 18. *And Jehovah said to Moses, Rise in the morning early, and stand before Pharaoh, and say to him, Thus saith Jehovah God of the Hebrews, Send away my people, and let them serve me. Because this time I send all my plagues into thine heart, and into thy servants, and into thy people, to the intent that thou mayest know that there is none as I in the whole earth. Because now I might send my hand and smite thee, and thy people, with the pestilence, and thou shouldest be cut off from the earth. Nevertheless for this have I made thee to stand, that thou mayest see my virtue, and to the intent that my name may be declared in the whole earth. As yet liftest thou up thyself into my people, that thou shouldest not send them away. Behold I cause to rain, about the time of to-morrow, an exceeding grievous hail, such as hath not been in Egypt from the day that it was founded, even till now.* And Jehovah said to Moses, signifies instruction again what was to be done. Rise in the morning early, and stand before Pharaoh, signifies elevation of the attention of those who infest by presence. And say to him, Thus saith Jehovah God of the Hebrews, signifies command from the Lord, who is the God of the church. Send away my people, and let them serve me, signifies that they should leave those who are of the spiritual church, that they may worship the Lord their God. Because this time I send all my plagues, signifies that it might be effected, that all evils to come should rush together into them. Into thine heart, signifies into what is inmost. And into thy servants, and into thy people, signifies into all and singular things. To the intent that thou mayest know that there is none as I in the whole earth, signifies what is thence made known to them, that the Lord is the only God. Because now I might send my hand, signifies that all communication might possibly be taken away. And smite thee and thy people with the pestilence, signifies thus total devastation. And thou shouldest be cut off from the earth, signifies that thus there would no longer be communication by those things which are of the church. Nevertheless for this have I made thee to stand, signifies that communication would as yet remain, and they would pass through states grounded in order. To the intent that thou mayest see my virtue, signifies that they may apperceive how great the divine power is. And to the intent that my name may be declared in the whole earth, signifies that thus the Lord may be acknowledged as the only God where the church is. As yet liftest thou up thyself into my people, signifies because he does not yet desist from infesting those who are in truth and good. That thou shouldest not send them away, signifies and does not yet leave them. Behold, I cause to rain about the time of to-morrow an exceeding grievous hail, signifies falses destroying all things of the church amongst them. Such as hath not been in Egypt from the day that it was founded even till now, signifies that such destruction has not place with others in the natural mind.

7537. "And Jehovah said to Moses."—That hereby is signified instruction again what was to be done, see above, n. 7517.

7538. "Rise in the morning early, and stand before Pharaoh."—That hereby is signified elevation of the attention of those who infest by presence, appears from the signification of rising in the morning early, see n. 7435; and from the signification of standing before any one, as denoting presence, see n. 7527; and from the representation of Pharaoh, as denoting those who infest, see n. 7107, 7110, 7126, 7142, 7220, 7228.

7539. "And say to him, Thus saith Jehovah God of the Hebrews."—That hereby is signified a command from the Lord, who is the God of the church, appears from the signification of saying, when by Jehovah or the Lord to those who are in evils and infest, as denoting command, see n. 7036, 7310; and from the signification of the Hebrews, as denoting those who are of the church, thus denoting the church, see n. 6675, 6684, 6738; that where Jehovah is named in the Word, it is the Lord who is meant, see n. 1343, 1736, 2921, 3023, 3035, 5011, 5663, 6280, 6281, 6303, 6905, 6945, 6956; thus Jehovah God of the Hebrews denotes the Lord, who is the God of the church.

7540. "Send away my people, and let them serve me."—That hereby is signified that they should leave those who are of the spiritual church, that they may worship the Lord their God, see above, n. 7500, where like words occur.

7541. "Because this time I send all my plagues."—That hereby is signified that it might be effected that all evils to come should rush together into them, appears from the signification of plagues, as denoting evils, in the present case evils to come, until they were altogether cast into hell, wherefore it is said all plagues; and from the signification of sending, as denoting to rush-in, for plagues or evils are not sent-in by Jehovah or the Lord, but rush-in from evil itself; for evil in the other life brings punishment along with it, and has punishment as it were in itself, see n. 696, 697, 1857, 6559; hence it is that by I send all my plagues, is signified that all evils would rush-in into them. It is according to order, that one plague should follow another, and that the evil should thus be successively cast down into hell, wherefore it is here said, that it might be effected that they should rush-in together. The man of the church, inasmuch as he has no knowledge concerning the state of life after death, believes that man after life in the body is instantly either elevated into heaven, or cast into hell, when nevertheless this is effected successively, although with much variety as to times and as to states; with the good, who are to be elevated into heaven, evil is successively separated, and they are filled with goods according to the faculty of reception acquired in the world; and with the evil, who are to be cast into hell, good is successively separated, and they are filled successively with evils, according to the faculty of reception acquired in the world. Moreover man in the other life enters into new states, and undergoes changes; they who are elevating into heaven, and afterwards when they are elevated, are perfected to eternity; but they who are casting into hell, and afterwards when they are cast, endure evils continually more grievous, and this until they dare not occasion evil to any one; and afterwards they remain in hell to eternity, whence they cannot be extracted, because it cannot be given them to will good to any one, only not to do evil from fear of punishment, the lust to do so always remaining.

7542. "Into thine heart."—That hereby is signified into what is inmost, appears from the signification of the heart, as denoting that which is of the will, thus which is of the love, see n

2930, 3313, 3888, 3889, consequently what is of the very life, for the love, inasmuch as it is of the will, constitutes the very life; hence it is that by the heart is signified what is inmost or the inmost principle: the inmost principle appertaining to the good is love to the Lord and love towards the neighbour, but the inmost principle appertaining to the evil is self-love and the love of the world; this latter inmost principle is what is here meant: the things which encompass the inmost principle, and constitute as it were the circumferences, are the evils with the falses which favour; and these are arranged in the order in which they favour. In the other life these things are unfolded according to the order in which they are arranged; first come forth those things which occupy the ultimate circumferences, next those which occupy the interior circumferences, and at length is manifested the inmost principle; hence it is, that man in the other life passes through several states, and that the evil by degrees successively incur plagues, before they are cast into hell, according to what has been said just above: the inmost principle, at which they finally arrive, is hell itself with them, for it is the evil itself which had been of their love, thus the end for the sake of which they had done all things, and which in the world they had inmostly concealed.

7543. "And into thy servants, and into thy people."—That hereby is signified into all and singular things, appears from the signification of servants and people, as denoting all and singular, thus all and singular things, see n. 7396.

7544. "To the intent that thou mayest know that there is none as I in the whole earth."—That hereby is signified what is thence made known to them, that the Lord is the only God. appears from what was said above, n. 7401.

7545. "Because now I might send my hand."—That hereby is signified that communication might possibly be taken away, appears from the signification of hand, as denoting power, see n. 4931 to 4937, 6292, 6947, 7188, 7189, 7518; and that the hand of Jehovah denotes omnipotence, see n. 878, 3387, 7518; hence to send the hand denotes to show power, and from omnipotence to do it; this omnipotence is described by being able to send all plagues into his heart, into his servants, and into his people, whereby is signified that all evils would rush in together, and thus that communication would be taken away with those things which are of heaven: this is the power which is here described by those words. How the case is with this communication, has been before said, viz., that they who infest the well-disposed in the other life are they who in the world have been in the church, and have read the Word, and have been acquainted with the doctrinals of faith of their own church, and have also professed them, but have lived a life of evil; so long as such in the other life retain the things which are of faith, they have communication with heaven, and so long they cannot be cast down into hell; wherefore those are the things which are taken from them by degrees, and when they are taken from them, they have no longer what may keep them elevated, but in such case, like weights without support, or as birds deprived of their wings, they fall downwards or into the deep: from these considerations it is evident what is meant by communication possibly being taken away from them.

7546. "And smite thee and thy people with the pestilence."—That hereby is signified thus total devastation, appears from the signification of pestilence, as denoting the vastation of good and of truth, see n. 7505, in the present case total devastation, because it is said that Pharaoh and his people would be smitten with it, but before, at verse 3, that the cattle would be smitten; hence at that verse by pestilence is not signified total devastation, but vastation in general as to those things which are of the truth and good of the church, and which are without.

7547. "And thou shouldest be cut off from the earth."—That hereby is signified that thus there would no longer be communication by those things which are of the church, appears from the signification of being cut off, when it is said of those things which are of the church, as denoting to be separated, and when they are separated, or when there is no longer communication with heaven by those things which are of the church, then the man falls into hell, which is meant by being cut off, see above, n. 7545; and from the signification of earth, as denoting the church, see n. 662, 1067, 1262, 1733, 1850, 2117, 2118, 2571, 2928, 3355, 4535, 4447, 5577.

7548. "Nevertheless for this have I made thee to stand."—That hereby is signified that as yet communication remained, and they would pass through states grounded in order, appears from the signification of causing to stand, when it is said of plagues or evils that they should not rush-in together, n. 7541, and of communication with heaven, that it should not be taken away from them, n. 7545, as denoting that communication should yet remain, consequently that they should pass through states grounded in order, that is, that by degrees they should be successively devastated, n. 7541.

7549. "To the intent that thou mayest see my virtue."—That hereby is signified that they may apperceive how great the divine power is, appears without explication.

7550. "And to the intent that my name may be declared in the whole earth."—That hereby is signified that thus the Lord may be acknowledged for the only God where the church is appears from the signification of name, as denoting all in one complex by which the Lord is worshipped, see n. 2724, 3006, 6674; and whereas the greatest essentia' of worship is the acknowledgment that the Lord is the only God, and that his human principle is divine, and that from that principle proceeds the all of faith and love, therefore by the name of Jehovah being declared, is signified that the Lord is to be acknowledged for the only God; that the divine human principle of the Lord is the name of Jehovah, see n. 2628, 6887; and from the signification of the earth, as denoting the church, see just above, n. 7547. That Jehovah or the Lord in this and in several other passages wills that his virtue and power should appear, and that his name should be declared; and in other places that he should be worshipped and adored with humility, seems as if he was willing to make a show of his glory, and as if he loved adoration for his own sake; but the case is altogether otherwise; it is not for his own sake, but for the sake of the human race, not from self-glory, but from love, for he wills to be conjoined to the human race, and to give them eternal life and felicity; and this cannot be effected, unless man be in humble worship; and humble worship is not given, unless man acknowledges and believes, that himself is dust and ashes, that is, nothing but evil, and that Jehovah or the Lord is the greatest and holiest, and that he dare not of himself approach to him; when man is in such humble worship, then the Lord can flow-in with the life of his love, and give heaven and eternal happiness: this is the reason why Jehovah or the Lord so much extols his power and glory in the Word.

7551. "As yet liftest thou up thyself into my people."—That hereby is signified because he does not yet desist from infesting those who are in truth and good, appears from the signification of yet lifting up himself, as denoting not yet to desist from infesting; for they who infest, believe they have dominion over those who are infested, when they see them in anguish, and not yet liberated, also when they see themselves admonished; and from the representation of the sons of Israel, who are here my people, as denoting those who are of the spiritual church, or, what is the same thing, who are in truth and good, see n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223.

7552. "That thou shouldest not send them away."—That hereby is signified, and does not yet leave, appears from the signification of sending away, as denoting to leave, as occasionally above.

7553. "Behold I cause to rain about the time of to-morrow an exceeding grievous hail."—That hereby are signified falses destroying all things of the church amongst them, appears from the signification of a shower of hail, as denoting falses from evil destroying the truths and goods of faith, thus the things which are of the church: the reason why a shower of hail has this signification, is, because it is as stones, and destroys both men and beasts, also the produce of the field, and also because it is cold: a shower in general signifies blessing, and, in the opposite sense, a curse, n. 2445; when blessing, it signifies the influx and reception of the truth which is of faith and of the good which is of charity, for this is blessing; but when a curse, it signifies the false which is contrary to the truth of faith, and the evil which is contrary to the good of charity, for these are the curse; but a shower of hail in general signifies the curse which is of the false grounded in evil, and indeed of the false grounded in evil against the truths and goods of the church; this is signified by a shower of hail in the following passages: "I will plead with Gog by pestilence and blood; and I will cause to rain an overflowing shower, and *hail-stones*, fire and sulphur, upon him, and upon his wings, and upon the many people who are with him," Ezek. xxviii. 22; Gog denotes external worship separate from internal, thus those who place the all of divine worship in externals, to the extinction of charity; hail-stones denote falses grounded in evil. Again, "Let my hand be against the prophets that see vanity, and that divine a lie; say to them that incrust what is unsuitable, that it shall fall, there shall be an overflowing shower, by which ye *hail-stones* shall fall, and a stormy wind shall break it in pieces," xiii. 9, 11; where the prophets that see vanity, and that divine a lie, denote those who teach evils and falses; incrusting what is unsuitable, denotes that they contrive falses, and make them as if they were like unto truth; these are called hail-stones from falses; but hail in this and in the passage above quoted in the original tongue is expressed by another term, which signifies great hail. And in Isaiah, "Then Jehovah shall cause to be heard the glory of his voice, and shall see the rest of his arm, in the indignation of anger, and flame of devouring fire, in dispersion and inundation, and the *hail-stone*," xxx. 30, 31; where hail-stone denotes the vastation of truth by falses. Again, "Behold the Lord is strong and robust, as an *inundation of hail*, a storm of slaughter, as an inundation of mighty waters overflowing, he will cast down to the earth with the hand; *the hail shall overturn the refuge of a lie*, and they shall overflow the hiding-place of waters," xxviii. 2, 17; where inundation denotes immersion into falses, and thereby the vastation of truth, see n. 705, 739, 790, 5725, 6813; inundation of hail denotes the destruction of truth by falses. And in David, "*He smote their vine with hail, and their sycamore trees with grievous hail; and he shut up their beast to the hail*, and their cattle to the frost, he sent into them the wrath of his anger," Psalm lxxviii. 47, 48, 49. Again, "*He gave their showers hail*, a flaming fire in their land, and smote their vine and their fig-tree, and brake to pieces the tree of their border," Psalm cv. 32, 33; hail and shower denote the vastation of truth and good by falses derived from evil, vine denotes the truth and good of the internal church, the sycamore and fig-tree denote the truths and goods of the external church. Again, "Who giveth snow as wool, scattereth the hoar-frost as ashes, *who casteth forth his hail as lumps*, who can stand before his cold," Psalm cxlvii. 16, 17; where hail denotes falses grounded in evils. Again, "He hath set darkness his hiding-place, his circuits his tent, the darkness of waters, the clouds of the heavens, from the splendour before him, the clouds passed *with hail and coals of fire*, Jehovah thundered in the heavens, and the Highest gave his voice, *hail and coals of fire*, so that he sent weapons and dispersed them," Psalm xviii. 12, 13, 14, 15; where hail denotes falses grounded in evils which vastate truths and goods. And in the Revelation, "The first angel sounded, *and there was made hail and fire mixed with blood*, and it fell upon the earth, so that the third part of the trees was burnt up, and all the green grass was parched," viii. 7; hail denotes falses grounded in evil, fire mixed with blood denotes the evils of lusts with falsified truths; the trees which were burned denote the knowledges of truth destroyed by the evil of lusts; the green grass which was parched denotes the scientifics of truth in like manner destroyed; that fire is the evil of lusts, see n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324; that blood is falsified truth, see n. 4735, 4978, 7317, 7326; that trees are knowledges, see n. 2722, 2972. And in Joshua, "It came to pass, when they fled before Israel in the descent of Bethoron, Jehovah cast upon them *great stones from the heavens*, even to Azekah, that they died; *there were more who died of the hail-stones*, than whom the sons of Israel slew with the sword," x. 11, speaking of the five kings who fought against Gibeon; by those five kings and by their people were represented those who are in falses grounded in evils, hence they died of hail-stones; lumps of hail are called stones, because stones also signify falses. From these considerations it is evident what is signified by hail and a shower of hail, viz., falses grounded in evils, and these things being signified, the vastation of truth and good is also signified, for such vastation is effected by falses grounded in evils.

7554. "Such as hath not been in Egypt from the day that it was founded, even till now."—That hereby is signified that such destruction has not place with others in the natural mind, appears from the signification of a shower of hail, of which these things are said, as denoting the destruction of truth by falses, see just above, n. 7553; and from the signification of the land of Egypt, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301; that from the day that it was founded and even till now, denotes that such has not place with others, is, because day signifies state, and foundation its quality, and Egypt the natural mind in general The reason why such destruction has not place with others, as it has with those who infest the well-disposed in the other life, is, because they who infest, in the world were of the church, see n. 7317, 7502; they who filled the memory, which is of the natural mind, with such things as are of faith derived from the Word, and from the doctrine of their church, and yet have lived contrary to those things, wherefore when they are vastated, then those things which are of faith are plucked up, and at the same time very many things adhering to them, hence come deep and filthy furrows and ditches; the evils of lusts also must needs be adjoined in some measure, and likewise falses; inasmuch as the former (the things of faith) and the latter (viz., evils and falses) cannot be together, it is evident, if they cannot be separated, that they must be ejected to the borders, whence come vacuities within which have a grievous stench, for every stench is from evils mixed with goods, and from falses mixed with truths; these things have not place with those who are out of the church, for they have known nothing of the truths of faith derived from the Word. This is what is signified by such destruction not having place with others in the natural mind.

7555. Verses 19 to 21. *And now send, gather together thy cattle, and all that thou hast in the field; every man and beast, which shall be found in the field, and shall not be gathered to the house, the hail shall descend upon them, and they shall die. And he that feared the Word of Jehovah of the servants of Pharaoh, caused his servants and his cattle to flee to the houses. And he who did not set his heart to the Word of Jehovah, left both his servants and his cattle in the field.* And now send, gather together thy cattle, signifies that the truth of good should be collected. And all that thou hast in the field, signifies which is of the church. Every man and beast, signifies interior and exterior good. Which shall be found in the field, signifies which is of the church. And shall not be gathered to the house, signifies which is not reserved. The hail shall descend upon them, and they shall die, signifies that it shall be altogether destroyed by the false principle. And he that feared the Word of Jehovah of the servants of Pharaoh, signifies those things in the natural mind which were of the Lord. Caused his servants and his cattle to flee to the houses, signifies that they were stored up and reserved in the interiors. And he who did not set his heart to the Word of Jehovah, signifies the things which were not from the Lord. Left both his servants and his cattle in the field, signifies that they were not stored up and reserved.

7556. "And now send, gather together thy cattle."—That hereby is signified that the truth of good was to be collected, appears from the signification of gathering together, as denoting to collect; and from the signification of cattle, as denoting the good of truth, and also the truth of good, see n. 6016, 6045;

what the truth of good is and the good of truth, see n. 2063, 3295, 3332, 3669, 3688, 3882, 4337, 4353, 4390, 5526, 5733. The subject treated of in this verse, and in the two following, is concerning the good and truth which are reserved by the Lord even with the evil; for the good and truth which are not adjoined to evils and falses, are not vastated, but are stored up by the Lord in the interiors, and are afterwards brought forth for use; the reservation of good and truth with man by the Lord is signified by remains in the Word, concerning which remains see n. 468, 530, 560, 561, 576, 661, 798, 1738, 1906, 2284, 5135, 5342, 5344, 5897, 5898, 5899, 6156.

7557. "And all that thou hast in the field."—That hereby is signified which is of the church, appears from the signification of field, as denoting the church, see n. 2971, 3317, 3766, 4440, 4443, 7502.

7558. "Every man and beast."—That hereby is signified interior and exterior good, appears from the signification of man and beast, as denoting interior and exterior good, see above, n. 7424, 7523.

7559. "Which shall be found in the field."—That hereby is signified which is of the church, appears from the signification of field, as denoting the church, see just above, n. 7557.

7560. "And shall not be gathered to the house."—That hereby is signified that it is not reserved, appears from the signification of not being gathered to the house, as denoting not to be reserved, for house is the interior natural mind, where good is with truth, it is also the rational mind, and thus the man himself, see n. 3538, 4973, 5023, 7353, hence to be gathered to the house denotes to be gathered within, and there to be stored up. The reason why good and truth are stored up within, and are there reserved by the Lord, even in the case of the evil, is, that still there may be something of the human principle remaining: for man without those things is not a man; for the things stored up and reserved are good and truth; by these man has communication with heaven, and so much as he has of communication with heaven so far he is a man: the evil indeed, even they who are in hell, have communication with heaven, but not any conjunction by good and truth, for at the instant that good and truth flow down out of heaven, and come into hell, they are turned into evil and the false, hence the conjunction is immediately broken; such is the communication; but by the good and truth, which are stored up and reserved in the interiors, there is conjunction, nevertheless the truths and goods in the interiors of those who are evil have no further effect than to give them the ability of reasoning and of thinking, and thence speaking from the sensual principle, thus of confirming what is false, and defending what is evil; no more can be put forth from the goods and truths stored up and reserved in them, for if more was put forth, the truths and goods would perish, and thus nothing of the human principle would remain with them.

7561. "The hail will descend upon them, and they shall die."—That hereby is signified that it, viz., what is of the church, will be altogether destroyed by the false principle, appears from the signification of hail, as denoting the false grounded in evil, and thence the vastation of good and truth by falses, see n. 7553; and from the signification of dying, as denoting to cease to be, see n. 494, 6587, 6593, and because it is said of the vastation of good and truth, it denotes to be destroyed.

7562. "And he that feared the Word of Jehovah of the servants of Pharaoh."—That hereby are signified those things in the natural mind which were of the Lord, appears from the signification of him that fears the Word of the Lord, as denoting those things which are of the Lord; for by him that fears, in the internal sense, is not meant the person that fears, but the thing; that in heaven the idea of person is turned into the idea of thing, see n. 5225, 5287, 5434, therefore by him that fears the Word of Jehovah is meant the good and truth which is from the Lord; and from the signification of the servants of Pharaoh, as denoting those things which are of the natural mind; that Pharaoh denotes the natural principle in general, see n. 5460, 5799, hence his servants denote the things which are in the natural principle, or, what is the same thing, which are in the natural mind; for the things which are in the natural principle, by virtue whereof man thinks and forms conclusions, form his mind. What things in the natural mind are of the Lord, and what are not of the Lord, see below, n. 7564.

7563. "Caused his servants and his cattle to flee to the houses."—That hereby is signified that they were stored up and reserved in the interiors, appears from the signification of servants, as denoting those things which are in the natural mind, as just above, n. 7562; and from the signification of cattle, as denoting truth and good, see also above, n. 7556; and from the signification of houses, as denoting those things which are within in man, where good and truth from the Lord are stored up and reserved, see n. 7560: hence it is evident, that by making his servants and his cattle flee to the houses, is signified, that the truths and goods which were in the natural mind, viz., those which are of the Lord, were collected, and stored up and reserved in the interiors.

7564. "And he who did not set his heart to the Word of Jehovah."—That hereby are signified the things which are not from the Lord, appears from what was explained above, n. 7562, where he that feared the Word of Jehovah signifies the things which were of the Lord; hence, on the other hand, he who did not set his heart to the Word of Jehovah, signifies those things which are not from the Lord. Goods and truths are either of the Lord or not of the Lord; those which are of the Lord are what man does for the sake of his neighbour, for the sake of his country, for the sake of the church, for the sake of the Lord's kingdom, thus for the sake of truth and good itself, and especially for the sake of the Lord; these truths and goods are what are of the Lord; but the truths and goods which are not of the Lord, are what man does for the sake of himself as an end, and for the sake of the world as an end; these latter sometimes appear in the external form like the former, but in the internal form they are altogther different; for these latter lead to self, but the former from self; the truths and goods which are not of the Lord, are also for the most part what man does in a state of misfortune, of sickness, of grief, and of fear, and not in a free state, for these are also for the sake of self: all truths and goods indeed flow-in from the Lord, but when the goods and truths of the Lord are bended with man to himself, they then become of man, and belong to him to whom they are bended, for they become the goods of the love of self and the world; such are the goods of all the evil one amongst another: from these considerations it is evident what goods and truths are meant by the goods and truths of the Lord, and by the goods and truths which are not of the Lord.

7565. "Left both his servants and his cattle in the field."—That hereby is signified that they were not stored up and reserved, appears from the signification of being left in the field, as denoting to perish by falses derived from evils, which are signified by hail, by which they would die, n. 7559, 7560, 7561; these are the things which are not stored up and reserved, and they are those truths and goods which are not of the Lord, concerning which see just above, n. 7564; by servants are signified those things which are in the natural mind, n. 7562, 7563, and by cattle the truths and goods which, because they are not of the Lord, cannot be stored up in the interiors.

7566. Verses 22 to 26. *And Jehovah said to Moses, Stretch out thy hand towards heaven, and there shall be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field in all the land of Egypt. And Moses stretched out his staff to heaven, and Jehovah gave voices, and hail, and the fire walked to the earth, and Jehovah caused hail to rain upon the land of Egypt. And there was hail, and fire together walking in the midst of the hail, exceedingly grievous, such as had not been in all the land of Egypt, from the time that it was a nation. And the hail smote in all the land of Egypt every thing which was in the field, from man and even to beast, and the hail smote every herb of the field, and brake to pieces every tree of the field. Only in the land* *of Goshen, where the sons of Israel were, there was no hail.* And Jehovah said to Moses, signifies command. Stretch out thy hand towards heaven, signifies the advertence, turning-to, and approach of heaven. And there shall be hail in all the land of Egypt, signifies the destroying false in the natural mind. Upon man and upon beast, signifies interior and exterior good. And upon every herb of the field in the land of Egypt, signifies every truth of the church in the natural mind. And Moses stretched out his staff to heaven, signifies communication with heaven. And Jehovah gave voices, signifies the recession and separation of communication with those who are in good and truth. And hail, signifies falses destroying those things. And the fire walked to the earth, signifies the evils of lusts. And Johovah caused hail to rain upon the land of Egypt, signifies the natural mind seized upon by the falses of evil. And there was hail, and fire together walking in the midst of the hail, exceedingly grievous, signifies the persuasions of the false together with the lusts of evil. Such as had not been in all the land of Egypt, signifies that such a state of the natural mind did not befall others. From the time that it was a nation, signifies from the day in which it was made capable of admitting good and the truth thence derived. And the hail smote in all the land of Egypt, signifies that that false destroyed the things which were in the natural mind. Every thing which was in the field, signifies whatsoever was of the church. From man and even to beast, signifies its interior and exterior good. And the hail smote every herb of the field, signifies that those falses destroyed every truth of the church. And broke to pieces every tree of the field, signifies that they also destroyed all the knowledges of the truth and good of the church. Only in the land of Goshen, where the sons of Israel were, there was no hail, signifies that it was not so where they were who were of the spiritual church.

7567. "And Jehovah said to Moses."—That hereby is signified command, appears from the signification of saying, as denoting command, see n. 7036, 7101, 7310.

7568. "Stretch out thy hand towards heaven."—That hereby is signified the advertence, turning-to, and approach of heaven, appears from the signification of stretching out the hand, as denoting to advert, turn-to; for by stretching out, the hand is adverted and shown; and from the signification of heaven, as denoting the angelic heaven; and whereas when heaven is adverted and shown to any one, he also stretches the sight and thought thither, hence also is signified approach, for all approach in the spiritual world is effected by the determination of the thought; how these things are, has, indeed, been said above, n. 7519, but inasmuch as they are of such a sort as to be unknown in the world, it is allowed still further briefly to illustrate them: when any change of state is to be effected amongst the evil who are to be vastated, as amongst those who are treated of in these chapters, on such occasion the change is effected by a more present influx of good and truth from heaven; for the nearer heaven accedes to them, so much the more the interior evils and falses appertaining to them are excited; for good and truth from heaven penetrate towards the interiors, and the more thoroughly as they come nearer; hence it is that the infernals dare not accede near to any heavenly society, but recede as far as they are able, see n. 4225, 4226, 4299, 4533, 4674, 5057, 5058, 7519. From these considerations it is now evident what is meant by the advertence and approach of heaven, which are signified by Moses stretching out the hand towards heaven; for a new state is now described, namely, the state of falses grounded in evils destroying all the goods and truths of the church amongst those who infest; and inasmuch as this state exists by the more present influx of truth from the Divine Being or Principle, and at the same time by the accession [coming near] of heaven, therefore it is said to Moses, that he should stretch out his hand towards heaven.

7569. "And there shall be hail in all the land of Egypt."—That hereby is signified the destroying false in the natural mind, appears from the signification of hail, as denoting the destroying false grounded in evil, viz., destroying every good and truth of the church, see n. 7553; and from the signification of the land of Egypt, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301.

7570. "Upon man and upon beast."—That hereby is signified interior and exterior good, appears from the signification of man and beast, as denoting interior and exterior good, see n. 7424, 7523, 7558.

7571. "And upon every herb of the field in all the land of Egypt."—That hereby is signified every truth of the church in the natural mind, appears from the signification of herb, as denoting truth, of which we shall speak presently; and from the signification of field, as denoting the church, see above, n. 7557; and from the signification of the land of Egypt, as denoting the natural mind, see also above, n. 7569. The reason why herb signifies truth, is, because earth signifies the church, also field; all the produce thence derived signifies either the truth which is of faith, or the good which is of charity, for these are of the church: by the herb of the field is meant every thing in general which comes forth from the field, as is evident from the Lord's parable in Matthew, "The kingdom of the heavens is like unto a man sowing good seed in his field, *when the herb budded forth*, and yielded fruit, then appeared the tares," xiii. 24, 26, where herb denotes the produce of the field; that by herb is there signified the truth of the church, and by tares the false, is evident; it is indeed a comparison, but all comparisons in the Word are grounded in significatives, see n. 3579. And in David, "Who maketh the grass to bud for the beast, *and herb for the service of man*, to bring forth bread from the earth," Psalm civ. 14, where also herb denotes the produce of the field, and by it, in the internal sense, is there signified truth. Again, "*In pastures of herb he shall cause me to lie down*, to waters of rests he shall lead me, he shall refresh my soul," Psalm xxiii. 2; pastures of herb denote spiritual nourishment, which is of the soul, wherefore it is said, he will refresh my soul. And in Isaiah, "The waters of Nimrim shall be desolations, because *the grass is withered, the herb is consumed*, there is nothing green," xv. 6. Again, "I will vastate the mountains and hills, *and make dry all their herb*, and I will set the rivers into islands, and will lead the blind in a way which they have not known," xlii. 15. And in Jeremiah, "How long shall the earth mourn, *and all the herb of the field wither?* by reason of the wickedness of them that dwell therein, the beasts and the birds shall be consumed," xii. 4. Again, "The hind bringeth forth in the field, but to be left, *because there was no herb*, and the wild asses stood upon the hills, they snuffed up the wind as whales, *because there was no herb*," xiv. 5, 6. And in Joel, "Be not afraid, ye beasts of my fields, *because the habitations of the wilderness are made full of herb*, because the tree will bear its fruit, the fig-tree and the vine will give its strength," ii. 22. And in Amos, "When the locusts made an end of *eating the herb of the land*, I said, Lord Jehovih, pardon I pray, in what quality shall Jacob stand, when he is small," vii. 2. And in Zechariah, "Ask of Jehovah the evening rain in time; Jehovah will make light clouds, and will give them a shower of rain, *to a man the herb in the field*," x. 1. And in the Revelation, "The fifth angel sounded, and it was said, *that they should not hurt the grass of the earth*, nor any *green thing*, nor any tree," ix. 4. Every one may see that in these passages are not meant grass nor herb, but instead thereof such things as are of the church; that by the herb of the earth and the herb of the field is meant the truth which is of faith, is evident. Without such spiritual sense it is impossible that any one should know why it should be said in the Revelation, when the fifth angel sounded, that they should not hurt the grass of the earth, nor any green thing; neither could any one know what is meant by the passage in Jeremiah, "The hind in the field bringeth forth but to be left, because there was no herb; and the wild asses snuffed up the wind as whales, because there was no herb;" so neither what is meant in several other passages. Hence it is evident how little the Word is understood, and how terrestrial an idea would be had of very many things contained therein, unless it be known what they signify, at least that there is a holy principle, which is in singular the things thereof.

7572. "And Moses stretched out his staff to heaven."—That hereby is signified communication with heaven, appears from the signification of stretching out a staff, as denoting to turn to, thus to communicate, according to what was explained above, n. 7568: by heaven is signified the angelic heaven.

7573. "And Jehovah gave voices."—That hereby is signified recession and separation of communication with those who are in good and truth, appears from the signification of the voices which were of thunders, as denoting truths divine which illustrate and perfect those who are in heaven, and which terrify and devastate those who are in hell, and because they devastate these latter, they signify the recession and separation of communication with those who are in good and truth, for thereby they are devastated: how these things are, is evident from what was said before, n. 7502, 7541, 7542, 7545, 7554, viz., that they who have been of the church, and hence have drawn the knowledges of truth and good from the Word, but have lived a life of evil, have communication with heaven by the truths and goods which they have brought with them from the world, when they were in the church; that man brings along with him into the other life whatsoever he has known in the world, yea, whatsoever he has seen, heard, thought, spoken, willed, and acted, see n. 2474, 2475, 2481 to 2486, 7398; this is the communication which is taken away when they are devastated; and when the communication is taken away, then also truths and goods with the knowledges thereof are taken away; for whatsoever is known by spirits, yea by angels, flows-in through heaven from the Lord, thus by communications, see n. 6053 to 6058, 6189 to 6215, 6307 to 6327, 6466 to 6495, 6589 to 6626; from these considerations it is evident what is meant by recession and the separation of communication with those who are in truth and good: in respect to truth divine in heaven and in hell, which truth is signified by voices, the case is similar as with thunders on earth; thunders on high mountains are not heard only as a soft and tacit sound, whereas beneath at the earth they are heard as a terrible clangour; in like manner truth divine in heaven is mild and gentle, but in hell is terrible. That voices, which are of thunders, signify truths divine, which illustrate and perfect those who are in heaven, and which terrify and devastate those who are in hell, is evident from the following passages: "There shall be joy of heart as of one marching with a pipe to come to the mountain of Jehovah, to the rock of Israel, *then Jehovah shall make the glory of his voice to be heard*, and his arm shall cause to see rest: in the indignation of anger, and the flame of a devouring fire, in dispersion, and inundation, and hail-stone, for *by the voice of Jehovah* Ashur shall be in consternation," Isaiah xxx. 29, 30, 31; in which passage the voice of Jehovah denotes truth divine, which illustrates and perfects those who are in good, and terrifies and devastates those who are in evil. And in Joel, "Before him the earth was moved, the sun and the moon were blackened, and the stars contracted their splendour; *and Jehovah uttered his voice before his army*, his exceeding great camp, because he is innumerable who doeth his Word; inasmuch as the day of Jehovah is great, and exceedingly terrible," ii. 10, 11, where the sense is the same. Again, in the same prophet, "Jehovah shall roar out of Zion, *and from Jerusalem shall give his voice;* and the heavens and the earth shall tremble: but Jehovah is a refuge to his people, and a strong hold to the sons of Israel," iii. 16; where the voice of Jehovah in like manner denotes truth divine; the reason why it is said to be from Jerusalem, is, because by Jerusalem is signified the Lord's spiritual kingdom, in which they are who are in good derived from truth, and in truth derived from good. And in David, "*Jehovah thundered in the heavens, and the Highest gave his voice*, hail, and coals of fire; so that he sent his weapons and dispersed them, and many lightnings, and disturbed them," Psalm xviii. 13, 14; where to give a voice, hail, and coals of fire, denotes the devastation of truth and good by falses and evils of lusts. Again, "The clouds dropped waters, *the ethers gave a voice*, thy weapons also went abroad, *the voice of thy thunder into the orb*, lightnings illustrated the orb," Psalm lxxvii. 17, 18; where voice denotes truth divine, which illustrates those who are of the church. Again, "*The voice of Jehovah* is on the waters, the God of glory *causeth it to thunder*, Jehovah is on great waters: *the voice of Jehovah* is in virtue: *the voice of Jehovah* is with honour: *the voice of Jehovah* breaketh the cedars, Jehovah breaketh in pieces the cedars of Lebanon: *the voice of Jehovah* cutteth the flame of fire: *the voice of Jehovah* causeth the wilderness to tremble: *the voice of Jehovah* causeth the hinds to bring forth, and maketh bare the forests," Psalm xxix. 3 to 11; where the voice of Jehovah denotes truth divine and its power, thus also the Word, for this is truth divine. And in the Revelation, "A strong angel descending cried with a great voice; and when he cried, *seven thunders spake their voices;* I was about to write, but I heard a voice from heaven saying unto me, Seal up what the seven thunders spake, and write them not," x. 3, 4; voices denote truth divine, thunders those who carry it, and bring it from heaven to earth. That by thunders and voices are signified things divine, not thunders and noises, every one may see, and because they signify things divine, and are called the voices of Jehovah, it is evident that they are divine truth: hence it was, that when Jehovah descended upon mount Sinai, and promulgated the divine truth, there were *voices*, *lightnings*, and *thunders*, Exod. xix. 16; xx. 18; and he spake out of the midst of the fire, Deut. iv. 11, 12; v. 22, 23, 24, 25.

7574. "And hail."—That hereby are signified falses destroying those things, appears from the signification of hail, as denoting falses derived from evils destroying the goods and truths of the church, see n. 7553. By hail are signified such falses as destroy the truths and goods of the church, as are also signified by pestilence above in this chapter; for there are several genera and species of falses, as of the evils from which they spring: the falses, which are signified by hail, are of that genus, that they destroy those things which are of the church, and can have place only with those who have been born in the church, and have lived contrary to the truths and goods of faith therein taught. That falses, like evils, are of several genera and species, is manifest from this consideration, that the hells are distinct according to the genera and species of evils and falses thence derived, and that the hells are innumerable. From these considerations it may be manifest how the case is with this circumstance, that by the miracles or plagues in Egypt are signified falses and evils, as by the blood, the frogs, the lice, the noxious flying things, the pestilence, the ulcer of pustules, the hail, the locust, viz., that by each is signified some distinct genus of the false and of evil.

7575. "And the fire walked to the earth."—That hereby are signified the evils of lusts, appears from the signification of fire, as denoting the evils of lusts, see n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324; and from the signification of walking to the earth, as denoting to occupy the natural mind even to its lowest things; that the land of Egypt denotes the natural mind, see n. 5276, 5278, 5280, 5288, 5301. Inasmuch as by hail are signified falses, and by fire the evils from which they spring, therefore where mention is made of hail, mention is also made of fire, in Isaiah xxx. 30, 31; Psalm xviii. 12, 13, 14, 15; Psalm lxxviii. 47, 48, 49; Rev. viii. 7; and also in the following verse, "And there was hail and *fire walking together in the midst of the hail*, exceedingly grievous."

7576. "And Jehovah caused hail to rain upon the land of Egypt."—That hereby is signified thus the natural mind seized upon by the falses of evil, appears from the signification of causing to rain, in the present case to be seized upon; to rain is predicated of truth and good, and, in the opposite sense, of the false and evil, for rain is a blessing, and is a curse, n. 2445; and from the signification of hail, as denoting the false of evil, see n. 7553, 7574; and from the signification of the land of Egypt, as denoting the natural mind, as above, n. 7575.

7577. "And there was hail, and fire together walking in the midst of the hail, exceedingly grievous."—That hereby are signified the persuasions of the false together with the lusts of evil, appears from the signification of hail, as denoting the false derived from evil, see above, n. 7574, in the present case the persuasion of the false, because it is said hail exceedingly grievous; and from the signification of fire, as denoting the lusts of evil, see just above, n. 7575; and from the signification of walking in the midst, as denoting to be together, and indeed the lust of evil inmostly, because the false was derived from it. The state of those is here described, who are of the church, and infest the well-disposed in the other life, when they are vastated as to those things which are of the church, that is, as to the goods and truths which they professed, viz., that in such case the persuasions of the false together with the lusts of evil reign amongst them; for their interior state is such: the persuasions of the false and the lusts of evil are inseparable, for he who is in evil as to life, is in the false as to doctrine; it may indeed seem otherwise to themselves who are in evil of life, for when they make a lip profession of truths from the Word, or from the doctrinals of their church, they suppose that they are in the belief of those truths; it appears also to them as if they were, but still they are not, if the life be evil, for they either make a lip profession of what disagrees with their thoughts, or they think that it is so from a persuasive faith, which faith is for the sake of gain, or for the sake of honours, wherefore when honour and gain are no longer the objects of pursuit, that faith falls, and in this case they seize eagerly upon falses which are in agreement with the evils of lusts; falses agreeing with the evil of lusts have place interiorly with those who live evilly, howsoever they believe that they have not: that this is the case, is manifested clearly in the other life, when externals are there taken away, and persons of this description are left to their interiors, in which case falses burst forth, as well those which they had thought in the world, as those which they had not manifestly thought; for they burst forth from the evils which had been of their life, inasmuch as falses are nothing else but evils reasoning and patronizing themselves: from these considerations it may be manifest what is the quality of their state in the other life, viz., that they have appertaining to them persuasions of the false together with the lusts of evil.

7578. "Such as had not been in all the land of Egypt."—That hereby is signified that such a state of the natural mind did not befall others, appears from what was explained above, n. 7554, where like words occur.

7579. "From the time that it was a nation."—That hereby is signified from the day in which it, viz., the natural mind, was made capable of admitting good and the truth thence derived, appears from the signification of nation, as denoting good, see n. 1159, 1259, 1260, 1416, 1849, 4574, 6005; and whereas this is said of the land of Egypt, by which is signified scientific truth which is of the natural mind, therefore nation also denotes truth which is from good; and from the signification of the expression, " from the time that it was, ' as denoting from the day in which it was made.

7580. " And the hail smote in all the land of Egypt."—That hereby is signified that that false destroyed those things which were in the natural mind, appears from the signification of smiting, as denoting to destroy; and from the signification of hail, as denoting the false grounded in evils, n. 7553; and from the signification of the land of Egypt, as denoting the natural mind, see n. 7569.

7581. " Every thing which was in the field."—That hereby is signified whatsoever was of the church, appears from the signification of field, as denoting the church, see above, n. 7557.

7582. " From man and even to beast."—That hereby is signified its interior and exterior good, appears from the signification of man and beast, as denoting interior and exterior good, see n. 7424, 7523.

7583. " And the hail smote every herb of the field."—That hereby is signified that those falses destroyed every truth of the church, appears from the signification of the herb of the field, as denoting the truth of the church, see above, n. 7571; and from the signification of smiting, as denoting to destroy; and from the signification of hail, as denoting the false, see n. 7553.

7584. " And broke to pieces every tree of the field."—That hereby is signified that they also destroyed all knowledges of the good and truth of the church, appears from the signification of tree, as denoting the perceptions of good and truth, see n. 103, 2163, 2682; and also the knowledges of good and truth, n. 2722, 2972.

7585. " Only in the land of Goshen, where the sons of Israel were, there was no hail."—That hereby is signified that it was not so where they were who were of the spiritual church, appears from the signification of the land of Goshen, as denoting what is inmost in the natural mind, see n. 5910, 6028, 6031, 6068; and as denoting the church, n. 6649; and from the representation of the sons of Israel, as denoting those who are of the spiritual church, see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223.

7586. Verses 27, 28, 29, 30. *And Pharaoh sent, and called Moses and Aaron, and said to them, I have sinned this time, Jehovah is just, and I and my people are wicked. Supplicate to Jehovah, and it is enough that the voices of God and the hail be away, and I will send you away, and ye shall stay no longer. And Moses said to him, As I go forth from the city, I will stretch forth my hands to Jehovah, the voices shall cease, and there shall be no longer hail; to the intent that thou mayest know, that the earth is Jehovah's. And thou and thy servants, I know, that ye are not yet afraid of the face of Jehovah*

God. And Pharaoh sent, and called Moses and Aaron, signifies the presence of the law divine. And said to them, signifies humiliation. I have sinned this time, signifies separation from truth and good. Jehovah is just, and I and my people are wicked, signifies that divine good could not endure the malice of those who infested, and that hence came this consequence. Supplicate to Jehovah, signifies that they should intercede. And it is enough that the voices of God and the hail be away, signifies if those falses cease. And I will send you away, and ye shall stay no longer, signifies that they would leave them, and they should not be any longer detained. And Moses said to him, signifies reply. As I go forth from the city, signifies separation. I will stretch forth my hands to Jehovah, signifies intercession. The voices shall cease, and there shall be no longer hail, signifies an end of that state. To the intent that thou mayest know that the earth is Jehovah's, signifies that hence it was known, that the Lord is the only God of the church. And thou and thy servants, I know, that ye are not yet afraid of the face of Jehovah God, signifies that they who infest are not yet in fear on account of the Lord.

7587. "And Pharaoh sent and called Moses and Aaron."—That hereby is signified the presence of the law divine, appears from what was said, n. 7390, 7451, where like words occur.

7588. "And said to them."—That hereby is signified humiliation, appears from the words which immediately follow, viz., "I have sinned this time; Jehovah is just, and I and my people are wicked," which are words of humiliation, and are contained in the expression, he said.

7589. "I have sinned this time."—That hereby is signified separation from truth and good, appears from the signification of sinning, as denoting the putting asunder and turning away from the Divine Being or Principle, thus from truth and good, see n. 5229, 5474, 5841, consequently also separation, for he who turns himself away from truth and good, separates himself from them.

7590. "Jehovah is just, and I and my people are wicked."—That hereby is signified that divine good could not endure the malice of those who infested, and that hence came this consequence, appears from this consideration, that Jehovah is the divine good, for by Jehovah is meant the divine esse, which is divine good, and by God the divine existere, which is divine truth, see n. 6905: Jehovah is called just, because he cannot endure the malice of those who infest; for by Pharaoh and his people are signified they who infest; and by their being wicked is signified malice.

7591. "Supplicate to Jehovah."—That hereby is signified that they should intercede, appears from the signification of supplicating, when it is done for another, as denoting intercession, see n. 7396, 7462.

7592. "And it is enough that the voices of God and the hail be away."—That hereby is signified if those falses cease, appears from the signification of its being enough to be away, as denoting if they cease; and from the signification of voices which are of thunders, as denoting truths divine which terrify and devastate the evil, and by influx and presence excite the falses of evil which are signified by hail, see n. 7573; that hail denotes falses destroying truths, see n. 7553, 7574.

7593. "And I will send you away, and ye shall stay no longer."—That hereby is signified that they would leave them, and they should not any longer be detained, appears from the representation of Pharaoh, who says these things of himself, as denoting those who infest, see frequently above; and from the signification of sending away, as denoting to leave; and from the signification of not staying any longer, as denoting to be no longer detained.

7594. "And Moses said to him."—That hereby is signified reply, appears without explication.

7595. "As I go forth from the city."—That hereby is signified separation, appears from the signification of going forth, as denoting separation, see n. 6100, 7404, 7462; and from the signification of the city where Pharaoh dwelt, as denoting the false in which they are who infest; for by city is signified what is of doctrine, and because it signifies what is of doctrine, it signifies also truth, and, in the opposite sense, the false, see n. 402, 2268, 2450, 2712, 2943, 3216, 4492, 4493.

7596. "I will stretch forth my hands to Jehovah."—That hereby is signified intercession, appears from the signification of spreading forth the hands to Jehovah, or of supplicating, as denoting intercession; concerning supplicating see n. 7396, 7462, 7591; for to supplicate is of the mouth or speech, to spread forth the hands is of the gesture or action, which corresponds to the supplication of the heart; there are gestures or actions of the body, which correspond to every affection of the mind, as falling down on the knees corresponds to humiliation, and prostration to the earth to deeper humiliation; but the spreading out of the hands towards heaven corresponds to supplication, and so forth; those gestures or actions in the Word signify the affections themselves to which they correspond, because they represent them; hence it may be seen what is meant by representations.

7597. "The voices shall cease, and there shall be no longer hail."—That hereby is signified the end of that state, appears from the signification of voices which are of thunders, as denoting truths divine devastating the evil, see n. 7573; and from the signification of hail, as denoting falses destroying truths, see n. 7553, 7574; and from the signification of ceasing and not being any longer, as denoting their end, thus the end of that state: for every plague signifies one state of the devastation of those who infest the well-disposed in another life.

7598. "To the intent that thou mayest know that the earth is Jehovah's."—That hereby is signified that hence it was known that the Lord is the only God of the church, appears from the signification of knowing, as denoting that it was known; and from the signification of the earth, as denoting the church, see n. 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577; and that Jehovah is the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5663, 6303, 6905, 6945, 6956; hence it is evident that by the earth being Jehovah's, is signified that the church is the Lord's, thus that the Lord is the only God of the church, as n. 7401, 7444, 7544.

7599. "And thou and thy servants, I know that ye are not afraid of the face of Jehovah God."—That hereby is signified that they who infest are not yet in fear on account of the Lord, appears from the representation of Pharaoh and his servants, as denoting those who infest, see above; and from the signification of being afraid of the face of Jehovah, as denoting that there is no fear on account of the Lord; that the Lord is Jehovah in the Word, see from the places above cited, n. 7598. It is said of the face of Jehovah, because by the face of Jehovah is signified mercy, and hence peace and every good, see n. 222, 223, 5585, and, in the opposite sense, no mercy, no peace, and no good, n. 5585, 5592, 5816, 5823: the reason why no mercy, no peace, and no good, are signified by the face of Jehovah, is, because the evil turn themselves away from Jehovah or the Lord, for they turn themselves away from the good which is of charity, and from the truth which is of faith, in which is the Lord; and in this case the things which are of the Lord are to their back, and the things which are of themselves are to the face; and those things which are to the back they do not see, nor care for; hence comes all evil, consequently unhappiness and hell to man.

7600. Verses 31 to the end. *And the flax and the barley was smitten, because the barley was a ripening ear, and the flax a stalk. And the wheat and the spelt were not smitten, because they were hidden. And Moses went forth from being with Pharaoh, from the city, and spread forth his hands to Jehovah, and the voices and hail ceased, and the rain was not poured forth on the earth. And Pharaoh saw that the rain ceased, and the hail, and the voices; and he added to sin, and made his heart heavy, he and his servants. And the heart of Pharaoh was fixed firm, and he did not send away the sons of Israel, as Jehovah spake by the hand of Moses.* And the flax, signifies the truth of the exterior natural principle. And the barley, signifies its good. Was smitten, signifies that they were destroyed. Because the barley was a ripening ear, and the flax a stalk, signifies that that good and truth were extant and looked downwards. And the wheat and the spelt, signifies the good of the interior natural principle and its truth. Were not smitten, signifies that they were not destroyed. Because they were hidden, signifies because they were not extant, and because they verged inwards. And Moses went forth from being with Pharaoh from the city, signifies separation from them. And spread forth his hands to Jehovah, signifies intercession. And the voices and hail ceased, signifies that there was an end of that state. And the rain was not poured forth upon the earth, signifies that those falses no more appeared. And Pharaoh saw, signifies apperception. That the rain ceased, and the hail, and the voices, signifies that there was an end of that state. And he added to sin, signifies recession still. And made heavy his heart, he and his servants, signifies obstinacy. And the heart of Pharaoh was fixed firm, signifies that from evil they made themselves obstinate. And he did not send away the sons of Israel, signifies that they did not leave. As Jehovah spake, signifies according to prediction. By the hand of Moses, signifies by means of the law from the Divine Being or Principle.

7601. " And the flax."—That hereby is signified the truth of the exterior natural principle, appears from the signification of flax, as denoting truth, but truth of the exterior natural principle, of which we shall speak presently; that the natural principle is exterior and interior, see n. 4570, 5118, 5497, 5649, consequently that truth and good in that principle are interior and exterior, n. 3293, 3294; the truth and good of the exterior natural principle are signified by flax and barley, and the good and truth of the interior natural principle by wheat and rye. The subject treated of in this and in the following verse is concerning the truths and goods which were destroyed and vastated, and concerning the goods and truths which were not destroyed and vastated; thus concerning the truths and goods which were stored up and reserved for use, and which were not stored up and not reserved; for with the evil, when they are vastated, that is, when they are separated from truths and goods, and are left to their own evils and falses, on such occasions they are vastated as to those truths and goods which are in the exterior natural principle, and adjoined there to falses and evils; that those truths and goods look downwards, and therefore cannot be reserved, will be seen below, n. 7604, 7607: but the truths and goods of the interior natural principle are not vastated, but are brought more inwards, and are there reserved for use; and in this case the communication between the interior natural principle and the exterior is so far closed, that it is impossible for any thing of good and truth to flow-in thence into the exterior natural principle, except only such a general influence as may enable them to reason, and connect arguments to confirm falses and evils. Those goods and truths, which are reserved, in the Word are signified by remains, concerning which see n. 468, 530, 560, 561, 576, 661, 1538, 1906, 2284, 5135, 5342, 5344, 5897, 5898, 5899, 6156, 7564. These are now treated of in these two verses, and are signified by the flax and barley being smitten, because the barley was a ripening ear, and the flax a stalk; and by the wheat and rye not being smitten, because they were hidden. That flax signifies truth, is from representatives in heaven; in heaven, they who are in the truth of the natural principle, appear clothed in white, which white appears as from flax or linen; the truth itself of the natural principle is also there represented as what is woven from the purer threads of flax or linen; those threads appear like threads of silk, bright, beautifully translucent, and soft, and the clothing made of them appears similar, if the truth which is so represented be from good; but, on the other hand, those threads, which are like linen threads, do not appear translucent, nor bright, nor soft, but hard and brittle, and yet white, if the truth which is so represented be not from good. From these considerations now it may be manifest what is signified by the angels, who have been seen of men, appearing in linen garments, as those spoken of in the Revelation, "Seven angels went forth from the temple, having seven plagues, *clothed in white and shining linen*, and girded about the breast with golden girdles," xv. 6. And in Daniel, "I lifted up mine eyes, and saw, and *behold one man clothed in linen*, whose loins were girded with gold of Uphaz," x. 5. And in Ezekiel, "Behold, six men came from the way of the upper gate, and each had an instrument of his dispersion in his hand; *but one man in the midst of them clothed in linen*, and he had a writer's ink-horn on his loins," ix. 2; which angel is further treated of in the same chapter, verses 3, 4, and chap. x. 2 to 7. And in the same prophet, speaking of the angel who measured the new temple, who had "a line of *thread of flax*, or linen, and a measuring reed in his hand," chap. xi. The angels also, who were seen in the Lord's sepulchre, appeared *clothed in white, bright and glittering*, Matt. xxviii. 3; Mark xvi. 5; Luke xxiv. 4; John xx. 11, 12. Inasmuch as flax, or linen, signifies the truth of the exterior natural principle, and the exterior natural principle is what infests the interiors, therefore that truth is what was represented by the linen garments with which the angels were clothed; and also by the garments of flax or linen with which Aaron was clothed, when he ministered in what is holy, concerning which garments it is thus written in Moses, "When Aaron enters into the holy place, *he shall put on a* *coat of flax*, or linen, *of holiness*, and shall gird himself *with a belt of flax*, or linen, and shall put upon himself *a turban of flax*, or linen, these are the garments of holiness," Levit. xvi. 4. In like manner in Ezekiel, "The priests the Levites, the sons of Zadok, when they shall enter in at the gates of the inner court, *shall put on garments of flax*, or linen, neither shall wool come up upon them; when they shall minister in the gates of the inner court and within, *turbans of flax*, or linen, *shall be upon their head*, *breeches of flax*, or linen, shall be upon their thighs," xliv. 17, 18, speaking of the new temple, and of the New Jerusalem, by which is meant the Lord's kingdom. Therefore also the priests carried "*ephods of flax*, or linen," 1 Sam. xxii. 18. "And Samuel ministered before Jehovah, a boy *girded with an ephod of flax*, or linen," 1 Sam. ii. 18. David also, when the ark was translated into his city, "*was girded with an ephod of flax*, or linen," 2 Sam. vi. 14. From these considerations also it may be manifest why the Lord, when he washed the feet of the disciples, "*girded himself about with a linen cloth*, and wiped their feet *with the linen cloth* with which he was girded about," John xiii. 4, 5, for washing of the feet signified purification from sins, which is effected by the truths of faith, for by them man is taught how he should live. By flax also, or linen, is signified truth in the following passages: "Jehovah said to the prophet, Go buy for thyself a *girdle of flax*, or linen, and put it upon thy loins, but thou shalt not draw it through water: take the *girdle*, and arise, go to Euphrates, and hide it in a hole of the rock: at the end of many days, when he took again the *girdle*, where he had hid it, behold the *girdle* was marred, it was profitable for nothing," Jer. xiii. 1 to 7; by the girdle of flax or linen, upon the loins, was represented truth derived from good, such as it is in the beginning when a church is newly established by the Lord, and such as it becomes afterwards, that about the end it is marred, neither is profitable for any thing. And in Isaiah, "*They that make flax*, or linen, *of silks* shall be ashamed, and the weavers of curtains," xix. 9, speaking of Egypt, where to make flax, or linen of silk, denotes to forge truths. And in Moses, "Thou shalt not plough with an ox and ass together; *thou shalt not put on a mixed garment of wool and flax*, or linen, *together*," Deut. xxii. 11, 12; by an ox is signified the good of the natural principle, by an ass its truth; in like manner by wool and flax; that they were not to plough with an ox and an ass together, neither to put on a mixed garment of wool and flax together, signified that they were not to be in two states together, viz., in good and thence to look at truth, and at the same time in truth and thence to look at good; the words involve the like with what is involved in the Lord's words in Matthew, "He who is on the house-top, let him not go down to take any thing out of his house; and he who is in the field, let him not return back to take his garment," xxiv. 17, 18; concerning which see n. 3652 at the end; for they who from good look at truth are in the interior heaven, but they who from truth look at good are in the exterior heaven; the latter from the world look at heaven, the former from heaven look at the world, whence they are in a kind of opposite respect (*ratio*), wherefore if they were together, the one would destroy the other.

7602. "And the barley."—That hereby is signified its good, appears from the signification of barley, as denoting the good of the exterior natural principle; the reason why barley has this signification, is, because it is the produce of the field, and is a grain which serves for food; for grain, or corn, in general, signifies the good of truth, see n. 3580, 5295, 5410, 5959; specifically barley and wheat, barley the good of the exterior natural principle, and wheat the good of the interior natural principle: the former is the signification of barley in Joel, "The meat-offering and the drink-offering is cut off from the house of Jehovah; the priests the ministers of Jehovah have mourned: the field hath been devastated, the earth hath mourned, *because the corn hath been devastated*, the new wine is dried up, the oil languisheth: the husbandmen are ashamed, the vine-dressers howl *over the wheat and over the barley*, because the harvest of the field hath perished," i. 9, 10, 11; the subject here treated of in the prophet is concerning the vastation of good and truth, as is manifest from what follows in the chapter; wherefore by corn, new wine, wheat, and barley, are not signified those things, but things spiritual, thus by wheat interior good, and by barley exterior good: barley has a like signification in Ezekiel iv. 9, and in Deut. viii. 8; and in the book of Judges, "When Gideon came to the camp, a man related to his companion a dream, and said, Behold, dreaming I dreamed, and *behold, a parched barley loaf rolled itself to the camp of Midian*, and came even to a tent, and smote it that it fell, and overturned it upwards, and thus the tent fell," vii. 13; by Midian are signified those who are in the truth of simple good, and, in the opposite sense, who are not in good of life, see n. 3242, 4756, 4788, 6773; this good is the good of the exterior natural principle, and is signified by a barley loaf; but the delight of pleasures, if regarded as an end instead of that good, is what is signified by a parched barley loaf, it is the state which the Midianites at that time represented, which is there described.

7603. "Was smitten."—That hereby is signified that they were destroyed, appears without explication.

7604. "Because the barley was a ripening ear, and the flax a stalk."—That hereby is signified that that good and truth were extant, and looked downwards, appears from the signification of barley and flax, as denoting the good and truth of the exterior natural principle, see just above, n. 7601, 7602; and from the signification of a ripening spike, also of a stalk, as denoting that they were extant, for it is said of the wheat and rye, that they were hidden, see the following verse, that is, that they were not extant; for the grains that are ripe are extant in their ear and stalk, that they fall down; this, in the spiritual sense, which treats of the good of faith and charity, signifies that they looked downwards. How the case herein is, is evident from what was said above, n. 7601. The reason why goods and truths in the exterior natural principle appertaining to the evil look downwards, is, because they are in that principle together with evils and falses, and adjoined to them; all evils and falses look downwards, that is, outwards to the earth and to the world, hence also the goods and truths adjoined to them do the same, for evils and falses draw goods and truths along with them, which effect is produced by sinister applications: these goods and truths are what are vastated amongst the evil, for if they were not vastated, the goods and truths would flow-in, which are stored up and reserved by the Lord in the interior natural principle, and would conjoin themselves with those which are in the exterior, and thus act in unity, whence also they would be bended downwards, and would thereby perish: man is distinguished from brute animals by this, that he can look upwards, that is, to the Divine Being or Principle; without such faculty man would be like a beast, for a beast looks only downwards. Hence now it is evident, why goods and truths appertaining to the evil, which look downwards, are taken away from them, and why, when they are taken away, communication is closed with the interiors, where goods and truths from the Lord are stored up and reserved for use.

7605. "And the wheat and the spelt."—That hereby is signified the good of the interior natural principle, and its truth, appears from the signification of wheat, as denoting the good of love and charity, see n. 3941; and inasmuch as it is a more noble grain than barley, it denotes the good of the interior natural principle; and from the signification of spelt, as denoting the truth of the interior natural principle corresponding to the good which is signified by wheat: that spelt denotes such truth, may be manifest from this consideration, that in the Word, where mention is made of good, mention is made also of truth, and this on account of the celestial marriage, which is that of good and truth, in singular the things of the Word, and, in the supreme sense, on account of the union of the divine principle itself and the divine human in the Lord, to which the marriage of good and truth in heaven corresponds; thus it may be manifest that the Lord himself, as to the divine principle itself, and the divine human, is inmostly in the Word, see n. 683, 793, 801, 2173, 2516, 2618, 2712, 2803, 3132, 4138, 5502, 6179, 6343.

Hence it is evident that by spelt is signified truth corresponding to the good which is signified by wheat.

7606. "Were not smitten."—That hereby is signified that they were not destroyed, appears without explication.

7607. "Because they were hidden."—That hereby is signified because they were not extant, and because they verged inwards, appears from the signification of their being hidden, as denoting not to be extant; in the spiritual sense, because they were in the interior natural principle, and there verged inwards; the reason why they could not be destroyed is, because they looked to heaven and to the Lord, which is to look inwards, and not to the earth and the world, which is to look outwards. It may be expedient briefly to say what it is to look inwards, and to look outwards: man is so created, that he can look above himself to heaven even to the Divine Being or Principle, and also that he can look below himself to the world and the earth; herein man is distinguished from the brute animals; and man then looks above himself, or to heaven even to the Divine Being or Principle, when he regards as an end his neighbour, his country, the church, heaven, especially the Lord; and he then looks below himself, when he regards himself and the world as an end; to regard as an end is to love, for what is loved is regarded as an end, and what is loved reigns universally, that is, in singular the things of the thought and will: whilst man looks by or through one way, he does not look by or through the other, viz., whilst he looks to the world and to himself, he does not look to heaven and to the Lord, and *vice versâ;* for the determinations are opposite. From this circumstance, that man can look above himself, that is, think of the Divine Being or Principle, and be conjoined to the Divine Being or Principle by love, it manifestly appears that there is an elevation of the mind by, or from, the Divine Being or Principle, for it is altogether impossible for any one to look above himself, except by an elevation from him who is above; hence also it is evident, that all good and truth appertaining to man is of the Lord: it is manifest also from hence, that when man looks below himself, he separates himself from the Divine Being or Principle, and determines his interiors to himself and to the world, in like manner as they are determined with brute animals, and that in such case he so far puts off the human principle. From these considerations now it may appear, what is meant by looking inwards or above himself, and by looking outwards or below himself.

7608. "And Moses went forth from being with Pharaoh, from the city."—That hereby is signified separation from them, appears from what was explained above, n. 7595, where like words occur.

7609. "And spread forth his hands to Jehovah."—That hereby is signified intercession, see above, n. 7596.

7610. "And the voices and hail ceased"—signifies an end of that state, as above, n. 7597.

7611. "And the rain was not poured forth on the earth."—That hereby is signified that those falses no more appeared, appears from the signification of rain, in the present case rain of hail, as denoting falses, see n. 7553, 7574; and from the signification of not being poured out on the earth, as denoting that they were ended, thus also that they did not appear, viz., the falses which are signified by the rain of hail.

7612. "And Pharaoh saw."—That hereby is signified apperception, appears from the signification of seeing, as denoting apperception, see n. 2550, 3764, 4723, 5400.

7613. "That the rain ceased, the hail and the voices"—signifies an end of that state, as above, n. 7597, 7610.

7614. "And he added to sin."—That hereby is signified recession still, appears from the signification of adding, as denoting still and longer; and from the signification of sinning, as denoting the putting asunder, recession, and separation from good and truth, see n. 5229, 5494, 5841, 7589.

7615. "And made his heart heavy, he and his servants."—That hereby is signified obstinacy, appears from the signification of making heavy, of hardening and fixing firm the heart, as denoting to make himself obstinate, see n. 7272, 7300, 7305.

7616. "And the heart of Pharaoh was fixed firm."—That hereby is signified that they made themselves obstinate from evil, appears from the signification of the heart being fixed firm, as denoting to make himself obstinate, see just above, n. 7615, where it is said that he made his heart heavy; the difference is, that to make the heart heavy is from the false, but to fix the heart firm is from evil.

7617. "And he did not send away the sons of Israel."—That hereby is signified that they did not leave, appears from the signification of sending away, as denoting to leave, as frequently above; and from the signification of the sons of Israel, as denoting those who are of the spiritual church, whom they infest, see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223.

7618. "As Jehovah spake."—That hereby is signified according to prediction, see above, n. 7302, 7340, 7414, 7432, 7534.

7619. "By the hand of Moses."—That hereby is signified by means of the law from the Divine Being or Principle, appears from the signification of by the hand of any one, as denoting mediately, or by means of, of which we shall speak presently; and from the representation of Moses, as denoting the law from the Divine Being or Principle, see n. 6771, 6827: the reason why to speak by the hand of any one denotes by his means, or mediately, is, because by hand is signified power, thus by the hand of any one, vicarious power, which is the same thing with mediately, for what is done mediately is done by the power of another in himself; hence it is that in the Word this form of speech is adopted, as in the books of the Kings, where mention is occasionally made of the Word which Jehovah spake by the hand of any one, as which he *spake by the hand* of Ahijah the prophet, 1 Kings xiv. 18. *By the hand* of Ahijah the Shilonite, 1 Kings xv. 29. *By the hand* of Jehu the prophet, 1 Kings xvi. 7, 12. *By the hand* of Joshua, verse 34 of the same chapter. *By the hand* of Elias, 1 Kings xvii. 16. *By the hand* of Jonah the prophet, 2 Kings xiv. 25.

CONTINUATION OF THE SUBJECT CONCERNING THE SPIRITS AND INHABITANTS OF THE EARTH MARS.

7620. *I OBSERVED somewhat flaming most beautifully; it was of various colours, as purple, and also a palish red, and the colours likewise sparkled beautifully by reason of the flame; I saw also a kind of hand, which did not hold this flaming thing, but to which it adhered, at first on the back part, afterwards on the palm, and thence it played round the hand on all sides: this continued for some time: presently the hand with the flame was removed at a distance, and where it rested there was a bright appearance; in that bright appearance the hand retired from view, and then the flame was changed into a bird, which at first was of like colours with the flame, the colours sparkling in like manner, but they successively changed, and as the colours changed, the vigour of life in the bird changed also: it flew all around, and at first about my head, afterwards in a direction in front into a kind of narrow chamber; and as it flew more in a front direction, its life in proportion departed, till at length it was changed into a stone, at first of the colour of a pearl, afterwards of an obscure colour, but although without life, it still continued flying.*

7621. *Whilst that bird was flying about my head, and was still in the vigour of life, there was seen a spirit arising from beneath, through the region of the loins to the region of the breast, who thence desired to take away the bird; but inasmuch as it was so beautiful, he was prevented by the spirits around me, who all kept their eyes fixed attentively upon it; but the spirit who arose from beneath strongly persuaded them that the Lord was with him, and thus that what he did was from the Lord; although most of them did not believe this, because he arose from beneath, still they no longer hindered him from taking away the bird; but whereas heaven flowed-in at that in* *stant, he was not able to retain it, but presently let it fly out of his hand at perfect liberty.*

7622. *When this had passed, the spirits attendant upon me, who had been exceedingly attentive to the bird and its successive changes, began to discourse with each other concerning it, and continued their discourse for a considerable time; they had a perception that such a sight must needs signify somewhat celestial; they knew that what is flaming signifies celestial love and its affections; that a hand, to which the flame adhered, signifies life and its power; that changes of colour signify the varieties of life as to wisdom and intelligence; that a bird also has a similar signification, but with this difference, that what is flaming signifies celestial love and the things of that love, whereas a bird signifies spiritual love and the things of that love; celestial love is love to the Lord, and spiritual love is mutual love and charity towards the neighbour; and that the changes of colours and at the same time of life in the bird, until it became stony, signify the successive varieties of spiritual life as to intelligence. They knew also that the spirits, who ascend from beneath through the region of the loins to the region of the breast, are in a strong persuasive principle that they are in the Lord, and hence believe that all that they do, even though evil and wicked, is done by them according to the Lord's will. Nevertheless they were not able thence to know who were meant by this sight; at length they were instructed from heaven, that the inhabitants of Mars were meant; that their celestial love, in which the generality of them are still principled, was signified by the flaming principle which adhered to the hand; and that their wisdom and intelligence were signified by the successive variations of colours; and that the bird in the beginning, when it was in the beauty of its colours, and in the vigour of its life, signified their spiritual love; but that the bird becoming as of stone and void of life, and in this case of an obscure colour, signified the inhabitants who removed themselves from the good of love, and are in evil, and yet believe that they are in the Lord. But whereas several things have been discovered, and also shown, concerning those inhabitants who are of such a character, and concerning the state of their life, it is allowed to relate them at the close of the following chapter.*

EXODUS.

CHAPTER THE TENTH.

THE DOCTRINE OF CHARITY.

7623. THERE are two things or principles which proceed from the Lord, and hence in their origin are divine, the one is GOOD, the other is TRUTH; hence these two things or principles are what reign in heaven, yea, what constitute heaven: those two things or principles in the church are called charity and faith.

7624. Good and truth, when they proceed from the Lord, are altogether united, and so united that they are not two but one; hence also they are one in heaven; and inasmuch as they are one in heaven, heaven is an image of the Lord: the church would in like manner be an image of the Lord if charity and faith therein were one.

7625. An idea respecting the good which is of charity, and respecting the truth which is of faith, may be taken from the sun and its light: when the light which proceeds from the sun is conjoined to heat, as is the case in the time of spring and summer, then all things of the earth germinate and live; but when there is not heat in the light, as in the time of winter, then all things of the earth are torpid and die. In the Word also the Lord is compared to the sun; and the truth conjoined to good, which proceeds from him, is compared to the light, and also in the Word the truth of faith is called light, and the good of love is called fire: love also is the fire of life, and faith the light of life.

7626. From these considerations also an idea may be formed respecting the man of the church, what his quality is when the faith appertaining to him is conjoined to charity, viz., that he is as a garden and paradise; and what his quality is when the faith appertaining to him is not conjoined to charity, viz., that he is as a wilderness and earth covered with snow.

7627. Every man, from the mere light [lumen] of his natural man, may see that truth and good agree together, and also that they are capable of being conjoined; and that truth and evil disagree, and that they are not capable of being conjoined; in like manner faith and charity. Experience itself testifies the same thing: he who is in evil as to life, is either in the false as to faith, or in no faith, or altogether against faith. And what is an arcanum, he who is in evil as to life, is in the false of his evil, although he believes that he is in the truth; the reason why he believes that he is in the truth, is, because he is in persuasive faith, which will be treated of in what follows.

CHAPTER X.

1. AND JEHOVAH said to Moses, Come to Pharaoh, because I have made heavy his heart, and the heart of his servants, to the intent that I may set these my signs in the midst of him.

2. And to the intent that thou mayest relate in the ears of thy son, and of thy son's son, what things I have operated in Egypt, and my signs which I have set in them, and ye may know that I am JEHOVAH.

3. And Moses and Aaron came to Pharaoh, and said to him, Thus saith JEHOVAH GOD of the Hebrews, How long dost thou refuse to be humbled before me? send away my people, and let them serve me.

4. Because if thou refusest to send away my people, behold I bring to-morrow the locust into thy border.

5. And it shall cover the surface of the earth, and shall not be able to see the earth, and shall devour the residue of what is escaped that is left to you by the hail; and shall devour every tree germinating to you of the field.

6. And thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers have seen, nor thy fathers' fathers, from the day they have been upon the ground, even to this day: and he looked back and went out from being with Pharaoh.

7. And the servants of Pharaoh said to him, How long shall this be to us for a snare? send away the men, and let them serve JEHOVAH their GOD; knowest thou not yet that Egypt perisheth?

8. And Moses was brought back and Aaron to Pharaoh, and he said to them, Go ye, serve JEHOVAH your GOD; who and who go?

9. And Moses said, With our boys, and with our old men, we will go, with our sons and with our daughters, with our flock and with our herd, we will go, because we have a feast to JEHOVAH.

10. And he said to them, So shall JEHOVAH be with you, when I shall send you away and your infant; see ye that evil is at your faces.

11. Not so, go ye I pray young men, and serve JEHOVAH, because this ye seek; and he drove them out from the faces of Pharaoh.

12. And JEHOVAH said to Moses, Stretch out thy hand over the land of Egypt for the locust, and it shall come up over the land of Egypt, and shall devour all the herb of the land, every thing which the hail hath left.

13. And Moses stretched out his staff over the land of Egypt, and JEHOVAH brought an east wind into the land all that day, and all the night; the morning was, and the east wind brought the locust.

14. And the locust came up over all the land of Egypt, and rested in all the border of Egypt, exceedingly grievous; before it was not a locust so as it, and after it shall not be so.

15. And it covered the surface of the whole land, and the land was darkened, and it devoured all the herb of the land, and all the fruit of the tree, which the hail made a residue; and there was not any green thing a residue in the tree and in the herb of the field in the whole land of Egypt.

16. And Pharaoh hastened to call Moses and Aaron, and said, I have sinned to JEHOVAH your GOD, and to you.

17. And now remit thou I pray my sin, only this time, and supplicate ye to JEHOVAH your GOD, and let him remove from upon me only this death.

18. And he went forth from being with Pharaoh, and supplicated to JEHOVAH.

19. And JEHOVAH turned the wind of the sea exceedingly strong, and took away the locust, and cast it into the red sea, (*mare suph*), there was not one locust left in all the border of Egypt.

20. And JEHOVAH fixed firm the heart of Pharaoh, and he did not send away the sons of Israel.

21. And JEHOVAH said to Moses, Stretch out thy hand to heaven, and there shall be thick darkness over the land of Egypt, and it shall feel or grope in thick darkness.

22. And Moses stretched out his hand to heaven, and the thick darkness was dense in the whole land of Egypt for three days.

23. They did not see a man his brother, and they did not rise up any one from under himself, for three days; and all the sons of Israel had light in their habitations.

24. And Pharaoh called to Moses, and said, Go ye, serve JEHOVAH; only your flock and your herds shall stay; also your infant shall go with you.

25. And Moses said, Thou shalt also give into our hand sacrifices and burnt-offerings, and we will do [offer] to JEHOVAH our GOD.

26. And also our cattle shall go with us, there shall not an

hoof be left, because we must take thereof to serve Jehovah our God, and we do not know wherewith we shall serve Jehovah, until we come thither.

27. And Jehovah fixed firm the heart of Pharaoh, and he was not willing to send them away.

28. And Pharaoh said to him, Depart from being with me, take heed to thyself lest thou add to see my faces, because in the day thou seest my faces, thou shalt die.

29. And Moses said, Thou hast rightly spoken, I will not add any longer to see thy faces.

THE CONTENTS.

7628. IN this chapter, in the internal sense, the subject is still continued concerning the vastation of those who infest those who are of the spiritual church; the ninth and tenth state or degree of vastation are now treated of, which are described by the locust and by thick darkness, whereby is signified the false grounded in evil devastating all things which are of the church amongst them.

THE INTERNAL SENSE.

7629. VERSE 1 to 6. *And Jehovah said to Moses, Come to Pharaoh, because I have made heavy his heart, and the heart of his servants, to the intent that I may set these my signs in the midst of him. And to the intent that thou mayest relate in the ears of thy son, and of thy son's son, what things I have operated in Egypt, and my signs which I have set in them, and ye may know that I am Jehovah. And Moses and Aaron came to Pharaoh, and said to him, Thus saith Jehovah God of the Hebrews, How long dost thou refuse to be humbled before me? send away my people, and let them serve me. Because if thou refusest to send away my people, behold I bring to-morrow the locust into thy border. And it shall cover the surface of the earth, and shall not be able to see the earth, and shall devour the residue of what is escaped that is left to you by the hail, and shall devour every tree germinating to you of the field. And thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers have seen, nor thy fathers' fathers, from the day they have been upon the ground,* *even to this day. And he looked back, and went out from being with Pharaoh.* And Jehovah said to Moses, signifies command. Come to Pharaoh, signifies the presence of truth from the Divine Being or Principle with those who infest. Because I have made heavy his heart, and the heart of his servants, signifies that in general they all made themselves obstinate. To the intent that I may set these my signs in the midst of him, signifies that the evil may know that they are in evil, and that the good may be illustrated concerning the state of those who within the church live evilly. And to the intent that thou mayest relate in the ears of thy son, and of thy son's son, what things I have operated in Egypt, signifies that they who are in truth and good may know what has befallen those who are of the church and infest the well-disposed. And my signs which I have set in them, signifies that they may be illustrated concerning the state of those who are of the church and live evilly. And ye may know that I am Jehovah, signifies that thus it may be known to them, that the Lord is the only God. And Moses and Aaron came to Pharaoh, signifies the presence of truth divine. And said to him, signifies apperception. Thus saith Jehovah God of the Hebrews, signifies command from the Lord, who is the God of the church. How long dost thou refuse to be humbled before me? signifies non-obedience. Send away my people that they may serve me, signifies that they should leave those who are of the spiritual church, that they may worship the Lord. Because if thou refusest to send away my people, signifies if they did not leave. Behold I bring to-morrow the locust into thy border, signifies that the false will seize upon their extremes. And it shall cover the surface of the earth, signifies the ultimates of the natural mind. And shall not be able to see the earth, signifies the obscuration of the whole natural mind thence derived. And shall devour the residue of what is escaped that is left to you by the hail, signifies the consumption of all things which have any thing from truths. And shall devour every tree germinating to you of the field, signifies thereby the consumption of all knowledges which they have from the church. And thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians, signifies that the false will reign in all and singular things in the natural principle, from the interior thereof to the extreme. Which neither thy fathers have seen, nor thy fathers' fathers, from the day they have been upon the ground even to this day, signifies that such a false has not been from ancient time in the church, as it was there. And he looked back and went out from being with Pharaoh, signifies privation of apperception, and separation.

7630. "And Jehovah said to Moses."—That hereby is signified command, viz., which was to be brought to Pharaoh, appears from the signification of saying, when by Jehovah to those who infest, as denoting command, see n. 7036, 7107, 7310.

7631. "Come to Pharaoh."—That hereby is signified the presence of truth from the Divine Being or Principle with those who infest, appears from the signification of coming or entering in to any one, as denoting presence. see n. 5934, 6063, 6089, 7498; and from the representation of Moses, as denoting truth from the Divine Being or Principle, see n. 6771, 6827; and from the representation of Pharaoh, as denoting those who in the other life infest those who are of the spiritual church, see n. 6651, 6679, 6683, 7107, 7110, 7126, 7142, 7220, 7228.

7632. "Because I have made heavy his heart, and the heart of his servants."—That hereby is signified that in general they all made themselves obstinate, appears from the signification of making heavy, of hardening, and of fixing firm the heart, as denoting to make themselves obstinate, see n. 7272, 7300, 7305; and from the representation of Pharaoh, whose heart was made heavy, as denoting those who infest; and when it is said he and his servants, all in general are signified, for the servants with him constitute the house. By its being said that Jehovah made heavy the heart of Pharaoh, in the internal sense is signified that he made heavy his own heart: in ancient times, on account of the simple, all evil was attributed to Jehovah; and this by reason that the simple were not able to know, and the generality not to comprehend, how the things which came to pass could come from any other source than from Jehovah; also how it is to be understood, that Jehovah permits the diabolical crew to induce evil, and does not hinder them, when yet he has all power; inasmuch as the simple could not conceive those things, and scarcely the intelligent also, therefore it was said, in agreement with the general belief, that even evil existed from Jehovah; this is common in the Word, the literal sense whereof is according to the faith of the simple. That the evil, which in the Word is attributed to Jehovah, is from man, see n. 2447, 6073, 6692, 6997, 7533.

7633. "To the intent that I may set these my signs in the midst of him."—That hereby is signified that the evil may know they are in evil, and that the good may be illustrated concerning the state of those who within the church live evilly, appears from the signification of signs, as denoting confirmations of truths, and thus knowledges, see n. 6870, and also illustrations, see n. 7012, hence to set signs in the midst of him denotes that the evil may know they are in evil; that it denotes also that the good may be illustrated concerning the state of those who within the church live evilly, is evident from what presently follows, where it is said, "And to the intent that thou mayest relate in the ears of thy son, and of thy son's son, what things I have operated in Egypt, and my signs which I have set in them," whereby is signified, that they who are in truth and good may know what befalls those of the church who infest the well-disposed. That they, who in the other life infest the well-disposed, are they who have been of the church, and have known the precepts of faith, and yet have lived contrary to them, see n. 7317, 7502, 7545, 7554.

7634. "And to the intent that thou mayest relate in the ears of thy son, and of thy son's son, what things I have operated in Egypt."—That hereby is signified that they who are in truth and good may know what befalls those who are of the church, and infest the well-disposed, appears from the signification of relating in the ears, as denoting that they may know and apperceive; and from the signification of son, and son's son, as denoting those who are in truth and good; that son denotes truth, see n. 489, 490, 491, 1147, 2623, 3373; and that the sons of sons denote derivatives, see n. 6583; in the present case sons denote those who are in truth and also in good, because by them are signified they who are of the church, wherefore it is said thy son's son to Moses, by whom is represented the law divine, which is the divine truth proceeding from the divine good of the Lord, thus it is the divine truth to which is united divine good, n. 7623, 7624, which principles give birth to the church; and from the signification of the things which I have operated in Egypt, as denoting what befalls those who in the other life infest the well-disposed; that by signs is signified what befalls, and that by Pharaoh and the Egyptians are signified those who in the other life infest, is evident from what has been said in the preceding pages: that they who infest are they who have been of the church, see just above, n. 7623 at the end.

7635. "And my signs which I have set in them."—That hereby is signified that they may be illustrated concerning the state of those of the church who live evilly, appears from what was said just above, n. 7633, where like words occur.

7636. "That ye may know that I am Jehovah."—That hereby is signified that thus it may be known to them that the Lord is the only God, appears from the signification of the words that ye may know, as denoting that it may be known to them; the reason why I am Jehovah denotes that the Lord is the only God, is, because Jehovah signifies IS (*est*), thus from whom is the *esse* and *existere* of all things, which must needs be single and alone; that Jehovah is the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5663, 6303, 6905, 6945, 6956; and that by those words is meant that he is the only God, see n. 7401, 7444, 7544, 7598.

7637. "And Moses and Aaron came to Pharaoh."—That hereby is signified the presence of truth divine, appears from the signification of coming or entering in, as denoting presence, as above, n. 7631; and from the representation of Moses and Aaron, as denoting truth divine, Moses the internal, Aaron the external, see n. 7089, 7382.

7638. "And said to him."—That hereby is signified apperception, appears from the signification of saying, as denoting to apperceive, see n. 1791, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509, 5743, 5877; the reason why *they said* here denotes to apperceive, is, because by Moses and Aaron is represented truth divine, and by coming the presence thereof, and from the presence of truth divine, there is apperception.

7639. "Thus saith Jehovah God of the Hebrews."—That hereby is signified command from the Lord, who is the God of the church, appears from the signification of saying, when by Jehovah to those who infest, as denoting command, as above, n. 7630; and from the signification of the Hebrews, as denoting those who are of the church, see n. 5136, 6675, 6684, 6738; that Jehovah God is the Lord, see above, n. 7636.

7640. "How long dost thou refuse to be humbled before me?"—That hereby is signified non-obedience, appears from the signification of refusing to be humbled, as denoting not to obey; the reason why this is signified, is, because it is said to those who are in evil, who cannot be humbled before the Divine Being or Principle; for there are two things which are in humiliation, viz., acknowledgment of a man's self that he is nothing but evil, and that in respect to the Divine Being or Principle he is as nothing, also acknowledgment of the Divine Being or Principle, that he is nothing but good, and that he is infinite; these two things cannot be given with the evil, because they are in self-love; if they humble themselves, it is either from fear, or that they may be honoured or enriched, thus they humble themselves only as to the body, and nothing as to the mind (*animus*), which sometimes makes a mock on the occasion; such is the humiliation of fear, also for the sake of gain and honour; it is a like thing before the Divine Being or Principle, although they do not know this; for the internal principle appertaining to those who are in evil derived from self-love is only to look at and magnify themselves, and to turn themselves away from all who do not favour: inasmuch as humiliation is not given with the evil, therefore, in the internal sense, by being humbled is signified obedience, thus by refusing to be humbled is signified non-obedience.

7641. "Send away my people, and let them serve me."—That hereby is signified that they should leave those who are of the spiritual church, that they may worship the Lord, appears from what was before said, n. 7500, where the same words occur.

7642. "Because if thou refusest to send away my people."—That hereby is signified if they did not leave, appears from the signification of sending away, as denoting to leave, see frequently above; thus to refuse to send away denotes not to be willing to leave.

7643. "Behold I bring to-morrow the locust into thy border." —That hereby is signified that the false will seize upon their extremes, appears from the signification of the locust, as denoting the false in the extremes, of which we shall speak presently; and from the signification of border, as denoting extremes; and from the signification of bringing, because it is predicated of the false, as denoting to seize upon: it is said that Jehovah brings, but thereby is meant that it will be brought, viz., by evil; the case herein is similar to what is attributed to Jehovah, that is, the Lord, that he made heavy the heart of Pharaoh, when yet this is from man, his evil in him, see above, n. 7632: the reason why evil is not from the Lord, but exists from man, is, because man turns that good to himself, which flows-in from the Lord, and instead of looking at the Lord, and the things of the Lord, in all and singular things, looks at himself; hence the concupiscence of domineering over all, and of possessing all the property of others, and hence contempt of others, and hatreds, revenges, and cruelties against those who do not favour and apply to himself; hence also contempt of all things which relate to faith and charity, inasmuch as these things, when they flow-in from the Lord, are turned to himself, thus are turned away from the Lord: from these considerations it may be seen, that man turns the good itself, which flows-in from the Lord, into evil; hence also it is, that the evil in the other life remove themselves as far as possible from heaven; for when heaven comes near to them, that is, when good and truth flow-in more powerfully, they then rush the more powerfully into the contrary, that is, into evil and into the false; and in the degree in which evil and the false increase, they expel from themselves the truth, and devastate themselves; and in this case also in the same degree they rush into evils of punishment, for evils and punishments in the other life are conjoined. The Lord is continually arranging the heavens into order, and at every instant inviting to him new inhabitants of heaven, to whom he gives habitations and inheritances, and when he does this, heaven approaches, that is, flows-in more powerfully; hence the infernal spirits rush more powerfully into evils and falses, and into the punishments thereof, and in consequence of rushing into evils and falses, they vastate themselves, as was said; and this never ceases with them until they have altogether devastated themselves, and cast themselves deeply into the hells. From these considerations it may be manifest, that from the Lord nothing but good proceeds, and that evil is from those who are in evil. Hence now it may be seen how it is to be understood what is said of Jehovah, that is, of the Lord, that he made heavy the heart of Pharaoh, and in this case that he brings the locust, by which is signified the false, derived from evil in the extremes. In the Word, where the vastation of the evil is treated of, mention is made occasionally of the locust and the chafer,* and by the locust in the internal sense is there meant the false, which vastates the extremes; for, as was before shown, the natural principle appertaining to man is interior and exterior, the false which is in the extremes of the natural principle is meant by the locust, and the evil in those extremes is meant by the chafer. Inasmuch as by the locust is meant the false, which is in the extremes of the natural principle, therefore it is said that the locust should be brought *into the border*, and should cover the *surface* of the earth; and afterwards, verse 14, "The locust came up over the land of Egypt, and rested *in all the border* of Egypt, and covered *the surface* of the whole land;" by the border and by the surface are signified the extremes and ultimates, in which the interiors rest, that is, terminate; these things are meant by locust and chafer in David, "He sent into them a swarm which *consumed* them, and the frog which destroyed them, and *gave to the chafer* their provender, and their labour *to the locust*," Psalm lxxviii. 45, 46: and in another place, "He said that *the locust* and *the chafer* should come, so as not to be numbered," Psalm cv. 34; these things are said of Egypt, and the chafer is mentioned, although there is no mention made thereof in Moses, but only of the locust; the reason why the chafer also is mentioned, is, because by the chafer is signified evil, and by the locust the false, each in the extremes of the natural principle; but when the locust alone is named, it signifies both the false and evil together, for the locust is the false derived from evil. In Nahum, "There shall the fire devour thee, the sword shall cut thee off; it shall devour thee as the *chafer*, multiply thyself as the *chafer*, multiply thyself as *the locust;* thou hast multiplied thy merchants above the stars of the heavens; *the chafer* hath diffused itself, and hath flown away; thy crowned are as *the locust*, thy commanders are as *the locust of locusts*," iii. 15, 16, 17; the subject treated of in this passage is concerning the city of bloods, by which is signified the doctrine of the false; and whereas the false and evil are principally multiplied in the extremes of the natural principle, for in that principle are the fallacies of the senses arising from the objects of the world and of the earth, and pleasures derived from various kinds of appetites, therefore from this ground the multiplication of evil and of the false is also described by the chafer and the locust; as also in the book of Judges, chap. vi. 5; vii. 12; and in Jeremiah xlvi. 23: that the sensual principle, which is the ultimate of the natural principle, is most full of fallacies and consequent falses, see n. 5084, 5089, 5094, 6310, 6311, 6313, 6318, 6598, 6612, 6614, 6622, 6624, 6948, 6949. And in Joel, "The residue of the caterpillar *the locust hath devoured*, and the residue *of the locust* hath the beetle devoured, and the residue of the beetle hath *the chafer* devoured: awake ye drunkards and weep, and howl ye that drink wine, by reason of the new wine which is cut off; for a nation shall come up over my land, strong and without number, *and shall reduce my vine into a waste, and my fig-tree into froth*," i. 4, 5, 6, 7. Again, in the same prophet, "The floors are full of pure corn, and the wine-fats overflow with new wine and oil; and I will recompense to you the years which *the locust hath consumed*, the beetle, *the chafer*, and the caterpillar," ii. 24, 25, where the locust denotes the false in the extremes wasting truths and goods. And in Moses, "Thou shalt bring forth much seed into the field, but shalt gather little, because *the locust will consume it:* thou shalt plant a vineyard, but shalt not drink wine, neither shalt gather together, because the worm shall devour it," Deut. xxviii. 38, 39, where the locust denotes the false grounded in evil. And in the Revelation, "Out of the smoke of the open abyss came forth locusts into the earth, to whom was given power, as the scorpions of the earth have power: it was said to them that they should not hurt the grass of the earth, nor any tree, but the men alone, whosoever had not the seal of God on their foreheads: it was given to them, that they should not kill them, but should torment [them] five months: *the figures of the locusts* were like to horses prepared for war; and upon their heads were as it were crowns like to gold; their faces were as it were the faces of men; they had hair as the hair of women, and their teeth were as it were the teeth of lions; they had breast-plates as it were of iron; and the voice of their wings was as the voice of chariots, of many horses running to war; they had lastly tails like unto scorpions, and stings were in their tails, that they might hurt men five months: they have over them a king, the angel of the abyss, whose name in Hebrew is *Abaddon;* but in Greek he hath the name *Apollyon*," ix. 3 to 11; what is signified by all this description, no one can see but from the internal sense; from singular the things therein viewed according to the internal sense, it is manifest that by locusts are there signified reasonings grounded in fallacies and the falses thence derived, also confirmed by things philosophical; thus also by locusts are signified the falses which are in the extremes appertaining to man, and which are more terrestrial and corporeal than other falses; by which man may be easily deceived and seduced, for man comprehends those things which are obvious to the senses, and hardly those which oppose the senses: to the intent that it may be known that such is the signification of locusts, it is allowed to expound singly the things contained in the above passage: *the abyss* from which the locusts came up is hell; the *grass of the earth* which they were not to hurt is the scientific principle, *the tree* are the knowledges of good and truth, *the men* are the affections of good; their hurting these latter, and not the grass of the earth and the tree, denotes that truth and good may be understood, although the life is not regulated accordingly; *they who have the seal on their foreheads* are the regenerate; that they should *torment five months* those who have not the seal of God on their foreheads, denotes that they should vastate; *the locusts being like to horses prepared for war*, denote reasonings from falses, whereby combat is waged against the truths of the church; *the crowns on their heads like gold, and their faces as of men*, denotes that the reasonings appeared to have a semblance of truth, and were grounded as it were in good; *hair as of women, and teeth as it were the teeth of lions*, denote the external things of the natural principle, or things sensual, or the fallacies in that principle, which make an appearance of good; *breastplates of iron* denote external things which make an appearance of truth; *the voice of wings as of the chariots of many horses running to war*, denote the falses of doctrinals, from which and for which they fight; *tails like to scorpions, and stings in their tails*, denote the mischiefs which such things occasion; *the king of the abyss* denotes the infernal false; *Abaddon* denotes perdition; *Apollyon* denotes reasoning from falses appearing as from truth, especially if, by those who are believed wise, it is confirmed by things philosophical perversely applied, for the blind admiration of wisdom in them induces faith. By locust, in the good sense, is signified ultimate and most common truth, also its pleasantness; hence "John had locusts for aliment, and wild honey," Matt. iii. 4; Mark i. 6; the reason why those things were for aliment, was, because John represented the Word, and by his food, also by his clothing, which was of camel's hair with a leathern girdle, represented the Word in the external sense, for external pleasantness is signified by locust and wild honey, n. 5620, and external truth by a garment of camel's hair, and by a leathern girdle, n. 3301; hence it is, that by John is meant Elias, who was to come and announce the coming of the Lord; that Elias is the Word, see preface to Gen. xviii. and n. 2762, 5247; that locusts are amongst the small animals which were to be eaten, see Levit. xi. 22.

---

* The term in the original Latin here rendered *chafer* is *bruchus*, from the Greek Βρȣχος, which is the term adopted by the Septuagint to express the Hebrew חסל. It is not absolutely certain that our English *chafer* is the animal intended to be expressed by the Hebrew חסל, or the Greek Βρȣχος, but there is reason to conclude, on the authority of the best commentators, that it is so.

7644. "And it shall cover the surface of the earth."—That hereby are signified the ultimates of the natural mind, appears from the signification of surface, as denoting things external, thus ultimates; and from the signification of earth, in the present case the earth [or land] of Egypt, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301.

7645. "And shall not be able to see the earth."—That hereby is signified obscuration of the whole natural mind thence arising, appears from the signification of not being able to see, as denoting obscuration, that is, no perception of truth; and from the signification of the earth [or land] of Egypt, as denoting the natural mind, as above, n. 7644. How this case is, that from the vastation of the extremes in the natural principle the whole natural mind is obscured, it may be expedient briefly to say: the interior things appertaining to man terminate in his ultimates or extremes, and there the things which are successive in him are together; when there is nothing but the false and the evil in the ultimates, in this case the truths and goods which flow-in from the interiors into the ultimates, flow-in there into evils and falses, and hence are there turned into such things; on this account there appears nothing but what is false and evil in the whole natural principle; this is meant by the obscuration of the whole natural mind, which is signified by not being able to see the earth. Hence also it is, that infernal spirits, when they are devastated, are in the extremes of the natural principle, neither is their lumen, which is called intellectual lumen, unlike the lumen of this world, which in the other life becomes altogether thick darkness at the presence of the light of heaven. Inasmuch as the extreme of the natural principle, which extreme is called the sensual principle, is replete with fallacies and the falses thence derived, and with pleasures and the evils thence derived, n. 6844, 6845, and inasmuch as the hells are in that lumen, therefore, when man is regenerating, he is gifted by the Lord with a faculty, that from that sensual principle he can be elevated towards things interior, see n. 6183, 6313, 7442.

7646. "And shall devour the residue of what is escaped that is left to you by the hail."—That hereby is signified the consumption of all things which have any thing from truth, appears from the signification of devouring, as denoting to be consumed; and from the signification of the residue of what is escaped that is left by the hail, as denoting the truth not consumed by the former false, which is signified by hail; that hail denotes the false, see n. 7553, 7574; the falses which the hail signifies, are falses in the exterior natural principle, but the falses which the locust signifies, are falses in its extremes; these latter falses are what consume the most common or general truths and goods; for exterior things are also more common or general, and external things are most common or most general; when common or general things are destroyed, particulars are dissipated, for common or general things are what contain, and particulars are what are contained.

7647. "And shall devour every tree germinating to you of the field."—That hereby is signified the consumption thus of all the knowledges which they had from the church, appears from the signification of devouring, as denoting consumption, as just above, n. 7646; and from the signification of tree, as denoting perceptions, also the knowledges of truth and good, see n. 2722, 2972; and from the signification of field, as denoting the church, see n. 2971, 3317, 4766, 4440, 7502, 7571.

7648. "And thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians."—That hereby is signified that the false will reign in all and singular things in the natural principle from its interior to the extreme, appears from the signification of being filled, as denoting to reign, of which we shall speak presently; and from the signification of the house of Pharaoh, the house of all his servants, and the house of all the Egyptians, as denoting all and singular things in the natural principle, see n. 7353, 7355, in the present case from its interior to the extreme, according to what was explained above, n. 7645. The reason why to be filled denotes to reign, is, because when the mind of man is filled with falses derived from evils, so that it is delightful to him to seduce by falses, and to do evils, in this case it is said that it, the false, reigns with him, and the affection itself is said to be reigning; that principle is said to reign universally which fills the whole mind of man, that is, both his thought and will; what man loves above all other things, and regards as an ultimate end, is such a reigning principle; and this is in the most singular things of all that appertain to his will and thought; what principle it is which universally reigns, may be known from the delight when it succeeds, and from the pain when it does not succeed. This principle, which universally reigns with man, makes the image of his spirit, the face whereof is altogether according to it; if evil and false be the reigning principle, the form of his spirit is diabolical; but if good and truth be the reigning principle, the form is angelical; for the spirit viewed in itself is affection in form, and the ruling affection is its veriest form, and the rest of its affections in-apply themselves to it.

7649. "Which neither thy fathers have seen, nor thy fathers' fathers, from the day they have been upon the ground even to this day."—That hereby is signified that such a false has not been from ancient time in the church, as was there, appears from the signification of the words, "which they have not seen," viz., the locust, as denoting that such a false has not been; that the locust denotes the false in the extremes, see above, n. 7643; and from the signification of fathers, and fathers' fathers, as denoting from ancient time; and from the signification of ground, as denoting the church, see n. 566, 1068; from the day they have been upon it even to this day, signifies the state in which the church was from that time to this; that day denotes state, see n. 23, 487, 488, 493, 2788, 3462, 4850; how this case is, see n. 7686.

7650. "And he looked back and went out from being with Pharaoh."—That hereby is signified privation of apperception, and separation, appears from the representation of Moses, of whom it is said that he looked back and went out, as denoting truth from the Divine Being or Principle; and from the representation of Pharaoh, as denoting those who infest, see above, n. 7631; and from the signification of looking back, as denoting the privation of apperception, for man is deprived of apperception when truth from the Divine Being or Principle looks back or averts itself, that is, when man averts himself from it; and from the signification of going out, as denoting separation, see n. 6100, 7404.

7651. Verses 7 to 11. *And the servants of Pharaoh said to him, How long shall this be to us for a snare? send away the men, and let them serve Jehovah their God; knowest thou not yet that Egypt perisheth? And Moses was brought back and Aaron to Pharaoh, and he said to them, Go ye, serve Jehovah your God; who and who go? And Moses said, With our boys and with our old men, we will go, with our sons and with our daughters, with our flock and with our herd, we will go, because we have a feast to Jehovah. And he said to them, So shall Jehovah be with you, when I shall send you away and your infant; see ye that evil is at your faces. Not so, go ye I pray young men, and serve Jehovah, because this ye seek; and he drove them out from the faces of Pharaoh.* And the servants of Pharaoh said to him, signifies admonition from those who are in fear. How long shall this be to us for a snare? signifies that thus they would be taken by their own evil. Send away the men, and let them serve Jehovah their God, signifies that it is advisable to leave them, that they may worship the Lord their God. Knowest thou not yet that Egypt perisheth? signifies that from facts it may be known, that all who tease or trouble those simple ones are cast down into hell, whence is no escape. And Moses was brought back and Aaron to Pharaoh, signifies the presence of truth divine thence. And he said to them, signifies inclination. Go ye, serve Jehovah your God, signifies that they shall be left that they may worship the Lord. Who and who go? signifies whether any should remain. And Moses said, signifies reply. With our boys and with our old men we will go, signifies the simple and the wise. With our sons and with our daughters, signifies they who are in the affection of truth, and they who are in the affection of good.

With our flock and with our herd we will go, signifies they who are in interior good and exterior. Because we have a feast to Jehovah, signifies the worship of the Lord for all and singular. And he said to them, signifies laughing to scorn. So shall Jehovah be with you, when I shall send you away and your infant, signifies as if the Lord would be with them if they were left. See ye that evil is at your faces, signifies in the desire there is no good. Not so, signifies denial. Go ye I pray young men, and serve Jehovah, signifies that they shall be left who are in truths confirmed, that they may worship the Lord. Because this ye seek, signifies that thus they have what they will. And he drove them out from the faces of Pharaoh, signifies that the will of those who infested was altogether contrary to truth divine.

7652. "And the servants of Pharaoh said to him."—That hereby is signified admonition by those who are in fear, appears from the signification of saying, when by those who see their own destruction to those in the society who make themselves obstinate, as denoting admonition; and from the signification of the servants of Pharaoh, as denoting those of the inferior sort, who infest, and are in fear; that they are in fear, is evident from these sayings of theirs, "How long shall this be to us for a snare? send away the men, that they may serve Jehovah their God; knowest thou not yet that Egypt perisheth?" which words, it is plain, are grounded in fear; also from this consideration, that by the servants of Pharaoh are meant the evil who infest, and the evil never persuade to good but from fear, see n. 7280.

7653. "How long shall this be to us for a snare?"—That hereby is signified that thus they would be taken by their own evil, appears from the signification of this being for a snare, as denoting to be taken by their own evil, and thereby to be brought into the evil of punishment.

7654. "Send away the men, and let them serve Jehovah their God."—That hereby is signified that it is advisable to leave them, that they may worship the Lord their God, appears from the signification of sending away, as denoting to leave; and from the signification of serving Jehovah, as denoting to worship the Lord their God, as before, n. 7500, 7540, 7641.

7655. "Knowest thou not yet that Egypt perisheth?"—That hereby is signified that from facts it may be known that all who tease or trouble those simple ones are cast into hell, whence is no escape, appears from the signification of the words, "Knowest thou not yet?" as denoting that from facts it may be known; and from the signification of perishing, as denoting to be cast down into hell, whence is no escape; this, in the spiritual sense, is signified by perishing, in like manner as by dying or by death, which that it denotes damnation and hell, see n.

5407, 6119, 7494; and from the signification of Egypt, as denoting infestation, see n. 7278, thus also those who infest; but whereas they speak, it is not said who infest, but who tease or trouble, for the evil excuse their evil and make light of it; neither is it said, that they tease or trouble those who are of the spiritual church, but those simple ones, for the evil call all those simple who are of the church, and live according to the truths and goods thereof, or the life of faith and charity.

7656. "And Moses was brought back and Aaron to Pharaoh."—That hereby is signified the presence of truth divine thence, appears from the signification of being brought back, as denoting to be set present; and from the representation of Moses and Aaron, as denoting truth divine, Moses internal truth, and Aaron external, see n. 7089, 7382.

7657. "And he said to them."—That hereby is signified inclination, appears from what follows, that under the impulse of fear he was willing to send them away; this will or inclination is contained in the words, *he said to them.*

7658. "Go ye, serve Jehovah your God."—That hereby is signified that they shall be left that they may worship the Lord, appears from the signification of serving Jehovah, as denoting to worship the Lord, as n. 7500, 7540, 7641, 7654; that to go or to depart, when it is said by Pharaoh to Moses concerning the sons of Israel, denotes that they should be left, is evident.

7659. "Who and who go?"—That hereby is signified whether any should remain, appears without explication.

7660. "And Moses said."—That hereby is signified reply, is evident.

7661. "With our boys and with our old men we will go."—That hereby are signified the simple and the wise, appears from the signification of boys, when they are adjoined to old men, as denoting the simple, for old men denote the wise, n. 3183, 6523, 6890.

7662. "With our sons and with our daughters."—That hereby are signified they who are in the affection of truth and they who are in the affection of good, appears from the signification of sons, as denoting the truths which are of the church, see n. 489, 491, 533, 1147, 2623, 3373, thus affections, because truths without affection are not any thing; and from the signification of daughters, as denoting goods, see n. 489, 490, 491, thus the affections of good, n. 2362, 3963.

7663. "With our flock and with our herd we will go."—That hereby are signified they who are in interior good and they who are in exterior, appears from the signification of flock, as denoting interior good, and of herd, as denoting exterior good, see n. 5913, 6048. By the words in this verse, that they would go with boys and old men, with sons and daughters, and with flock and herd, is meant, in the internal sense, every thing which is of the church both external and internal; the things which are of the external church are meant by boys, sons, and herd, and the things which are of the internal church are meant by old men, daughters, and flock; for old men denote wisdoms, daughters the affections of good, and flock the good itself, these are of the internal church; but boys denote simplicities, sons the affections of truth, and the herd external good, these are of the external church.

7664. "Because we have a feast to Jehovah."—That hereby is signified the worship of the Lord to all and singular, appears from the signification of a feast, as denoting worship from a glad mind, see n. 7093; the reason why it denotes the worship of the Lord, is, because Jehovah in the Word is the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5663, 6303, 6905, 6945, 6956; that it denotes worship to all and singular, is evident from what immediately precedes, where it is said that they would go with boys and old men, with sons and daughters, and with flock and herd.

7665. "And he said to them."—That hereby is signified laughing to scorn, appears from the words which Pharaoh says, "So shall Jehovah be with you, when I shall send you away and your infant," which words are words of scorn.*

7666. "See ye that evil is at your faces."—That hereby is signified that in the desire there is no good, appears from the signification of faces, as denoting the interiors as to affections and consequent thoughts, see n. 358, 1999, 2434, 3527, 3573, 4066, 4796, 4797, 5102, 5165, 5168, 5695, 6604; and whereas faces denote affections, they also denote desires; hence it is, that evil at your faces signifies that in the affections or in the desire there is no good.

7667. "Not so."—That hereby is signified negation, appears without explication.

7668. "Go ye I pray young men and serve Jehovah."—That hereby is signified that they should be left who are in truths confirmed, that they may worship the Lord, appears from the signification of going, as denoting that they shall be left, as above, n. 7658; and from the signification of young men, as denoting truths confirmed, of which we shall speak presently; and from the signification of serving Jehovah, as denoting to worship the Lord, as above, n. 7654, 7664. The reason why young men denote those who are in truths confirmed, is, because by sons, boys, young men, men, and old men, are signified those things which are of intelligence and wisdom in their order; such things are meant in heaven where those several descriptions of age occur; for they who are in heaven are in spiritual ideas, into which it is impossible for any thing of mere nature and the world to enter, but it is instantly put off, and passes into somewhat of such a sort as is conformable to the wisdom of heaven and to angelic thought; hence it is, that by sons, boys, young men, men, old men, in the spiritual sense, cannot be signified those who are so called, but that corresponding spiritual things are signified, which are the things of intelligence and wisdom; that these things are signified, is very manifest from the internal sense of those passages in the Word where they are named; by young men in the Word are meant they who are intelligent, or according to abstract angelic ideas, intelligence; and because intelligence is meant, truth confirmed is also meant, inasmuch as this is of intelligence: the term also, by which young men are here expressed in the original tongue, is derived from strength and power, which truth has from good, thus truth confirmed; hence this name is attributed to the Lord, in Zechariah, "Rise sword against my shepherd, and against *the man* [young man] my neighbour; smite the shepherd, and let the sheep be scattered," xiii. 7; that these words were spoken of the Lord, see Matt. xxvi. 31: and also in Jeremiah, "How long dost thou wander about, O backsliding daughter? Jehovah hath created a new thing in the earth, a woman hath encompassed *a man* [a young man]," xxxi. 22. Young men in another term, in the original tongue, denote intelligence, thus the truth thereof, in Amos, "I have sent into you the pestilence in the way of Egypt, *I have slain your young men with the sword*, with the captivity of horses," iv. 10; where the way of Egypt denotes the scientific principle perverted; the young men who were slain denote the truths thence destroyed; the captivity of horses denotes the intellectual principle seduced. Again, in the same prophet, "They shall wander from sea to sea, and from the north even to the east, they shall run about to seek the Word of Jehovah, neither shall they find; in that day the beautiful virgins and *young men* shall faint for thirst," viii. 12, 13; where beautiful virgins denote the affection of truth, young men denote intelligence, to faint for thirst denotes to be deprived of truth; therefore it is said, they shall run about to seek the Word of Jehovah, neither shall they find; that beautiful virgins are not there meant, nor young men, nor faintness by reason of thirst, is evident. And in Jeremiah, "Death cometh up through our windows, it cometh into our palaces, to cut off the infant from the street, the *young men from the villages*," ix. 21. Again, "How is the city of glory not left, the city of my joy, *wherefore her young men shall fall in her streets*," xlix. 26; l. 30 Again, "Hear ye I pray all people, see ye my grief, my virgins and *my young men* have gone into captivity," Lam. i. 18. In these passages young men denote the truths which are of intelligence.

---

* Here is an omission in the original, the author, in his explication, taking no notice of the sentence, "*So shall Jehovah be with you, when I shall send you away and your infant,*" which ought to have been inserted between n. 7665 and n. 7666.

7669. "Because this ye seek."—That hereby is signified that thus they have what they will, appears without explication.

7670. "And he drove them out from the faces of Pharaoh."—That hereby is signified that the will of those who infested was altogether contrary to truth divine, appears from the representation of Moses and Aaron, who were driven out, as denoting truth divine, see above, n. 7637; and from the representation of Pharaoh, as denoting those who infest, see also above, n. 7631; and from the signification of faces, as denoting the interiors as to the affections, see n. 7666, thus the will, for the affections are of the will, but the thoughts are of the understanding; that the will was contrary, is signified by driving out from the faces, for that is driven out which is contrary to the will, or which is contrary to the affections which are of the will.

7671. Verses 12, 13, 14, 15. *And Jehovah said to Moses, Stretch out thy hand over the land of Egypt for the locust, and it shall come up over the land of Egypt, and shall devour all the herb of the land, every thing which the hail hath left. And Moses stretched out his staff over the land of Egypt; and Jehovah brought an east wind into the land, all that day and all the night, the morning was, and the east wind brought the locust. And the locust came up over all the land of Egypt, and rested in all the border of Egypt, exceedingly grievous; before it was not a locust so as it, and after it shall not be so. And it covered the surface of the whole land, and the land was darkened; and it devoured all the herb of the land, and all the fruit of the tree, which the hail made a residue; and there was not any green thing a residue in the tree and in the herb of the field in the whole land of Egypt.* And Jehovah said to Moses, signifies instruction. Stretch out thy hand, signifies the dominion of power. Over the land of Egypt for the locust, signifies that the false may seize upon all the natural principle of those who infest. And it shall come up over the land of Egypt, signifies effusion into all things therein. And shall devour all the herb of the land, signifies the consumption of all truth. Every thing which the hail hath left, signifies which the former false has not consumed. And Moses stretched out his staff over the land of Egypt, signifies the dominion of the power of truth divine over the whole natural principle of those who infest. And Jehovah brought an east wind into the land, signifies the medium of destruction. All that day and all the night, signifies into the all of perception, both obscure and not obscure, appertaining to those who infested. The morning was, signifies a state of heaven in order. And the east wind brought the locust, signifies a dense false amongst those who infested by the medium of destruction. And the locust came up over all the land of Egypt, signifies the effusion of the false into all things of the natural principle. And rested in all the border of Egypt, signifies from the extremes there. Exceedingly grievous, signifies that it pervaded all and singular things. Before it was not a locust so as it, and after it shall not be so, signifies that such a false has not been from the first time of the church, and that such shall not be. And it covered the surface of the whole land, signifies that it seized upon the ultimates of the natural mind. And the land was darkened, signifies that the false was induced where truth was. And it devoured all the herb of the land, signifies that it consumed every scientific of truth. And all the fruit of the tree which the hail made a residue, signifies every thing capable of knowing good. And there was not any green thing a residue, signifies that every thing sensitive of truth was obliterated. In the tree and in the herb of the field, signifies of the knowing and scientific* principle of the church. In the whole land of Egypt, signifies on all sides in the natural principle.

7672. "And Jehovah said to Moses."—That hereby is signified instruction, appears from the signification of saying, when by Jehovah to Moses, by whom is represented truth divine, what was to be done, as denoting instruction, see n. 6879, 6881, 6889, 6891, 7186, 7267, 7304, 7380.

7673. "Stretch out thy hand."—That hereby is signified the dominion of power, appears from the signification of stretching out, as being predicated of dominion, of which we shall speak presently; and from the signification of hand, as denoting power, see n. 878, 3387, 4931 to 4937, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189, 7518. The reason why the stretching out the hand denotes the dominion of power, is, because the hand or arm has power when it is stretched out; therefore when it is said of Jehovah, that he stretched out the hand or arm, it signifies power unlimited or infinite in act. Hence it is, that Jehovah so often said to Moses, when miracles were to be done, that he should stretch forth the hand or staff, as chap. vii. 19, "*Stretch out thy hand* over the waters of Egypt, and they shall be blood." Chap. viii. 1, 2, "*Stretch out thy hand* over the rivers, and cause the frogs to come up." Chap. viii. 12, 13, "*Stretch out thy staff*, and smite the dust of the land, and it shall become lice." Chap. ix. 22, 23, "*Stretch out thy hand* towards heaven, and there shall be hail:" it would never have been so said, unless by stretching out the hand, in the supreme sense, was signified the omnipotence of Jehovah: in like manner by what was said to Joshua, that he should stretch out a lance, concerning which it is thus written in Joshua, "Jehovah said to Joshua, *Stretch out the lance which is in thine hand* towards Ai; when therefore Joshua *stretched forth the lance which was in his hand* towards Ai, the ambush arose quickly out of their place, and they ran together, *when he first stretched out his hand*, and came to the city, and took it: Joshua *did not draw back his hand which he stretched out with the lance*, until all the inhabitants of Ai were given to the curse," viii. 18, 19, 26; because this was representative of divine omnipotence, therefore also it had force, as all representatives had at that time, when they were commanded. In very many passages also omnipotence is described by Jehovah stretching out the hand, also by his stretched-out hand, and by his stretched-out arm; *by Jehovah stretching out the hand*, in Isaiah, "Anger is kindled against his people, *and he hath stretched out his hand over them*, and hath smote them, and the mountains were moved," v. 25. And in Ezekiel, "*I will stretch out my hand against him*, and will destroy him," xiv. 9, 13. Again, "*I will stretch out my hand against thee*, and will give thee for a spoil to the nations;" xxv. 7. "*I will stretch out my hand* over Edom, and will cut off from it man and beast, *I will stretch out my hand* over the Philistines, and will cut off," verses 13, 16, of the same chapter; in like manner, Ezek. xxxv. 3; Isaiah xxxi. 3; Zeph. i. 4; ii. 13. Omnipotence is described by *a stretched-out hand* in Isaiah, "*The hand of Jehovah is stretched out* over all nations, who shall repress it?" xiv. 27, 28. And in Jeremiah, "I will fight with you *by a stretched-out hand*, and by a strong arm, and in anger and in fury," xxi. 5. Again, in Isaiah, "As yet *his hand is stretched out*," ix. 12, 17; x. 4. Also by *stretched-out arm*, in Jeremiah, "I have made the earth, man, and beast, by my great virtue, and *by my stretched-out arm*," xxvii. 5. Again, "Thou hast made the heaven and the earth by thy great virtue, and *thy stretched-out arm*, there is no word impossible with thee," xxxii. 17; that in these passages by stretched-out arm is signified omnipotence, is evident; in like manner in several other passages, where it is said by a strong hand and stretched-out arm, as Deut. iv. 35; v. 15; vii. 19; ix. 29; xi. 2; xxvi. 8; 1 Kings viii. 42; 2 Kings xvii. 36; Jeremiah xxxii. 21; Ezekiel xx. 33, 34. It is said also concerning Jehovah, that he stretcheth out the heavens, and in this case also by stretching out is signified omnipotence, viz., that he enlarges the limits of heaven, and fills the inhabitants with life and wisdom; as in Isaiah, "Jehovah, *who stretcheth out as a thin thing the heavens*, and spreadeth them out as a tent to dwell in," xl. 22. Again, "*Jehovah stretching out the heavens*, spreading out the earth, giving soul to the people upon it, and spirit to them that walk therein," xlii. 5. And in Jeremiah, "Who maketh the earth by his virtue, prepareth the orb by his wisdom, and by his intelligence *stretcheth out the heavens*," li. 15. And in Zechariah, "*Jehovah that stretcheth out the heavens*, and that foundeth the earth, and formeth the spirit of man in the midst of him," xii. 1; besides other passages, as Isaiah xliv. 24; xlv. 12; Psalm civ. 2. From these considerations now it may be manifest, why it was commanded Moses to stretch out the hand and staff, and that on such occasion miracles were done; and that thus by stretching out the hand is signified the dominion of power, and, in the supreme sense, omnipotence.

---

* The distinction which the author here makes between *knowing* (*cognitivum*) and *scientific* (*scientificum*) is grounded in his distinction between *knowledges* (*cognitiones*) and *sciences* (*scientiæ*), the former, according to the sense in which he applies the term, having respect *conclusively* to the truths and goods of the Word, and the latter to all other things which are the objects of science

7674. "Over the land of Egypt for the locust."—That hereby is signified that the false may seize upon all the natural principle of those who infest, appears from the signification of the land of Egypt, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301, and that Egypt denotes the natural principle, see n. 6147, 6252; and from the signification of locust, as denoting the false in the extremes amongst those who infest, see n. 7643.

7675. "And it shall come up over the land of Egypt."—That hereby is signified effusion into all things therein, appears from the signification of coming up, as denoting to be effused or poured forth; for the locust signifies the false in the extremes, and is said to ascend from the extremes towards the interiors, for interior things are the same as superior; that interior things are seized upon by the false when exterior things are, see n. 7645; and from the signification of the land of Egypt, as denoting the natural mind, see just above, n. 7674.

7676. "And shall devour all the herb of the land."—That hereby is signified the total consumption of all truth, appears from the signification of devouring, as denoting to consume; and from the signification of the herb of the land, as denoting the truth of the church, see n. 7571.

7677. "Every thing which the hail hath left."—That hereby is signified what the former false has not consumed, appears from the signification of leaving, as denoting that it did not consume, and from the signification of hail, as denoting the false derived from evil in the exterior natural principle, see n. 7553, 7574.

7678. "And Moses stretched out his staff over the land of Egypt."—That hereby is signified the dominion of the power of truth divine over the whole natural principle of those who infested, appears from the signification of stretching out a staff, as denoting the dominion of power, see above, n. 7673; and from the representation of Moses, as denoting truth divine, see n. 6752, 7004, 7010, 7382; and from the signification of the land of Egypt, as denoting the natural principle which is of those who infest, see above, n. 7674. The power divine, which is described by the hand of Moses, is the power of truth divine that all power is of truth, see n. 3091, 5623, 6344, 6413, 6948; yea, such power has the divine truth which proceeds from the divine good, that by it were created all things that are in the universe. The Word signifies that truth in John, "In the beginning was the Word, and the Word was with God, and God was the Word, all things were made by him," i. 1, 3; hence it is that miracles were done by Moses, for Moses represents the divine truth. It is believed by the generality, that the Word, or divine truth, is only speech from Jehovah, and command to do so and so, and nothing further, but it is the very essential principle from which and by which are all things; that esse which proceeds from him, and hence the existere of all things, is what is meant by divine truth; this may be illustrated by the angels; from them proceeds a sphere of charity and faith, which is sensibly perceived, and which also produces wonderful effects; from these effects some idea may be formed concerning the divine truth which proceeds from the divine good of the Lord.

7679. "And Jehovah brought an east wind into the land."—That hereby is signified a medium of destruction, appears from the signification of an east wind, as denoting a medium of destruction; the reason why an east wind has this signification, is, because it was dry and tempestuous, and because hence it dried up the productions of that land, and by its force broke in pieces trees, and in the sea ships; hence by it, as by a medium, is described the effect of power divine: moreover by the east is signified the good of love and charity, because, in the supreme sense, the Lord is signified, see n. 101, 1250, 3708; and the good of love and charity in its origin, because divine, is most mild, hence also in its process into heaven it is most mild; but when it glides down to the hells, it becomes inclement and raging, because by the inhabitants it is so changed; therefore the influx and presence of that divine good there not only torments, but also devastates them; from these considerations also it is, that by a wind from the east, or an east wind, is signified a medium of destruction. That by that wind is signified a medium of destruction, is evident from the passages in the Word where it is mentioned, as in Jeremiah, "*As an east wind I will disperse them* before the enemy," xviii. 17. And in Ezekiel, "The vine that is planted shall not prosper; *when the east wind shall touch it, withering shall it not wither?*" xvii. 10. Again, "That vine was plucked up in anger, was cast to the earth, *an east wind dried up its fruit*," xix. 12. And in Hosea "He is fierce among the brethren, *an east wind shall come the wind of Jehovah*, ascending from the wilderness, and hi spring *shall become dry*, and his fountain *shall be dried up*," xiii. 15. And in David, "*By an east wind thou shalt break in* *pieces the ships of Tarshish*," Psalm xlviii. 7. And in Ezekiel, "They have brought thee down into many waters, despising thee, *an east wind hath broken thee in the heart of the seas*," xxvii. 26. From these passages it it is evident that an east wind signifies a medium of destruction, by reason that it was dry and tempestuous; hence also it signifies a medium of devastation, as in Hosea, "Ephraim feedeth on wind, *and pursueth the east wind*, all the day he multiplies a lie and vastation," xii. 1; where Ephraim denotes the intellectual principle of the church, see n. 5354, 6222, 6238; to feed on wind is to multiply a lie, and to pursue the east wind is to multiply vastation: a state of vastation and temptation is also called *a day of the east wind*, in Isaiah xxvii. 7, 8.

7680. "All that day and all the night."—That hereby is signified the all of perception, both obscure and not obscure, appertaining to those who infest, viz., that it was destroyed, appears from the signification of day, as denoting a state of perception not obscure; and from the signification of night, as denoting a state of obscure perception, for the times of the day, as morning, mid-day, evening, and night, correspond to the illustrations which are of intelligence and wisdom, see n. 5672, 6110, thus to perceptions; in general day and night have this correspondence: the term perceptions is used, not illustrations, because the evil who infest have not illustration, yet still they have perception; but they have perception only so long as any thing of truth and good, from the church in which they had lived, remains with them, for by truth and good they communicate with those who are in heaven; but when they are deprived of those knowledges, as is the case when they are devastated, then they no longer have any perception: the infernals indeed can confirm their evils and also their falses, but this is not perception; perception consists in seeing that truth is truth, and good good, also that evil is evil, and the false the false, but it is not perception to see the truth as the false, and good as evil, also *vice versâ*, evil as good, and the false as truth; they who do this, instead of perception have phantasy, which causes an appearance of perception, whereby persons of this description are skilful to confirm falses and evils, by such things as are obvious to the senses, and favour concupiscences.

7681. "The morning was."—That hereby is signified a state of heaven in order, appears from the signification of morning, as denoting the Lord's kingdom, and, in the supreme sense, the Lord himself, see n. 22, 2333, 2405, 2540, 2780; and as denoting a state of illustration, see n. 3458, 3723, 5740, 5962, but in the present case by morning is signified heaven in order: how this case is, may be manifest from what was said, n. 7643, viz., that the evil are devastated, as the Lord arranges heaven in order; for the influx of good and truth from heaven causes devastation amongst the evil, wherefore when the Lord arranges the heavens in order, then the hells, which are in the opposite, are arranged into order of themselves, and are removed from heaven according to the degrees of evil, and take their places according to the quality of evil; hence it may be manifest, that from the Lord proceeds nothing but good, and that evil is from those who are against good, and who at length do not endure it. From these considerations it is evident that by its being morning is here signified a state of heaven in order.

7682. "And the east wind brought the locust."—Tha hereby is signified a dense false amongst those who infested by the medium of destruction, appears from the signification of the east wind, as denoting a medium of destruction, see just above, n. 7679; and from the signification of locust, as denoting the false in the extremes, see n. 7643, in the present case a dense false, because the whole natural principle was seized upon by it, n. 7645.

7683. "And the locust came up over all the land of Egypt."—That hereby is signified the effusion of the false into all things of the natural principle, appears from what was said above, n. 7674, 7675, where like words occur.

7684. "And rested in all the border of Egypt."—That hereby is signified from the extremes there, appears from the signification of border, as denoting an extreme, wherefore by resting in all the border is signified, that the false pervaded from the extremes into all things of the natural principle, and next terminated in the extremes, according to what was shown, n. 7645.

7685. "Exceedingly grievous."—That hereby is signified that it pervaded all and singular things, appears from what has been explained above, n. 7684.

7686. "Before it was not a locust so as it, and after it shall not be so."—That hereby is signified that such a false has not been from the first time of the church, and that such shall not be, appears from the signification of locust, as denoting the false in the extremes, see n. 7643: that such a false has not been, nor shall be, see also above, n. 7649. How this case is, it may be expedient to say: in the internal sense the subject treated of is specifically concerning those who, before the Lord's coming, were in the lower earth, and could not be elevated into heaven, until the Lord came into the world, and assumed the human principle, and made it divine, see n. 6854, 6914; in the mean time they were infested by the evil, who also were of the church, and confessed the truths of faith, but lived a life of evil; they who before the Lord's coming were of the church, and evil as to life, were in such a false as had not been before, neither shall be afterwards: the reason was, because they who were called Nephilim, also Enakim and

Rephaim, and were of the extreme posterity of the most ancient church, were not yet shut up in hell, but wandered about, and infused dire and deadly persuasions wheresoever they were able, thus also into the evil in the church; hence they derived such a false; concerning those Nephilim, and their dire persuasions, see n. 310, 560, 562, 563, 570, 581, 586, 607, 660, 805, 808, 1034, 1120, 1265 to 1272, 1673; these, when the Lord was in the world, were cast by him into the hell which is on the left in front at some distance: unless this had been done, very few could have been saved, for the false which they infused was attended with a dire persuasive power, and was deadly, such as never had been, and such as never can again be; with this false they were imbued, who before the Lord's coming infested those who were of the spiritual church: these are the things which, in the internal sense, are meant by the above words; the subject specifically treated of is concerning the above people, but in general it is concerning all who are of the church, and who infest the well-disposed in the other life, of whom there are very many at this day.

7687. "And covered the surface of the whole land."—That hereby are signified the ultimates of the natural mind, appears from the signification of surface, as denoting the ultimate, for it is the most external or extreme part of the land; and from the signification of land, in the present case the land of Egypt, as denoting the natural mind, see above, n. 7674.

7688. "And the land was darkened."—That hereby is signified that the false was induced where truth was, appears from the signification of darkness, as denoting falses, see n. 1839, 1860, 4418, 4531; thus to be darkened denotes to be in the false; and whereas the subject treated of is concerning the devastation of those who have been of the church, and have known truths, but have lived a life of evil, therefore by the land being darkened is signified the false where truth was: truth, in the internal sense, is signified by light, hence the false is signified by darkness; for truth and the false are opposites, like light and darkness; and they who are in truth have actually light, and they who are in the false have actually darkness; the lumen, in which they are who are in the false in the other life, becomes thick darkness at the presence of the light of heaven, and a thicker darkness with those who have been of the church, because they were principled in the false against the truth of faith, agreeable to the Lord's words in Matthew, "*If the lumen which is in thee be darkness, how great is the darkness*," vi. 23. And again, "The sons of the kingdom shall be cast out *into outer darkness*," viii 12; where the sons of the kingdom denote those who are of the church; outer darkness denotes more grievous falses; it is called outer, because falses in the extreme are more grievous. That falses are called darkness is manifest from several passages in the Word, as in John, "Light is come into the world, but *men loved darkness rather than light*, because their works were evil," iii. 19. Again, "Walk whilst ye have the light, *lest darkness seize upon you:* I am come a light into the world, that every one that believeth in me *may not abide in darkness*," xii. 35, 46. And in Isaiah, "Woe to them that call evil good, and good evil, *that put darkness for light, and light for darkness*," v. 20. And in Jeremiah, "Give glory to Jehovah your God, before *he cause darkness*, and before your feet stumble *at the mountains of twilight;* then ye shall wait for light, but he will turn it *into the shadow of death*, he shall turn it into *thick darknes*," xiii. 16. And in Ezekiel, "*When I shall extinguish thee*, I will cover the heavens, and *will make black* the stars thereof, the sun *I will cover with a cloud*, and the moon *shall not make her light to shine;* all the luminaries of light *I will make black* over thee, and *will give darkness* upon thy land," xxxii. 7, 8. And in Joel, "The day of Jehovah cometh, it is near, *a day of darkness and of thick darkness*, a day *of a cloud and of obscurity*," ii. 1, 2. Amos v. 18—20. And in Zephaniah, "This day is a day of wrath, a day of wasting and devastation, *a day of darkness and of thick darkness*," i. 15. In these passages darkness signifies falses; in the Word also darkness signifies ignorance of truth, such as the Gentiles are in, who have not the Word, and know nothing of the Lord.

7689. "And it devoured all the herb of the land."—That hereby is signified that it consumed every scientific of truth, appears from the signification of devouring, as denoting to consume; and from the signification of the herb of the land, as denoting the scientific of truth, for by the herb of the field is signified the truth of the church, n. 7571, because the field is the church; but by the herb of the land is signified the scientific of truth, because the land in the present case is the natural mind, and the truth of the natural mind is scientific; and moreover the evil have not any truth of faith, but have only the science of truth which is of faith: some evil men, who are in the church, persuade themselves that they are in the truth of faith, but they are not; they are in the false, and against the truth of faith; that they are in the false, is a thing concealed with them, so long as they are in the world, but this concealed false comes forth and manifests itself in the other life, when they are devastated as to the truths of faith which they had known.

7690. "And all the fruit of the tree which the hail made a residue."—That hereby is signified every thing capable of knowing good, appears from the signification of fruit, as denoting the works of faith and charity, thus goods; whence to fructify is predicated of good, see n. 43, 45, 913, 983, 2846, 2847; and from the signification of tree, as denoting perceptions, also knowledges, see n. 103, 2163, 2722, 2972. The reason why fruits denote works of charity, thus goods, is, because the first of a tree is the fruit in which is the seed, and the last of a tree is the fruit in which is the seed, and the intermediates thereof are branches or leaves; the case is the same with the good of love and the truth of faith: the good of love is the first when man is regenerating or planting, and is also the last; the intermediates are the truths of faith, which are from the good of love as from their seed, and continually respect the good of love as their last, in like manner as the intermediates of a tree respect their fruit in which is the seed. That fruits signify goods, is evident from several passages in the Word, as in Matt. iii. 8, 10; vii. 16 to 20; xii. 33; xxi. 43; Luke iii. 8, 9; vi. 43 to 49; xiii. 6 to 10; John xv. 2 to 8, 16; Isaiah xxxvii. 31; Jeremiah xvii. 8; xxxii. 19; Rev. xxii. 2.

7691. "And there was not any green thing a residue."—That hereby is signified that every thing sensitive of truth was obliterated, appears from the signification of there not being a residue, as denoting to obliterate; and from the signification of a green thing, as denoting what is scientific and sensual, in the present case what is sensitive of truth, because by the fruit of a tree is signified what is capable of knowing good, n. 7690, and because it is said every green thing in the tree and in the herb of the field: the reason why a green thing denotes what is sensitive of truth, is, because by herb, grass, the leaf of a tree, are signified truths, hence the green of them denotes what is sensitive of truth. By sensitive is signified the ultimate of perception: the sensitive of truth is also signified by green thing in Isaiah, "The waters of Nimrim shall be desolations, because the grass is withered, the herb is consumed, *there is no green thing*," xv. 6. And in the Revelation, "The fifth angel sounded, and the locusts went forth; it was said to them, that they should not hurt the grass of the earth, *neither any green thing*," ix. 4.

7692. "In the tree and in the herb of the field."—That hereby is signified of the knowing and scientific* principle of the church, appears from the signification of tree, as denoting what is capable of knowing the truth, see just above, n. 7690; and from the signification of the herb of the field, as denoting the scientific of truth, see also above, n. 7689.

7693. "In the whole land of Egypt."—That hereby is signified on all sides in the natural principle, appears from the signification of the land of Egypt, as denoting the natural mind, thus the natural principle, see n. 7674. Inasmuch as by the locust which is here treated of, is signified the false in the extremes, that is, in the sensual principle of man, it may be expe dient here to say what the sensual principle is, that hence it may be known what the false in the extremes is: the sensual man, or he who thinks and acts from the sensual principle, is one who believes nothing but what is obvious to the external senses, and who is led merely by corporeal appetites, pleasures, and concupiscences, not by reasons, believing those things to be reasons which favour such appetites, pleasures, and concupiscences; such being the quality of the sensual man, he therefore rejects every thing internal, till at length he is unwilling even to hear it named; hence he in heart denies whatsoever is of heaven; the life after death he certainly does not believe, because he places life solely in the body, wherefore he supposes that he himself shall die in like manner as a beast: he thinks as it were in the surface, that is, in ultimates or extremes, and is altogether ignorant that there is given interior thought according to the perception of truth and good: the ground of this ignorance, and the reason why he does not even know that there is an internal man, is, because his interiors look downwards to those things which are of the world, of the body, and of the earth, with which they act in unity, hence they are diverted from looking upwards or to heaven, for they are in a contrary direction. To look upwards, or to heaven, does not consist in thinking about the things which are of heaven, but in regarding them as an end, that is, in loving them above all other things, for whither the love turns itself, thither the interiors of the man turn themselves; hence also the thought. From these considerations it may be manifest what is the quality of man's sensual principle, or of the natural principle in the extremes, for he is called a sensual man who thinks from the sensual principle.

---

* See note above, at n. 7671

7694. Verses 16 to 20. *And Pharaoh hastened to call Moses and Aaron, and said, I have sinned to Jehovah your God, and to you. And now remit thou I pray my sin only this time, and supplicate ye to Jehovah your God, and let him remove from upon me only this death. And he went forth from being with Pharaoh, and supplicated to Jehovah. And Jehovah turned the wind of the sea exceedingly strong, and took away the locust, and cast it into the red sea* (mare suph), *there was not one locust left in all the border of Egypt. And Jehovah fixed firm the heart of Pharaoh, and he did not send away the sons of Israel.* And Pharaoh hastened to call Moses and Aaron, signifies fear on this occasion for truth from the Divine Being or Principle. And said, I have sinned to Jehovah your God, and to you, signifies confession that they have not obeyed the Divine Being or Principle and the truth. And now remit thou I pray my sin only this time, signifies that they would not have respect to disobedience. And supplicate ye to Jehovah your God, signifies intercession. And let him remove from upon me only this death, signifies that this false may not torment. And he went forth from being with Pharaoh, signifies separation. And supplicated to Jehovah, signifies intercession. And Jehovah turned the wind of the sea exceedingly strong, signifies the cessation of divine influx through heaven. And took away the locust, signifies the end of that state. And cast it into the red sea, signifies into hell. There was not one locust left in all the border of Egypt, signifies that those falses in the extremes no more appeared. And Jehovah fixed firm the heart of Pharaoh, signifies that they who infested made themselves obstinate. And he did not send away the sons of Israel, signifies that they did not leave those of the spiritual church.

7695. "And Pharaoh hastened to call Moses and Aaron."—That hereby is signified fear on the occasion for truth from the Divine Being or Principle, appears from the signification of hastening, as denoting from fear, for all haste exists from some affection excited, in the present case from the affection of fear, as is evident from the words of Pharaoh, "I have sinned to Jehovah your God, and to you; supplicate that he may remove from me only this death;" and from the representation of Pharaoh, as denoting those who infest, see frequently above; and from the representation of Moses and Aaron, as denoting truth from the Divine Being or Principle, Moses internal truth, and Aaron external, see n. 7089, 7382.

7696. "And said, I have sinned to Jehovah your God, and to you."—That hereby is signified confession that they have not obeyed the Divine Being or Principle and the truth, appears from the signification of sinning, as denoting to do contrary to order divine, see n. 5076, and to avert and separate themselves from it, thus from good and truth, n. 5229, 5474, 5841, 7589; hence also it denotes not to obey the Divine Being or Principle and the truth, for he who does not obey, averts himself; the Divine Being or Principle is what is meant by Jehovah your God, and the truth is meant by Moses and Aaron, n. 7695.

7697. "And now remit thou I pray my sin only this time."—That hereby is signified that they should not have respect to disobedience, appears from the signification of remitting, as denoting not to respect, for to remit is not to respect any one from evil but from good; and from the signification of sin, as denoting disobedience, as just above, n. 7696.

7698. "And supplicate to Jehovah your God."—That hereby is signified intercession, appears from the signification of supplicating to Jehovah, when it is done for another, as denoting intercession, see n. 7396, 7461.

7699. "And let him remove from upon me only this death."—That hereby is signified that this false may not torment, appears from the signification of removing this death, as denoting that it may not torment; for by death is signified damnation and hell, n. 5407, 6119, thus also torment. The reason why they who infest deprecate this false, is, because they had no longer the faculty of reasoning against the truths of faith, inasmuch as they were devastated as to those truths, hence they had the infernal obscurity which tormented: that it is undelightful to the infernals to reason from mere falses, but delightful to reason from truths falsified by fallacies and appearances, see n. 7392.

7700. "And he went forth from being with Pharaoh."—That hereby is signified separation, appears from the signification of going forth, as denoting separation, see n. 6100, 7404.

7701. "And supplicated to Jehovah."—That hereby is signified intercession, see above, n. 7698.

7702. "And Jehovah turned the wind of the sea exceedingly strong."—That hereby is signified cessation of the divine influx through heaven, appears from the signification of the wind of the sea, or the west wind, as denoting the cessation of divine influx through heaven; for by the east wind was signified the medium of destruction, by reason of the divine influx through heaven, see n. 7643, 7679; hence by the wind of the sea, or the west wind, which is opposite to the east wind, is signified the cessation of that influx.

7703. "And took away the locust."—That hereby is signified an end of that state, appears from the signification of locust, as denoting the false in the extremes, see n. 7643; to take away the state of this false, thus the end of that state, is signified by taking away the locust, in like manner as before, where the hail was treated of, n. 7597, 7610.

7704. "And cast it into the red sea."—That hereby is signified into hell, appears from the signification of the red sea (*mare suph*), as denoting hell, which will be treated of by the divine mercy of the Lord in what follows, when we come to speak of the passage of the sons of Israel through that sea, and of the destruction of the Egyptians therein: by being cast into hell, is not meant that the false was taken away from those who infested, and cast elsewhere, but that it remained with those who infested, and by it they were conjoined to the hells where such things are: for the evil in the other life, by every state of evil and the false into which they enter, are conjoined with the hells, where those things are which are of such a state; hence conjunction is effected successively with several hells, before they are fully devastated; but on this subject we shall speak from experience elsewhere.

7705. "There was not one locust left in all the border of Egypt."—That hereby is signified that those falses in the extremes no more appeared, is manifest from the signification of locust, as denoting the false in the extremes, and because it denotes the false in the extremes, n. 7643, it is said in all the border of Egypt, for the border is the extreme, and Egypt is the natural principle; that a locust not being left, signifies that it did not appear, is evident; the like is said of the hail, see n. 7611.

7706. "And Jehovah fixed firm the heart of Pharaoh."—That hereby is signified that they who infested made themselves obstinate, appears from the signification of fixing firm the heart, as denoting to make oneself obstinate, see n. 7272, 7300, 7305 that by its being said that Jehovah fixed firm the heart of Pharaoh, in the internal sense, is signified that Pharaoh fixed firm his own heart, see n. 7632; and that the evil which in the Word is attributed to Jehovah, is from man, see n. 2447, 6073, 6692, 6997, 7533.

7707. "And he did not send away the sons of Israel."—That hereby is signified that they did not leave those of the spiritual church, appears from the signification of sending away, as denoting to leave; and from the representation of the sons of Israel, as denoting those who are of the spiritual church, see n. 7474, 7515, 7617.

7708. Verses 21, 22, 23. *And Jehovah said to Moses, Stretch out thy hand to heaven, and there shall be thick darkness over the land of Egypt, and it shall feel or grope in thick darkness. And Moses stretched out his hand to heaven, and the thick darkness was dense in the whole land of Egypt, three days. They did not see a man his brother, and they did not rise up any one from under himself for three days; and all the sons of Israel had light in their habitations.* And Jehovah said to Moses, signifies instruction. Stretch out thy hand to heaven, signifies the dominion of the power of truth divine in heaven. And there shall be thick darkness over the land of Egypt, signifies all manner of privation of truth and good. And it shall feel or grope in thick darkness, signifies the density of the false grounded in evil. And Moses stretched out his hand to heaven, signifies the domination of truth divine in heaven. And the thick darkness was dense in the whole land of Egypt, signifies all manner of privation of truth and good. For three days, signifies a full state. They did not see a man his brother, signifies that they did not perceive the truth of any good. And they did not rise up any one from under himself, signifies that there was no elevation of the mind. For three days, signifies a full state. And all the sons of Israel had light in their habitations, signifies that they who were of the spiritual church had illustration in their mind throughout.

7709. "And Jehovah said to Moses"—signifies instruction, as before, n. 7672.

7710. "Stretch out thy hand to heaven."—That hereby is signified the dominion of the power of truth divine in heaven, appears from the signification of stretching out the hand, as denoting the dominion of power, see above, n. 7673; and from the representation of Moses, who was to stretch out the hand, as denoting truth divine, see n. 6723, 6752, 7010, 7014, 7382; and from the signification of heaven, as denoting the angelic heaven. How this case is, that the dominion of the power of truth divine into heaven should produce a new state among those who infest, which is signified by thick darkness, is manifest from what was shown, n. 7643, 7679, viz., that the Lord is continually arranging heaven into order, and gifting those who are there, and who newly arrive there, with celestial and spiritual good; the effect of this arrangement is, that the evil are by degrees devastated; for that good flows-in more present to the evil who are in the opposite (for the divine influx proceeds even into opposites, and thereby keeps the hells together in connection and in bonds); and whereas the evil turn all good into evil, thus the good which flows-in more present into greater evil, and so far as they do this, so far they resist truth and good more strongly, that is, infest more grievously; hence it is, that there are degrees of devastation, until at length they are cast down into hell, which is the last of the degrees of vastation. From these considerations it may be manifest, that from the Lord nothing but good proceeds, and that he does not vastate the evil, still less cast them into hell, but that they themselves do this.

7711. "And there shall be thick darkness over the land of Egypt."—That hereby is signified all manner of privation of truth and good, appears from the signification of thick darkness. In the Word throughout, mention is made of darkness (*tenebræ*, and also at the same time of thick darkness (*caligo*), and in such passages darkness is predicated of the false, and thick darkness of evil together with it: but the term by which thick darkness is expressed in this verse, signifies thickest darkness, by which, in the internal sense, are signified such falses as bubble forth from evil; such falses exist with those who have been of the church, and have lived a life of evil contrary to the precepts of faith which they have known; the evil from which those falses bubble forth is contrary to the church, contrary to heaven, and contrary to the Lord, thus diametrically contrary to good and truth: this state is now described by thick darkness. That in the Word both darkness and thick darkness are mentioned together, and that darkness there denotes the privation of truth, and thick darkness the privation both of truth and good, may be manifest from the following passages: "Judgment is far from us, and justice doth not overtake us; we wait for light, *but behold darkness;* and brightnesses, *but we walk in thick darknesses;* we *grope* as the blind for the wall, and as if we had no eyes we *grope*, we stumble at noonday as in twilight, as the dead amongst the living," Isaiah lix. 9, 10; judgment is far from us, and justice doth not overtake us, denote that there is neither truth nor good; that judgment is predicated of truth, and justice of good, see n. 2235, 3997; to wait for light denotes truth, and to wait for brightnesses denotes the good of truth, for the brightness or splendour of light is from good; that darkness in this passage is opposed to light and judgment, thus to truth, and that thick darkness is opposed to brightness and justice, thus to good, is evident; wherefore darkness denotes the privation of truth, and thick darkness the privation both of truth and good. And in Amos, "*Is not the day of Jehovah darkness*, and not light, *and thick darkness*, not having brightness?" v. 20, where the sense is the same. And in Joel, "The day of Jehovah cometh, *a day of darkness and of thick darkness*, a day of cloud and of obscurity," ii. 2. And in Zephaniah, "The day of Jehovah is a day of wasting and devastation, *a day of darkness and of thick darkness*," i. 15, where darkness denotes the privation of truth, and thick darkness the privation of truth and good; if thick darkness signified nothing else but darkness, it would be an idle repetition, which cannot in any wise have place in the Holy Word; it is a thing common in the Word that there are two expressions of one thing, one of which expressions has relation to truth or the false, the other to good or evil. In like manner in Isaiah, "He shall look to the earth, and behold straitness and *darkness*, he shall be obscured by straitness, and by *thick darkness* of impulse," viii. 22. Darkness also signifies ignorance of truth, such as prevails amongst the nations, and thick darkness the ignorance of good, in the following passages: "In that day the deaf shall hear the words of the book, and the eyes of the blind shall see *out of thick darkness and out of darkness*," Isaiah xxix. 18. Again, "If thou shalt satisfy the afflicted soul, thy light shall rise in *darkness*, and thy *thick darkness* shall be as the noon-day," lviii. 10; that darkness denotes falses, see n. 7688.

7712. "And it shall feel or grope in thick darkness."—That hereby is signified the density of the false grounded in evil, appears from the signification of feeling or groping in thick darkness, as denoting that the falses grounded in evil are so dense, that there cannot any thing of truth and good be known, but if it is inquired into, it is as one who feels or gropes in thick darkness, and stumbles and impels in every direction; wherefore in Isaiah thick darkness is called *the thick darkness of impulse* (*caligo impulsûs*), viii. 22, and is described in the same prophet, "*We walk in thick darkness, we feel* or grope as the blind for the wall, and as those who have no eyes *we feel* or grope; *we stumble* at noon-day as in twilight, as the dead amongst the living," lix. 9, 10.

7713. "And Moses stretched out his hand to heaven."—

That hereby is signified the domination of truth divine in heaven, see n. 7710, where the same words occur.

7714. "And the thick darkness was dense in the whole land of Egypt."—That hereby is signified all manner of privation of truth and good, appears from what was said above, n. 7711.

7715. "For three days."—That hereby is signified a full state, appears from the signification of three days, as denoting a full state, see n. 2788, 4495; by a full state is meant an entire state from beginning to end; for every state has its beginning, its increments, and its greatest maximum; this period is what is meant by a full state, and is signified by three days.

7716. "They did not see a man his brother."—That hereby is signified that they did not perceive the truth of any good, appears from the signification of seeing, as denoting to understand and perceive, see n. 2150, 2325, 2807, 3764, 3863, 4403 to 4421, 4567, 4723, 5400; and from the signification of a man (*vir*), as denoting truth, see n. 3134; and from the signification of brother, as denoting good, see n. 2360, 3303, 3803, 3815, 4121, 5409, 5686, 5692, 6756; and that man with brother denotes the good of truth, see n. 3459: from these considerations it is evident, that by their not seeing a man his brother is signified, that they did not perceive the truth of any good.

7717. "And they did not rise up any one from under himself."—That hereby is signified that there was no elevation of the mind, appears from the signification of rising up, as denoting elevation towards the interiors, thus of the mind, see n. 2401, 2785, 2912, 2927, 3171, 3458, 3723, 4103, 4881, 6012; wherefore their not rising up denotes that there was no elevation.

7718. "For three days"—signifies a full state, as just above, n. 7715.

7719. "And all the sons of Israel had light in their habitations."—That hereby is signified that they who were of the spiritual church had illustration in their mind throughout, appears from the representation of the sons of Israel, as denoting those who are of the spiritual church, see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223; and from the signification of light, as denoting illustration; for the light which is from the Lord illuminates the understanding, inasmuch as in that light there is intelligence and wisdom, see n. 1521, 1524, 1619 to 1632, 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3339, 3636, 3643, 3993, 4202, 4408, 4413, 4415, 5400, 6608; and from the signification of habitations, as denoting those things which are of the mind; for by a house is signified the mind of man, n. 3538, 4973, 5023, 7353, and by bed-chambers its interiors, n. 7353; but habitations signify all things that are of the mind; also to inhabit, in the internal sense, signifies to live, n. 1293, 3384, 3613, 4451, 6051; hence habitations are where things appertaining to life are, that is, where the things of intelligence and wisdom are, which, it is a known thing, are of the mind: also in the other life, in the habitations or mansions of the angels there is light according to the intelligence and wisdom of their mind; and so far as they have light, so far they who are in the opposite, who are they that infested, have darkness.

7720. Verse 24 to the end. *And Pharaoh called to Moses, and said, Go ye, serve Jehovah, only your flock and your herd shall stay; also your infant shall go with you. And Moses said, Thou shalt also give into our hand sacrifices and burnt-offerings, and we will do [offer] to Jehovah our God. And also our cattle shall go with us, there shall not a hoof be left, because we must take thereof to serve Jehovah our God; and we do not know wherewith we shall serve Jehovah, until we come thither. And Jehovah fixed firm the heart of Pharaoh, and he was not willing to send them away. And Pharaoh said to him, Depart from being with me; take heed to thyself lest thou add to see my faces, because in the day that thou seest my faces thou shalt die. And Moses said, Thou hast rightly spoken, I will not add any longer to see thy faces.* And Pharaoh called to Moses, signifies the presence of the law divine. And said, Go ye, serve Jehovah, signifies that they should be left, that they may worship the Lord their God. Only your flock and your herd shall stay, signifies but not from good. Also your infant shall go with you, signifies that it was from truth. And Moses said, signifies reply. Thou shalt also give into our hands sacrifices and burnt-offerings, signifies that they should leave all things by which worship shall be performed. And we will do [offer] to Jehovah our God, signifies which is acceptable to the Lord. And also our cattle shall go with us, signifies that from the good of truth. There shall not a hoof be left, signifies that there shall not any thing of truth from good be wanting. Because we must take thereof to serve Jehovah our God, signifies that from that principle the Lord will be worshipped. And we do not know wherewith we shall serve Jehovah, signifies that it is unknown with what principle worship shall be performed. Until we come thither, signifies before they are removed from those who are in mere falses grounded in evil. And Jehovah fixed firm the heart of Pharaoh, signifies that they made themselves obstinate against the Divine Being or Principle. And he was not willing to send them away, signifies that they had not a mind (*animus*) to leave them. And Pharaoh said to him, signifies the wrath of anger on the occasion against truth divine. Depart from being with me, signifies that he was not willing to know any thing about it. Take heed to thyself lest thou add to see my faces, signifies that it did not enter into their mind (*animum*)

Because in the day thou seest my faces thou shalt die, signifies that if it entered into the mind (*animum*) it would be extirpated. And Moses said, signifies reply. Thou hast rightly spoken, signifies that from truth it is so. I will not add any longer to see thy faces, signifies that truth divine will no longer enter into the mind (*animum*).

7721. "And Pharaoh called to Moses."—That hereby is signified the presence of the law divine, appears from the signification of calling to himself, as denoting presence, see n. 6177, 7390, 7451; and from the representation of Moses, as denoting the law divine, see n. 6723, 6752, 7014, 7382: by the presence of the law divine with those who infest is meant, that they perceived whence the plagues came, in the present case whence the most dense false grounded in evil, which is signified by thick darkness: when the evil are devastating in the other life, it is given them often to perceive whence they have the evils of punishment, to the intent that they may know that the Divine Being or Principle is not in cause, but that themselves are; such things also frequently occur to those who are in hell, but at the time when they are in a quiet state; this is done for several reasons, principally that they may remember the evils which they had done in the world.

7722. "And said, Go ye, serve Jehovah."—That hereby is signified that they should be left, that they may worship the Lord their God, see above, n. 7658.

7723. "Only your flock and your herd shall stay."—That hereby is signified but not from good, viz., they may worship the Lord, appears from the signification of flock, as denoting interior good, and from the signification of herd, as denoting exterior good, see n. 5913, 6048.

7724. "Also your infant shall go with you."—That hereby is signified that they may worship from truth, appears from the signification of infant in this passage, as denoting truth, for by infant are meant boys, youths, young men, in a word sons, by whom are signified the things which are of intelligence, thus truths, see n. 7668; and from the signification of going with you, as denoting that they were to be left, that they may worship the Lord their God. It may be expedient to say what is meant by worshipping the Lord from good, and what by worshipping from truth without good, which things are here signified by the flock and the herd that they should stay, and by the infant that it should go: the most real worship is performed from good by truth, for the Lord is present in good; bu worship from truth without good is not worship, but only an external ceremony and act, without what is internal, for truth without good is a mere scientific; to make this the scientific of faith, it must be conjoined with good, and in this case it passes into the internal man, and becomes faith; that faith withou charity is not faith, has been frequently shown; hence it is evident, what is meant by worship grounded in good, and what by worship grounded in truth without good. By the good from which worship proceeds, is meant the good of life, which has been made spiritual by conjunction with truth, for spiritual good has its quality from truth, and truth has its essence from good, so that good is the soul of truth; hence it is further evident what is the quality of truth without good, that it is as a body without a soul, thus as a carcass.

7725. "And Moses said."—That hereby is signified reply, is evident.

7726. "Thou shalt also give into our hand sacrifices and burnt-offerings."—That hereby is signified that they shall leave all things by which worship shall be performed, appears from the signification of giving into the hand, as denoting to leave; for by hand is signified power, hence by giving into the hand is signified to deliver up to their power, thus to leave; and from the signification of sacrifices and burnt-offerings, as denoting worship in general, thus the all of worship, see n. 923, 6905; the reason why sacrifices and burnt-offerings signify the all of worship, is, because divine worship was principally performed by sacrifices, as may be manifest from the books of Moses. What has been before shown concerning sacrifices, see n. 922, 923, 1128, 1343, 1823, 2180, 2187, 2776, 2784, 2805, 2807, 2812, 2818, 2830, 3519, 6905.

7727. "And we will do [offer] to Jehovah our God."—That hereby is signified which is acceptable to the Lord, viz., worship, appears from what goes before, viz., that by sacrifices and burnt-offerings is signified worship, n. 7726, and by the flock and the herd of which the sacrifices consisted, is signified the good from which worship is derived, n. 7723, 7724; thus by doing or offering sacrifices and burnt-offerings to Jehovah, is signified worship grounded in good, which is acceptable: that Jehovah in the Word is the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6303, 6281, 6905, 6945, 6956.

7728. "And also our cattle shall go with us."—That hereby is signified that from the good of truth, viz., shall be worship, appears from the signification of cattle, as denoting the good of truth, see n. 6016, 6045; that to go with us denotes that hence there may be worship, viz., by sacrifices and burnt-offerings, is evident.

7729. "There shall not a hoof be left."—That hereby is signified that not any thing of truth grounded in good shall be wanting, appears from the signification of hoof, as denoting truth grounded in good, of which we shall speak presently; and from the signification of not being left, as denoting not to be wanting, viz., for the worship of the Lord: in the internal proximate sense, by a hoof not being left is signified that nothing at all shall be wanting, because the hoof is the common or general principle to all beasts; but in the interior sense by hoof is signified truth in the ultimate degree, thus sensual truth, which is the lowest, and, in the opposite sense, the false; the reason why this is signified by hoof, is, because by the foot is signified the natural principle, and by the sole of the foot the ultimate of the natural principle, see n. 2162, 3147, 3765, 3986, 4280, 4938 to 4952, 5327, 5328; the like is signified by the hoof, for it is the sole of the foot of beasts: and inasmuch as the ultimate of the natural principle is signified by hoof as by the sole of the foot, the truth is also signified which is the ultimate truth of the natural principle, for when the natural principle is spoken of, truth and good is meant, or, in the opposite sense, the false and the evil, hence it originates, and without those principles it is of no predication. That by the hoof, especially of horses, is signified truth in the ultimate degree, thus sensual truth, and, in the opposite sense, the false of the same degree, may be manifest from the following passages: "Whose darts are sharp, and all bows bent, *the hoofs of his horses* are counted as rocks, his wheels as a tempest," Isaiah v. 28, speaking of a vastating people; by darts are signified the doctrinals of the false, from which combat is waged, and by bows that doctrine, n. 2686, 2709; by horses things intellectual, in this case perverted, n. 2761, 2762, 3217, 5321, 6125, 6534; hence it is evident what is meant by the hoof of the horses, viz., that it denotes the false in the ultimate degree. And in Jeremiah, "*By reason of the voice of the trampling of the hoofs of the strong*, on account of the tumult of his chariot, the rattling of his wheels," xlvii. 3, speaking of a people vastating the Philistines; the trampling of the hoofs of the strong, viz., of the horses, denotes the open combat of the false against the truth; chariot denotes the doctrine of the false; that chariot denotes the doctrine both of the truth and the false, see n. 5321, 5945. And in Ezekiel, "By reason of the abundance of his horses, their dust shall cover thee, by reason of the voice of the horseman and of the wheel and of the chariot thy walls shall be shaken, *by the hoofs of his horses* he shall trample all thy streets," xxvi. 10, 11, speaking of Nebuchadnezzar vastating Tyre; horses denote things intellectual perverted, as above; horseman denotes the things which are of such an intellectual principle, n. 6534; the wheels of a chariot denote the falses of doctrine; charity is doctrine, as above; streets denote truths, n. 2336; hence it is evident that the hoofs of the horses are falses; unless such things are signified by the words, "By reason of the abundance of his horses their dust shall cover thee; by reason of the voice of the horseman and of the wheel and of the chariot thy walls shall be shaken, by the hoofs of his horses he shall trample all thy streets," what can they mean? Without an interior sense would they be any thing but expressions of sound, when yet every expression in the Word has a weight, because from the Divine Being or Principle. Again, "They shall devastate the pride of Egypt, that the multitude thereof may be destroyed; and I will destroy every beast thereof upon many waters, that the foot of man shall not any longer disturb them, *neither shall the hoof of a beast disturb them*; then I will cast the waters thereof into the deep, and I will cause the rivers thereof to flow as oil," xxxii. 12, 13, 14; neither would these words be understood, unless it be known what Egypt is, what the foot of man, what the hoof of beast, what the waters upon which the beast shall be destroyed, which the foot of man shall disturb and the hoof of beast, and which shall be cast into the deep; the waters and rivers of Egypt are scientific truths, the hoof of a beast is the false in the ultimate of the natural principle, which disturbs scientific truth. And in Micah, "Arise, and thresh, O daughter of Zion, because I will make thine horn iron, and I will *make thy hoofs brass*, that thou mayest beat in pieces many people," iv. 13; what these words mean, it would be impossible also for any one to know without the internal sense, thus unless it be known what is meant by threshing, what by the daughter of Zion, what by the horn which shall become as iron, what by the hoof which shall become as brass, with which many people shall be beaten in pieces: the daughter of Zion is the celestial church, n. 2362; horn is the power of truth from good, n. 2832; iron is natural truth which shall avail to destroy falses, n. 425, 426; hoof is truth from good in the ultimate degree; brass is natural good which shall avail against evils, n. 425, 1551. And in Zechariah, "I will raise up a shepherd in the earth, he shall not visit those that are to be cut off, her that is of tender age he shall not seek, and her that is broken he shall not heal; but he shall devour the flesh of the fat, *and shall divide asunder their hoofs*," xi. 16, speaking of a foolish shepherd; to devour the flesh of the fat denotes to turn good into evil; to divide asunder the hoofs denotes to turn truth into the false. How much the ancients excelled the moderns in intelligence, may be manifest from this consideration, that the former knew to what things in heaven several things in the world corresponded, and hence what they signified; and this was not only known to those who were of the church, but also to those who were out of the church, as to the inhabitants of Greece, the most ancient of whom described things by significatives, which at this day are called fabulous, because they are altogether unknown; that the ancient Sophi were in the science of such things, is evident from this circumstance, that they described the origin of intelligence and wisdom by a winged horse, which they called Pegasus, in that with his hoof he broke open a fountain, at which were nine virgins and this upon a hill; for they knew that by a horse was signified the intellectual principle, by his wings the spiritual principle, by hoofs truth of the ultimate degree where is the origin of intelligence, by virgins the sciences, by hill unanimity, and in the spiritual sense charity; so in all other cases. But such things at this day are amongst those that are lost.

7730. "Because we must take thereof to serve Jehovah."—That hereby is signified that from that principle the Lord will be worshipped, appears from the signification of serving, as denoting to worship; that Jehovah is the Lord, see above, n. 7727.

7731. "And we do not know wherewith we shall serve Jehovah."—That hereby is signified that it is unknown with what principle worship shall be performed, appears from the signification of serving Jehovah, as denoting the worship of the Lord, as above, n. 7730.

7732. "Until we come thither."—That hereby is signified before they are removed who are in mere falses grounded in evil, is manifest from this consideration, that to come thither or into the wilderness, is to be removed from the Egyptians, thus from those who are in mere falses grounded in evil, who are now signified by the Egyptians; that to go into the wilderness to sacrifice, denotes to be in a state removed from falses, see n. 6904.

7733. "And Jehovah fixed firm the heart of Pharaoh."—That hereby is signified that they made themselves obstinate against the Divine Being or Principle, see above, n. 7706.

7734. "And he was not willing to send them away."—That hereby is signified that they had not the mind (*animus*) to leave them, appears from the signification of not being willing, as denoting that they had not the mind (*animus*); and from the signification of sending away, as denoting to leave, as also above, n. 7707, where like words occur.

7735. "And Pharaoh said to him."—That hereby is signified the wrath of anger on the occasion against truth, appears from the signification of saying, as denoting, because it involves those things which follow, the wrath of anger; for the things which follow are thus expressed, "Pharaoh said to Moses, Depart from being with me; take heed to thyself lest thou addest to see my faces, because in the day thou seest my faces thou shalt die," which words are of anger against the truth divine which is represented by Moses.

7736. "Depart from being with me."—That hereby is signified that they were not willing to know any thing about it, viz., about truth divine, appears from the signification of departing from being with me, as denoting, when it is said by the evil concerning truth divine, that they were not willing to know any thing about it, for they reject it.

7737. "Take heed to thyself lest thou add to see my faces."—That hereby is signified that it did not enter into their mind (*animus*), appears from the signification of not adding to see faces, as denoting no longer to enter into the mind, for by the face are signified the interiors, see n. 1999, 2434, 3527, 3631, 4066, 4796, 4797, 4798, 5102, 5165, 5168, 5695, especially as to the affections; thus by the face is signified the mind (*animus*).

7738. "Because in the day thou seest my faces, thou shalt die."—That hereby is signified if it entered into the mind, that it would be extirpated, appears from the signification of seeing faces, as denoting to enter into the mind, as just above, n. 7737; and from the signification of dying, as denoting to be extirpated. The reason why Pharaoh now says, that Moses should depart from being with him, and that if he saw his faces he should die, is, because now is described the state of those who infest in mere false grounded in evil, which false is signified by thick darkness: the infernals, the more they are in falses grounded in evil, the more they are averse from the truth, and at length to such a degree, that they are not willing even to hear any thing of truth; for truth is against the false, and the false is to them satisfactory, because the evil, in which the false is grounded, is the delight of their life; wherefore they altogether reject truth from the mind (*animus*), because it is contrary to the satisfaction and delight of the life; and if they hear it, they are tormented, n. 7519; hence it is that because they are in a state of the false grounded in evil, which is signified by thick darkness, they remove from themselves the truth divine, which is represented by Moses; on this account Pharaoh now said to Moses, that he should depart from being with him, and should not see his faces, and if he saw, that he should die; on this account also Moses answered, Thou hast rightly spoken, I will not add any longer to see thy faces.

7739. "And Moses said."—That hereby is signified reply, is evident.

7740. "Thou hast rightly spoken."—That hereby is signified that from truth it is so, appears from the signification of speaking rightly, as denoting that it is so; that it is from truth, is signified also by rightly, n. 5434, 5437. By its being so from truth is meant, that they are now in that state, that they have no other will than to know nothing concerning truth divine; and if it entered into the mind (*animum*), they would cast it out, according to what was shown just above, n. 7738.

7741. "I will not add any longer to see thy faces."—That hereby is signified that it will no longer enter into the mind, appears from the signification of not seeing faces, as denoting not to enter into the mind, according to what was said above, n. 7737, 7738.

CONTINUATION OF THE SUBJECT CONCERNING THE INHABITANTS AND SPIRITS OF THE EARTH MARS.

7742. *AT the close of the foregoing chapter, a relation was given concerning a beautiful bird, which was seen, and was at length turned into stone; and it was said, that by that bird was represented the state of the inhabitants of Mars as to their love, celestial and spiritual; concerning which state and its change, it has been given to know the following particulars.*

7743. *That the inhabitants of Mars are in celestial love, has been before mentioned; these are represented by what is flaming, glittering beautifully with variegations of colours, and also by a bird of similar colourings; that several at this day begin to recede from that celestial love, and only to love knowledges, and in them alone to place celestial life, was represented by that bird changed into stone; for by a bird is signified spiritual life; by being turned into stone, is signified the life of knowledges without love, which is no longer spiritual life, but a life cold as stone, into which nothing from heaven flows-in: and that they still believe that they are in the Lord, as those who are in the life of celestial love there, was signified and shown by the spirit who rose up and was willing to take away the bird.*

7743. *By the stony bird were also represented the inhabitants of that earth, who transmute the life of their thoughts and affections by a strange method into almost no life; on which subject I have seen and heard what follows.*

7744. *There was a certain one above my head, who discoursed with me, and from the tone of his voice it was apperceived as if he was in a state of sleep; speaking in this state, he asked several questions, and these with such a prudence as could not be exceeded by that of a person awake: it was given to perceive that he was a subject by or through which the angels spake; and he in that state apperceived it and brought it forth; for he spake nothing but what was true: if any thing flowed-in from another source, he admitted it indeed, but did not bring it forth. I questioned him concerning his state; he said that that state was to him a pacific state, and that it was free from all solicitude respecting things future; and that at the same time he performed uses, whereby he had communication with heaven. It was told me, that such in the Grand Man have relation to the* sinus longitudinalis, *which lies in the cerebrum between its two hemispheres, and is there in a quiet state, howsoever the cerebrum be disturbed on each side.*

7745. *During my conversation with this spirit, some spirits introduced themselves towards the front part of the head, where he was, and pressed upon him, wherefore he retired to one side, and gave them place. The stranger spirits discoursed with each* *other, but their discourse was unintelligible both to the spirits about me and to myself: I was instructed by the angels that they were spirits from the earth Mars, who had the art of discoursing with each other in such a manner, that the spirits present would neither understand nor perceive what they spake: I was surprised that such discourse could be given, inasmuch as all spirits have one speech, and all speech flows from the thought, and the thought consists of ideas, which are instead of expression in the spiritual world, and the ideas which are expressions, together with the thought itself before it becomes speaking thought, are perceived manifestly in the other life; it was told me, that those spirits by a certain method form ideas not intelligible to others by the lips and face; and that in the very moment when they discourse thereby one amongst another, they artfully withdraw their thoughts from others, being principally cautious lest any thing of affection should manifest itself, because in such case the thought would appear, for the thought flows from the affection: I was further instructed, that the inhabitants of the earth Mars, who make celestial life to consist in knowledges alone, and not in the life of love, contrived such speech, yet not all, and that when they become spirits they retain it. These are they who were specifically signified by the stony bird; for to form speech by modifications of the countenance and foldings of the lips with a removal of the affections, and a withdrawing of the thoughts from others, is to deprive speech of its soul, and to make it like a dead image, and by degrees to do the like also to themselves.*

7746. *But although they suppose that their discourse is not understood by others, yet angelic spirits perceive all and singular the things which they discourse about; the reason is, because it is not possible for any thought to be withdrawn from angelic spirits; this was also shown them by living experience: I was thinking concerning this circumstance, that the spirits of our earth are not affected with shame when they infest others; this thought entered into me by influx from angelic spirits; the spirits of Mars instantly acknowledged that that was the subject of their discourse amongst each other, and they were much surprised; moreover several things, which they both spake and thought, were detected by an angelic spirit, notwithstanding all their endeavours to withdraw their thoughts from him.*

7747. *Afterwards the spirits of Mars flowed-in from above into my face; the influx felt like small striated rain, which was a sign that they were not in the affection of truth and of good, for that is represented by what is striated* (striatum): *they then spake plainly with me, saying, that the inhabitants of their earth in like manner discourse one amongst another. They were then told that this is evil, because thus they obstruct internal things, and recede from them to things external, which also they* *deprive of their life: and especially because it is not sincere to speak so; for they who are sincere, are not willing to speak or even think any thing but what others may know, yea all others, and even the whole heaven; whereas they who are not willing that others should know what they speak, exercise judgment concerning others, think ill of them and well of themselves, and at length contract such a habit, that they think and speak ill even of the church, of heaven, yea of the Lord himself.*

7748. *It was said, that they who love knowledges alone, but not a life according to knowledges, have reference to the interior membrane of the skull; but that they who accustom themselves to speak without affection, and to attract the thought to themselves, and to withdraw it from others, have reference to the same membrane, but made bony, because from having some spiritual life they come to have no life.*

7749. *They who love knowledges alone, and not a life according to knowledges, for the most part take glory to themselves from thence, and seem to themselves to be wiser than others; thus they love themselves, and despise others, especially those who are in good, whom they regard as simple and unlearned: but the lot is inverted in the other life, where those wise ones, as they seem to themselves, become foolish, and those simple ones wise.*

7750. *Inasmuch as by a stony bird were represented those who are in knowledges alone, and not in the life of love, and inasmuch as hence they have scarce any spiritual life, therefore here by way of appendix, it is allowed to show, that they alone have spiritual life who are in celestial love, and thence in knowledges; and that love contains in it every thing knowable, which is proper to that love. Take, for example, the animals of the earth, and also the animals of heaven, or birds; each has the science of all things appertaining to its love, which love has respect to nourishment, a safe habitation, the propagation of their kind, the care of their young; wherefore they have every requisite science, for this is in those loves, and flows-in into them as into its own proper receptacles; which science in some cases is so extraordinary that man cannot but be amazed at it; this science is said to be connate, and is called instinct, but it is of the love in which they are principled. If man was principled in his love, which is love to God and towards his neighbour, this love being man's proper love by which he is distinguished from the beasts, in this case man would not only be in all requisite science, but also in all intelligence and wisdom, neither would he have occasion to learn them; for they would flow-in from heaven into those loves, that is, through heaven from the Divine Being or Principle: but whereas man is not principled in those loves, but in contrary loves, viz., in the love of self and the love of the world, therefore he must* *needs be born into all ignorance and unskilfulness; yet by divine means he is brought to somewhat of intelligence and wisdom, but still not actually into any thing, unless he removes the loves of self and of the world, and thereby opens a way for love to the Lord, and towards the neighbour. That love to the Lord and love towards the neighbour have in them all intelligence and wisdom, may be manifest from those who, in the world, have been principled in those loves, for when in the other life they come into heaven, they there know and are sapient in such things as before they had never known; yea, they think and speak there as the rest of the angels, viz., such things as the ear has never heard nor the mind known, which are ineffable; the reason is, because those loves have the faculty of receiving such things into them.*

7751. *At the close of the following chapter an account will be given of the spirits and inhabitants of the planet Jupiter.*

EXODUS.

CHAPTER THE ELEVENTH.

THE DOCTRINE OF CHARITY.

7752. GOOD and truth are the principles to which all things in the universe have reference; the things which have not reference to those principles are not in the divine order; and the things which have not reference to both together do not produce any thing; good is what produces, and truth is the principle by which it produces.

7753. These things may illustrate how the case is with spiritual good and truth, which are called charity and faith, viz., that all things which are of the church have reference to those principles, and the things which have not reference to those principles, have not any thing of the church in them; also, that the things which do not contain both in them, do not produce any fruit, that is, good of charity or faith.

7754. For to the intent that any thing may be produced, there must be two powers, one which is called active, the other which is called passive; one without the other does not bring forth any thing: such powers or lives are charity and faith in the man of the church.

7755. The first principle of the church is good, the other is truth; or the first principle of the church is charity, and the other is faith; for the truth of the doctrine of faith is for the sake of the good of life; and that is the first principle, which is the end for the sake of which other things or other principles exist.

7756. In regard to the conjunction of the good which is of charity, and the truth which is of faith, in man, the case is this: the good which is of charity enters through the soul into man but the truth which is of faith enters through or by the hearing; the former flows-in immediately from the Lord, but the latter mediately through or by the Word; hence the way by which the good of charity enters, is called the internal way; and the way by which the truth of faith enters, is called the external way; what enters by the internal way is not perceived, because it does not fall manifestly into the sense; but what enters by the external way, this is perceived, because it falls manifestly into the sense: hence it is, that the all of the church is attributed to faith. It is otherwise with those who are regenerated, inasmuch as they manifestly perceive the good which is of charity.

7757. The conjunction of the good of charity with the truth of faith is effected in the interiors of man; the good itself, which flows-in from the Lord, adopts truth there, and appropriates it to itself, and thereby causes the good appertaining to man to be good, and the truth to be truth, or the charity to be charity, and the faith to be faith; without that conjunction charity is not charity, but only natural goodness; neither is faith faith, but only the science of such things as are of faith, and in some cases a persuasion that a thing is so, for the sake of procuring gain or honour.

7758. Truth, when it is conjoined with good, is no longer called truth, but good; so faith, when it is conjoined with charity, is no longer called faith, but charity; the reason is, because man in this case wills and does the truth, and what he wills and does, this is called good.

7759. With respect to the conjunction of the good of charity with the truth of faith, the case is altogether this, that good acquires its quality from truth, and truth its essence from good; hence it follows that the quality of good is according to the truths with which it is conjoined; wherefore good becomes genuine, if the truths with which it is conjoined are genuine: the genuine truths of faith may be given within the church, not so out of it, for within the church is the Word.

7760. Moreover the good of charity receives also its quality from the copiousness of the truths of faith; likewise from the connection of one truth with another; thus the spiritual good appertaining to man is formed.

7761. Distinction ought carefully to be made between spiritual good and natural good: spiritual good has its quality from the truths of faith, their copiousness, and connection, as was said; but natural good is connate, and also exists by things accidental, as by misfortunes, diseases, and the like: natural good saves no one, but spiritual good saves all; the reason is, because the good which is formed by the truths of faith, is the plane into which heaven can flow-in, that is, the Lord through heaven, and lead man, and withhold him from evil, and afterwards elevate him into heaven, but natural good not so; wherefore they who are in natural good can be as easily carried away by the false as by truth, if the false only appears in the form of truth, and can be as easily led by evil as by good, if evil be only presented as good, they being like feathers in a wind.

7762. The confidence of firm trust, which is said to be of faith, and is called faith, is not spiritual confidence or firm trust, but natural; spiritual confidence or firm trust has its essence and life from the good of love, but not from the truth of faith separate; the confidence of faith separate is dead: wherefore true confidence cannot be given with those who have led an evil life: the confidence also itself, that there is salvation by the merit of Christ, whatsoever the life has been, is not from truth.

CHAPTER XI.

1. AND Jehovah said to Moses, Yet I will bring one plague upon Pharaoh, and upon Egypt; after thus he will send you away from hence; as he sends away every thing, in driving out he will drive you out from hence.

2. Come, say in the ears of the people, and let them ask a man from his companion, and a woman from her companion, vessels of silver and vessels of gold.

3. And Jehovah gave the grace of the people in the eyes of the Egyptians; also the man Moses was exceedingly great in the land of Egypt, in the eyes of the servants of Pharaoh, and in the eyes of the people.

4. And Moses said, Thus saith Jehovah, About the middle of the night I will go forth into the midst of Egypt.

5. And every first-born in the land of Egypt shall die, from the first-born of Pharaoh about to sit upon his throne, even to the first-born of the handmaid who is behind the mills; and every first-born of beast.

6. And there shall be a great cry in the whole land of Egypt, such as there hath not been, and as shall no longer be.

7. And to all the sons of Israel a dog shall not move his tongue, to from man and even to beast; to the intent that ye may know, that Jehovah discerns between the Egyptians and between Israel.

8. And all those thy servants shall come down to me, and shall bow themselves to me, saying, Go thou forth and all the people which is in thy feet, and after thus I will go forth; and he went forth from being with Pharaoh in the wrath of anger.

9. And Jehovah said to Moses, Pharaoh will not hearken to you, to the intent that my prodigies may be multiplied in the land of Egypt.

10. And Moses and Aaron did all those prodigies before Pharaoh: and Jehovah fixed firm the heart of Pharaoh; and he did not send away the sons of Israel out of his land.

THE CONTENTS.

7763. THE subject treated of in this chapter, in the internal sense, is concerning the damnation of faith separate from charity, which is signified by the first-born of Egypt which were given to death in the middle of the night: also concerning the scientifics of truth and good to be transferred to those who are of the spiritual church; which scientifics are signified by the vessels of silver and of gold which the sons of Israel were to borrow of the Egyptians.

THE INTERNAL SENSE.

7764. VERSES 1, 2, 3. *And Jehovah said to Moses, Yet I will bring one plague upon Pharaoh, and upon Egypt; after thus he will send you away from hence; as he sends away every thing, in driving out he will drive you out from hence. Come, say in the ears of the people, and let them ask, a man from his companion, and a woman from her companion, vessels of silver and vessels of gold. And Jehovah gave the grace of the people in the eyes of the Egyptians; also the man Moses was exceedingly great in the land of Egypt, in the eyes of the servants of Pharaoh, and in the eyes of the people.* And Jehovah said to Moses, signifies instruction. Yet I will bring one plague upon Pharaoh, and upon Egypt, signifies the end of vastation, which is damnation. After thus he will send you away from hence, signifies that then they will be left. As he sends away every thing, in driving out he will drive you out from hence, signifies that they will leave absolutely, and will hold in aversion and shun their presence. Come, say in the ears of the people, signifies information and obedience And let them ask, a man from his companion and a woman from her companion, vessels of silver and vessels of gold, signifies that the scientifics of truth and good taken away from the evil, who have been of the church, shall be allotted to the good who are from the church. And Jehovah gave the grace of the people in the eyes of the Egyptians, signifies the fear of those who are in evils, for those who are of the spiritual church by reason of plagues. Also the man Moses was exceedingly great in the land of Egypt, signifies respect for truth divine on this occasion; in the eyes of the servants of Pharaoh and in the eyes of the people, signifies with those there who were in subordination.

7765. "And Jehovah said to Moses"—signifies instruction, as n. 7186, 7276, 7304, 7380.

7766. "Yet I will bring one plague upon Pharaoh and upon Egypt."—That hereby is signified the end of vastation, which is damnation, appears from the signification of yet one plague, as denoting the ultimate of vastation. That by the plagues brought upon Egypt are signified successive states of vastation, is evident from the explication of what goes before; that the ultimate is damnation, viz., of faith separate from charity, will be evident from what follows, for by the first-born given to death in Egypt, is signified the damnation of that faith, by death the damnation itself, and by the first-born, faith: faith is said to be damned, when those things which are of faith are applied to patronize falses and evils, in which case they pass over to their side, and become the means of confirming them, as is the case with those who both in doctrine and life separate faith from charity; but with these there is no faith, there is only the science of such things as are of faith, which science by them is called faith; this is meant by faith damned: moreover the subjects themselves, in whom the things of faith have been adjoined to falses and evils, after vastations are in damnation; the damnation is made sensible by the stench and stink which exhales from them, more than from those who have not been acquainted with the things of faith: the case herein is in the particular as in the general; in the general, if an evil spirit approaches to a heavenly society, where there is charity, the stink from him is sensibly manifested; in like manner in the particular, where there had been such things as are of heaven, that is, as are of faith, and in the same subject also such things as are of hell. From these considerations it is now evident, that by yet one plague, which shall be brought upon Pharaoh and upon Egypt, is signified the ultimate of vastation, which is damnation; for by Pharaoh are represented those who infested, in the present case who are damned; and by Egypt is signified the natural mind, n. 5276, 5278, 5280, 5288, 5301, 6147, 6252.

7767. "After thus he will send you away from hence."—That hereby is signified that in this case they will be left, appears from the signification of sending away, as denoting to leave, see frequently above.

7768. "As he sends away every thing, in driving out he will drive you out from hence."—That hereby is signified that they will leave absolutely, and will hold in aversion and shun their presence, appears from the signification of sending away every thing, as denoting to leave absolutely; and from the signification of driving out by driving out, as denoting to hold in aversion and shun those who are of the spiritual church, whom they infested; for he who holds in aversion the presence of any one, shuns also that presence, and likewise drives the man away from him. The reason why they now hold in aversion and shun those who are of the spiritual church, is, because the good and truth, which flow-in, now torment them; the case herein is like that of painful ulcers, which do not even endure the touch of warm water, or a breath of air; or as an eye which has suffered injury cannot bear even the mild rays of the sun; in like manner the natural mind of those who infest is now such a sore; for after that they have been vastated, that is, after that the things of faith have been rejected, they then feel pain at the least breath of good and truth, whence comes aversion.

7769. "Come, say in the ears of the people."—That hereby is signified information and obedience, appears from the signification of saying, as here denoting information, for Jehovah here says what the sons of Israel were to do when they were to depart from Egypt: obedience is signified by saying in the ears, for the ears correspond to obedience, and hence signify it, see n. 2542, 3869, 4551, 4652 to 4660.

7770. "And let them ask, a man from his companion, and a woman from her companion, vessels of silver and vessels of gold."—That hereby is signified that the scientifics of truth and good taken from the evil who have been of the church, shall be allotted to the good who are from the church, appears from the signification of vessels of silver and vessels of gold, as denoting the scientifics of truth and good: that silver denotes truth, and gold good, see n. 1551, 1552, 2954, 5658, 6112, and that vessels denote scientifics, n. 3068, 3079: scientifics are called the vessels of truth and good, because they contain them: it is believed that the scientifics of truth and good are the very truths and goods themselves which are of faith; but it is not so, the affections of truth and good are what constitute faith; these flow-in into scientifics, as into their vessels. That to ask those things of the Egyptians denotes to take them away, and allot them to themselves, is evident; hence in the preceding chap. iii. it is said, that they should spoil the Egyptians, verse 22; and in the following chapter xii. that they took away from them: the reason why it is said, that a man shall ask of hi companion, and a woman of her companion, is, because man (*vir*) has reference to truth, and woman to good, as also they signify those principles. How this case is, see the explication at chap. iii. 22, Exod. n. 6914 to 6917, from which it may be manifest that the scientifics themselves of truth and good, which had been in the possession of those of the church who have been acquainted with the arcana of faith, and yet have lived a life of evil, are transferred to those who are of the spiritual church; how that translation is effected, see n. 6914: these things are signified by the Lord's words in Matthew, "The Lord said to him who went away and hid the talent in the earth, *Take ye the talent from him, and give to him that hath ten talents; for to every one that hath shall be given, that he may abound; but from him who hath not, shall be taken away even what he hath; but cast out the unprofitable servant into outer darkness*," xxv. 25, 28, 29, 30. And Luke xix. 24, 25, 26. In like manner ir the same Evangelist, "*Whosoever hath, to him shall be given that he may have abundantly, but whosoever hath not, even what he hath shall be taken away from him*," xiii. 12; Mark iv. 24, 25. The reason is, because the knowledges of good and truth appertaining to the evil are applied to evil uses; and the knowledges of good and truth appertaining to the good are applied to good uses; the knowledges are the same, but application to uses constitutes their quality with every one: they are in this respect like worldly riches, which with one are disposed of for good uses, with another for evil uses; hence riches with every one have a quality according to the quality of the uses to which they are applied: from this consideration it is also evident, that the same knowledges, like the same riches, which had appertained to the evil, may appertain to the good, and serve for good uses: from these considerations it may now be manifest, what is represented by the command, that the sons of Israel should borrow from the Egyptians vessels of silver and vessels of gold, and thus should rob and plunder them; such robbery or plunder would in no wise have been commanded by Jehovah, unless it had represented such things in the spiritual world: similar hereto is what is written in Isaiah, "At length the merchandise of Tyre, and her *meretricions hire*, shall be *holy to Jehovah;* it shall not be laid aside, neither shall it be withheld, but *her merchandise shall be for them that dwell before Jehovah, to eat, to satiate themselves, and for him that covereth himself with what is ancient*," xxiii. 18, speaking of Tyre, by which are signified the knowledges of good and truth, n. 1201; merchandise and meretricious hire are knowledges applied to evil uses; that they would be given to the good, who will apply them to good uses, is signified by her merchandise being for them who dwell before Jehovah, to eat, to satisfy themselves, and for him that covereth himself with what is ancient. Also in Micah, "Arise and thresh, O daughter of Zion, because thine horn I will make iron, and thy hoofs I will make brass, that thou mayest bruise to pieces many people; and *I have devoted their gain to Jehovah, and their wealth to the Lord of the whole earth*," iv. 13; to bruise in pieces many people denotes to devastate them; the gain which is devoted to Jehovah and to the Lord of the whole earth, denotes the knowledges of truth and good. The like is involved in what is written concerning David and Solomon, concerning David, *that he sanctified to Jehovah the silver and the gold, which he had taken from the nations which he subdued*, from the Syrians, from Moab, from the sons of Ammon, from the Philistines, and from the spoil of Hadadezar," 2 Sam. viii. 11, 12, and of Solomon, "*That he placed the sanctified things of his father amongst the treasures of the house of Jehovah*," 1 Kings vii. 51.

7771. "And Jehovah gave the grace of the people in the eyes of the Egyptians."—That hereby is signified the fear of those who are in evils for those who are of the spiritual church by reason of plagues, appears from what was explained above, n. 6914, where like words occur.

7772. "Also the man Moses was exceedingly great in the land of Egypt."—That hereby is signified respect for truth divine on this occasion, appears from the representation of Moses, as denoting truth divine, see frequently above; and from the signification of exceedingly great, as denoting respect, in this case respect grounded in fear, inasmuch as the evil who are in hell have no other respect for what is divine than that of fear; that exceedingly great denotes respect, is evident, for it is said, in the eyes of the servants, and in the eyes of the people; and from the signification of the land of Egypt, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301, 6147, 6252: hence it is evident, that by the man Moses being exceedingly great in the land of Egypt, is signified respect for truth divine in the mind, viz., of those who infest.

7773. "In the eyes of the servants of Pharaoh, and in the eyes of the people."—That hereby is signified amongst those who were there in subordination, appears from the signification of servants and people, as denoting those who are subordinate; for by Pharaoh are represented the primary or chief ones who infested, under whom the rest were subordinate. The reason why the subordinate are signified, is, because amongst the evil as well as amongst the good, or in hell as in heaven, there is the form of government, viz., there are sovereignties, and there are subordinations, without which society would not cohere together: but the subordinations in heaven are altogether different from the subordinations in hell: in heaven all are as equals, for one loves another as a brother a brother; nevertheless one prefers another to himself as he excels in intelligence and wisdom: the love itself of good and of truth produces this effect, that every one subordinates himself as it were of himself to those who are in the wisdom of good and in the intelligence of truth superior to himself: but the subordinations in hell are the subordinations of imperiousness, and hence of severity; for he who is imperious, is severe towards those who are not constantly at his beck; for every one holds another for an enemy, yet outwardly for a friend, for the sake of leaguing together against the violence of others; this leaguing together is like that of robbers; they who are subordinate continually aspire at dominion, and also break all bonds to attain it; in this case the state there is lamentable, for then follow severities and cruelties; this happens periodically (*per vices*). From these considerations it may be masifest how the case is with subordinations in the other life.

7774. Verses 4, 5, 6, 7, 8. *And Moses said, Thus saith Jehovah, About the middle of the night I will go forth into the midst of Egypt, and every first-born in the land of Egypt shall die, from the first-born of Pharaoh about to sit upon his throne, even to the first-born of the handmaid who is behind the mills; and every first-born of beast. And there shall be a great cry in the whole land of Egypt, such as there hath not been, and as shall no longer be. And to all the sons of Israel a dog shall not move his tongue, to from man and even to beast, to the intent that ye may know, that Jehovah discerns between the Egyptians and between Israel. And all those thy servants shall come down to me, and shall bow themselves to me, saying, Go thou forth, and all the people which is in thy feet, and after thus I will go forth: and he went forth from being with Pharaoh in the wrath of anger.* And Moses said, Thus saith Jehovah, signifies instruction. About the middle of the night, signifies when devastation is total. I will go forth into the midst of Egypt, signifies the presence of the Divine Being or Principle every where on the occasion. And every first-born in the land of Egypt shall die, signifies the damnation of faith separate from charity in this case. From the first-born of Pharaoh about to sit upon his throne, signifies the falsified truths of faith which are in the first place. Even to the first-born of the handmaid who is behind the mills, signifies the falsified truths of faith which are in the last place. And every first-born of beast, signifies the adulterated goods of faith. And there shall be a great cry in the whole land of Egypt, signifies interior lamentation. Such as there hath not been, and as shall no longer be, signifies that the state was such, that there could not be given any like to it. And to all the sons of Israel a dog shall not move his tongue, signifies that amongst those who were of the spiritual church there was not the least of damnation and lamentation. To from man and even to beast, signifies neither as to truth nor as to good. To the intent that ye may know that Jehovah discerns between the Egyptians and between Israel, signifies that it may be known what is the quality of the difference between those who are in evil and who are in good. And all those thy servants shall come down to me, signifies those who are subordinate. And shall bow themselves to me, signifies respect grounded in fear for truth divine. Saying, Go thou forth, and all the people which is in thy feet, signifies supplication that they may depart from those who are in truth derived from the Divine Being or Principle, from highest to lowest. And after thus I will go forth, signifies that truth divine will depart. And he went forth from being with Pharaoh in the wrath of anger, signifies the plucking away of the presence of truth divine from those who are about to be damned.

7775. "And Moses said, Thus saith Jehovah."—That hereby is signified instruction, see above, n. 7764.

7776. "About the middle of the night."—That hereby is signified when devastation is total, appears from the signification of the middle of the night, as denoting when thick darkness is most dense, that is, when there is mere false; for night signifies a state of the false, n. 2353, 6000; its middle denotes the highest state; thus the middle of the night denotes total devastation.

7777. "I will go forth into the midst of Egypt."—That hereby is signified the presence of the Divine Being or Principle every where on the occasion, appears from the signification of going forth into the midst, when it is said of Jehovah, as denoting the presence of the Divine Being or Principle; every where is signified by the midst, when it is predicated of land or earth; for to go forth into the midst of Egypt denotes into all.

7778. "And every first-born in the land of Egypt shall die."—That hereby is signified the damnation of faith separate from charity, appears from the signification of dying, as denoting damnation, see n. 5407, 6119; and from the signification of first-born, as denoting the faith of the church by which comes charity, see n. 352, 2435, 6344, 7035; but the first-born in the land of Egypt denotes faith without charity, concerning which see above, n. 7766. As to what further relates to faith without charity, it is to be noted that faith, which is without charity, is not faith, but only the science of such things as are of faith, for the truths of faith have respect to charity as their ultimate end, and afterwards proceed from charity as from their first end; hence it is evident, that those things which are of faith are not given amongst those who are not in charity; that nevertheless the science of the truths of faith is given amongst them, is a known thing; this science is what by them is called faith; and when the scientifics of the good and truth of faith are applied by them to confirm falses and evils, in this case the truths and goods of faith no longer appertain to them, for they accede to falses and evils, which they serve, inasmuch as in this case those very falses and evils which they confirm are beheld in them: those things which are of genuine faith look upwards to heaven and to the Lord, but those things which are of faith separate from charity look downwards, and when they confirm evils and falses they look to hell; hence also it is evident, that faith separate from charity is not faith: from these considerations it may be manifest what is meant by the damnation of faith separate from charity, viz., that it is the damnation of the falsified truth and adulterated good which are of faith, for truth, when it is falsified, is no longer truth but the false, and good, when it is adulterated, is no longer good but evil; and faith itself is no longer the faith of truth and good, but of the false and evil, howsoever it appears and sounds in the external form: and what is an arcanum, the quality of every one's faith is according to the quality of his life; if therefore the life be damned, so also is the faith, for it is the faith of the false when the life is a life of evil: that this is so does not appear in the world, but is manifested in the other life, when the evil there are deprived of the science of truth and good, in which case the falses grounded in evils, which had lain stored up in them, come forth. In some cases amongst those that are evil, there is a persuasion that the truth of faith is truth, which persuasion is also supposed to be faith, but it is not faith; for it is impressed from this end, that it may serve as a means of securing gain, honours, and reputation; those truths, so long as they serve as means, are loved for the sake of the end, which is evil, but when they are no longer so serviceable, they are relinquished, yea they are regarded as falses; this persuasion is what is called persuasive faith, and is what is meant by the Lord's words in Matthew, "Many shall say to me in that day, Lord, Lord, have we not prophesied by thy name, and by thy name cast out demons, and in thy name done many virtues? but then will I confess to them, I know you not, depart from me, ye that work iniquity," vii. 22, 23. The same faith is also meant by the lamps without oil appertaining to the five foolish virgins, who also said, "Lord, Lord, open to us; but he answering said, Verily I say unto you, I know you not," Matt. xxv. 11, 12; by lamps are signified the truths of faith, and by oil the good of charity; thus by lamps without oil, the truths of faith without the good of charity.

7779. "From the first-born of Pharaoh about to sit upon his throne."—That hereby are signified the falsified truths of faith which are in the first place, appears from the signification of first-born, as denoting faith, see n. 352, 2435, 6344, 7035; and from the representation of Pharaoh, as denoting the scientific principle in general perverting the truths of the church, see n. 6015, 6651, 6679, 6683, 6692; thus the first-born of Pharaoh denotes the faith of such, consequently the faith of the falsified truths of faith; and from the signification of throne, as denoting the kingdom or reign of truth, and in the opposite sense, the kingdom or reign of the false, see n. 5313: that the falsified truths of faith which are in the first place are meant by the first-born of Pharaoh about to sit upon his throne, is evident from this consideration, that it is said even to the first-born of the handmaid who is behind the mills, by which are signified the falsified truths of faith which are in the last place; and moreover the son of a king denotes what is primary, because a king is the head. Those falsified truths are in the first place which are acknowledged for essentials, as these, that faith saves howsoever a man has lived, and that it saves man at the last hour of his life, and that in such case he is pure from sins, thus that sins are wiped away in a moment, like the filth of the hands by water; which insist that faith is given without charity, and that, in respect to man's salvation, the life is of no account, also that a man-devil can in an instant be made an angel of God; such and the like are truths falsified in the first place; those which are thence proximately derived are in the second place; those which are remotely derived are in the last place; for there are given ample derivations of every truth and in a long series, of which some enter directly, some obliquely, those which only touch being the last. That such and the like are falsified truths of faith, is very manifest; for who does not know, if he thinks justly, that the life of faith causes man to be spiritual, but not faith except so far as it is implanted in the life; the life of man is his love, and what he loves this he wills and this he intends, and what he wills and intends, this he does; this is the esse of man, but not what he knows and what he thinks and does not will: this esse of man cannot in any wise be changed into another esse by thinking about mediation and salvation, but by regeneration anew, which is effected by much of his life; for he must be conceived, be born, and grow up anew; and this is not effected by thinking and speaking, but by willing and acting. These things are said, because by the first-born of Pharaoh, and the first-born of the Egyptians, is signified faith separate from charity, which, as has been shown in what goes before, is not faith, but the science of such things as are of faith. The reason why the first-born of the Egyptians represented that faith, is, because the Egyptians were versed in the science of the rituals of the church, above the rest, who constituted the representative church after the time of the flood, n. 4749, 4964, 4966, 6004; at that time all rites were representative of the spiritual things which are in heaven; the Egyptians were better acquainted with these things than others were, but in process of time they began to love knowledges alone, and on this occasion, in like manner as at this day, to place the all of the church in the science of such things as are of the church, and no longer in the life of charity; thus they inverted the whole order of the church, which being inverted, the truths, which are called truths of faith, must needs be falsified; for the truths which are applied contrary to divine order, as is the case when they are applied to evils, and among the Egyptians to magic, are no longer truths appertaining to them, but become falses in consequence of what they derive from the evils to which they are applied: to illustrate this by the worship of a calf amongst the Egyptians; they knew what a calf represented, viz., that it represented the good of charity; so long as they knew this, and thought this, when they saw calves, or when they prepared calves in feasts of charity such as the ancients held, and afterwards when calves were applied in sacrifices, they then thought sanely, and together with the angels in heaven, for with the angels a calf denotes the good of charity; but when they began to make calves of gold, and to place them in their temples, and worship them, they then thought insanely, and together with the infernals; thus they inverted a true representative into a false representative.

7780. "Even to the first-born of the handmaid who is behind the mills."—That hereby are signified the falsified truths of faith which are in the last place, appears from the signification of first-born, as denoting faith, see just above, n. 7779; and because it denotes faith, it denotes truth in the complex, for truth is of faith because it is to be believed; and from the signification of handmaid, as denoting the exterior affection of truth, or the affection of the sciences, see n. 1895, 2567, 3835, 3849; but a handmaid behind the mills denotes the most external affection of science, for by behind the mills is signified what is in the last place: it is said behind the mills, because a mill is predicated of those things which are of faith; for corn by mills is ground into flour, and is thereby prepared for bread, and by flour is signified the truth from which good is derived, and by bread that very good itself which is derived thence: thus to sit at the mills denotes to learn and imbue such things as may be serviceable to faith, and by faith to charity; hence it is that the ancients, when they described the first rudiments of the doctrine of faith, described them by sitting at the mills, and the things that were yet in ruder state, by sitting behind the mills: it was in consequence of such signification that the Lord, where he teaches concerning the last time of the church, says, "*Two women shall be grinding in the mill, the one shall be taken and the other shall be left,*" Matt. xxiv. 41; which would never have been said, unless a mill had signified those things which are of faith: what a mill and grinding denote in the internal sense, see n. 4335. As to what concerns the truths of faith which are in the first place, and which are in the last, it is to be noted, that those truths of faith, which immediately proceed from the good of charity, are what are in the first place, for they are goods in form; but the truths which are in the last place are naked truths; for when truths are successively derived, they recede in each degree from good, and at length become naked truths: such truths are what are signified by handmaids behind the mills.

7781. "And every first-born of beast."—That hereby are signified the adulterated goods of faith, appears from the signification of first-born, as denoting faith; and from the signification of beast, as denoting the affections of good, and, in the opposite sense, the affections of evil, see n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 2179, 2180, 3519, 5198: that beasts have this signification, is from representatives in the other life, n. 3218; therefore also such things were signified by them in sacrifices, n. 2180, 2805, 2807, 2830, 3519: inasmuch as beasts had this signification, therefore by the first-born of beasts is signified the good of truth, in this case adulterated, because appertaining to the Egyptians, who perverted all truths and goods by applications to evil uses.

7782. "And there shall be a great cry in the whole land of Egypt."—That hereby is signified interior lamentation, appears from the signification of a cry, which is on account of the first-born being dead, in the internal sense on account of damnation, as denoting lamentation; the reason why a great cry denotes interior lamentation, is, because the greater the lamentation is, so much the more interior it is.

7783. "Such as there hath not been, and as shall no longer be."—That hereby is signified that the state was such that there could not be given any like to it, may appear from what was explained, n. 7649, 7680.

7784. "And to all the sons of Israel a dog shall not move his tongue."—That hereby is signified that amongst those who are of the spiritual church there shall not be the least of damnation and lamentation, appears from the representation of the sons of Israel, as denoting those who are of the spiritual church, see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223; and from the signification of a dog not moving the tongue, as denoting that there is not the least of damnation and lamentation, for it is opposed to the great cry which shall be in the land of Egypt, which is interior lamentation, see n. 7782, and this on account of the damnation which is signified by the death of the first-born. By those who are of the spiritual church, that is, who are in the good of that church, not having the least of damnation, it is not to be understood that they are without any evil, but that they are withheld from evil in good by the Lord; their proprium is nothing but evil and what is damned, but the proprium of the Lord which they receive is good, consequently without any damnation; thus it is meant that there is nothing of damnation to those who are in the Lord. The expression, a dog shall not move his tongue, is grounded in the signification of a dog; a dog signifies the lowest of all, or those who are vile in the church, likewise those who are out of the church, also those who babble much about the things of the church, and understand little; and in the opposite sense, those who are altogether out of the faith of the church, and speak disrespectfully of those things which are of faith; that dogs signify those who are out of the church, is manifest from Matthew, "Jesus said to the woman, who was a Greek, a Syrophœnician, It is not good to take the bread of the sons and *cast it to the dogs;* but she said, Certainly, Lord, yet the *young dogs also eat of the crumbs which fall from the table of their lords:* then Jesus answering said unto her, O woman, great is thy faith, be it unto thee even as thou wilt; and the woman was healed," xv. 26, 27, 28, and Mark vii. 27, 28; where by sons are meant those who are within the church, and by dogs those who are without: the same is signified by the *dogs* who licked the sores of Lazarus, Luke xvi. 21, for by the rich man, in the internal sense, is there meant one who is within the church, and hence abounds with spiritual riches, which are the knowledges of truth and good. Dogs denote those who within the church are in the lowest place, who babble much about the things of the church, and understand little, and, in the opposite sense, who speak disrespectfully of the things of faith, in Isaiah, "His watchmen are all blind, they do not know, *they are all dumb dogs, they cannot bark*, looking, lying down, loving to sleep," lvi. 10. And in David, "*They make a tumult as a dog*, they go about in the city, *behold they belch with their mouth, swords are in their lips*," Psalm lix. 6, 7, 14. Again, "That thy foot may plunge into blood, *the tongue of thy dogs*," Psalm lxviii. 23. And in Matthew, "*Give not that which is holy to the dogs;* neither cast your pearls before swine; lest peradventure they trample them with their feet, and *being turned tear you*," vii. 6. Hence the vilest of all things, which was to be cast away, is signified by a dead dog, 1 Sam. xiv. 14; 2 Sam. ix. 8; xvi. 9.

7785. "To from man and even to beast."—That hereby is signified neither as to truth nor as to good, appears from the signification of man (*vir*), as denoting truth, see n. 3134; and from the signification of beast, as denoting the affection of good, thus denoting good, see just above, n. 7781.

7786. "To the intent that ye may know that Jehovah discerns between the Egyptians and between Israel."—That hereby is signified that it may be known what is the quality of the difference between those who are in evil and those who are in good, appears from the signification of knowing, as denoting to be known; and from the representation of the Egyptians, as denoting those who are in evil; by the Egyptians were before signified those who are in the false, but now, after that they have been vastated as to the truths of the church which they knew, they signify those who are in evil; for by the death of the first-born is signified damnation, which is a state of evil; and from the representation of the sons of Israel, as denoting those who are of the spiritual church, see above, n. 7784, thus who are in good; for they who are of the spiritual church by faith are led to charity, thus by truth to good.

7787. "And all those thy servants shall come down to me."—That hereby are signified those who are subordinate, appears from the signification of the servants of Pharaoh, as denoting those who are subordinate, see above, n. 7772.

7788. "And shall bow themselves to me."—That hereby is signified respect grounded in fear for truth divine, appears from the representation of Moses, as denoting truth divine, see frequently above; and from the signification of bowing themselves, as denoting humiliation, but in the present case, because it is said of those who are in evil, it denotes respect grounded in fear: it is said respect grounded in fear, because the evil have not any respect for truth divine, not even for the divine principle itself, but what they derive from fear; for they who are in hell love only themselves, and they who love only themselves have not any respect for another, for all respect for others, even for the divine principle itself, they turn to themselves; where love is, there is respect, where love is not, there is no respect, except what is grounded in fear: hence it is, that the evil in the other life undergo punishments, till at length they have no desire to rise up against the good, and infest them; for they are deterred from doing evil by no other means than by the fear of punishments.

7789. "Saying, Go thou forth, and all the people which is in thy feet."—That hereby is signified supplication that they may depart from those who are in truth derived from the Divine Being or Principle, from highest to lowest, appears from the signification of going forth, as denoting to depart; and from the representation of Moses, who is here meant by thou, as denoting truth divine; and from the signification of people, as denoting those who are in truth from the Divine Being or Principle; for by the sons of Israel, who are here meant by people, are represented those who are of the spiritual church, thus who are in the truth of good, and in the good of truth, in the present case who are in truth from the Divine Being or Principle, because it is said the people who are in thy feet, for by Moses is represented truth divine; and from the signification of in thy feet, as denoting those who are beneath, thus who are subordinate; for the feet signify inferior things, because natural things, for the natural world is beneath the spiritual world; that the feet signify natural things, see n. 2162, 3761, 3986, 4280, 4938 to 4952; hence it is that it is said the people who are in thy feet: from the highest to the lowest is also signified, by Moses the highest, because truth divine, by the people in his feet all and singular of those who are in truth from the Divine Being or Principle.

7790. "And after thus I will go forth."—That hereby is signified that truth divine will depart, appears from the signification of going forth, as denoting to depart; and from the representation of Moses, as denoting truth divine. These things signify that from those who have infested the well-disposed, when they are damned, all truth divine departs, for in this case they are in the state of their own evil, and evil rejects and extinguishes all truth divine: heretofore, previous to their damnation, they were acquainted indeed with the truths of faith, nevertheless they had not truths in themselves; for truths were then in their mouth, but not in the heart; wherefore when they are vastated as to those truths, evil remains, and in this case also the false of evil comes forth to view, which had lain stored up in them; for although they had professed truths, yet they were not in truths, but in falses: the profession itself of truth also did not descend from its principle, viz., from good, but from evil, for in their case it was for the sake of gain, of honours, and reputation, thus for the sake of themselves and the world. The truths which descend from such a principle stick in the surface, and hence, when they are vastating, they fall off as scales, and when they fall off, they leave stinking and putrid places grounded in the falses which exhale there from evils: such is the lot of those who have known the truths of faith, and yet have lived contrary to them, according to the Lord's words in Luke, "That servant who knoweth the Lord's will, but neither prepareth himself, nor doeth his will, shall be beaten with many stripes; but he who knoweth not, although he doeth things worthy of stripes, shall be beaten with few," xii. 47, 48.

7791. "And he went forth from being with Pharaoh in the wrath of anger."—That hereby is signified the plucking away of the presence of truth divine from those who are about to be damned, appears from the signification of going forth, as denoting to depart, in the present case to be plucked away, because it is said in the wrath of anger; ultimately also, when damnation has place, there is a plucking away, for when they begin to hold truth divine in aversion, also to fear it, and at length to feel horror at its presence, they then pluck themselves away from it; and from the representation of Moses, as denoting truth divine, see frequently above; and from the representation of Pharaoh, as denoting those who infested them who are of the spiritual church, see also frequently above, but in the present case who are about to be damned, for damnation is signified by the first-born being given to death, n. 7778; and from the signification of the wrath of anger, as denoting repugnance and aversion, see n. 3614, 5034, 5798, and when it is attributed to the Divine Being or Principle, as here to the divine truth which is represented by Moses, it is not meant that the divine principle averts itself, but that they who are in evil avert themselves, n. 5798: wrath is predicated of the false, and anger of evil, n. 3614.

7792. Verses 9, 10. *And Jehovah said to Moses, Pharaoh will not hearken to you, to the intent that my prodigies may be multiplied in the land of Egypt. And Moses and Aaron did all those prodigies before Pharaoh. And Jehovah fixed firm the heart of Pharaoh, and he did not send away the sons of Israel out of his land.* And Jehovah said to Moses, signifies information. Pharaoh will not hearken to you, signifies non-obedience. To the intent that my prodigies may be multiplied in the land of Egypt, signifies that they may be confirmed that they were in no faith, but in evil. And Moses and Aaron did all those prodigies before Pharaoh, signifies that those vastations, and the consequent confirmations that they were in evil, were effected by truth proceeding from the Divine Being or Principle. And Jehovah fixed firm the heart of Pharaoh, signifies that they made themselves obstinate. And he did not send away the sons of Israel out of his land, signifies that they did not leave those who were of the spiritual church.

7793. "And Jehovah said to Moses."—That hereby is signified information, appears from the signification of saying, when it is foresaid by Jehovah what shall be done, as denoting information.

7794. "Pharaoh will not hearken to you."—That hereby is signified non-obedience, appears from the signification of hearing, as denoting obedience, see n. 2542, 3869, 4652 to 4660, 5017, 7216; and from the representation of Pharaoh, as denoting those who have infested the well-disposed in another life, now denoting the same about to be damned.

7795. "To the intent that my prodigies may be multiplied in the land of Egypt."—That hereby is signified that it may be confirmed that they were in no faith, but in evil, appears from the signification of the prodigies and signs which were done in Egypt, as denoting vastations, and thence confirmations that they are in evil, see n. 7633; for those prodigies signified so many degrees of the vastation of those who within the church have been in the science of such things as are of faith, and yet have lived evilly; and whereas these are they who infest the well-disposed in the other life, it is their state on this occasion which is here signified, n. 7465. By those prodigies being multiplied, are signified the successive degrees of their states. The reason why there are so many degrees, is, that the evil may be confirmed that they are in evil, and also that the good may be illustrated concerning the state of those also within the church who have lived evilly, n. 7633; unless those causes operated, the evil might be damned and let down into hell without so many successive changes of states. That the evil, before they are damned and sent into hell, undergo so many states, is a thing altogether unknown in the world; it is believed that man immediately is either damned or saved, and that this is effected without any process; but the case is otherwise; justice there reigns, and no one is condemned until he himself knows, and is interiorly convinced, that he is in evil, and that he is utterly incapable of being in heaven; his own evils are also opened to him, according to the Lord's words in Luke, "There is nothing concealed which shall not be revealed, or hidden which shall not be known; therefore whatsoever ye have said in darkness, shall be heard in light; and what ye have spoken into the ear in closets, shall be preached on the house-tops," xii. 2, 3, 9; Matt. x. 26; Mark iv. 22; and what is more, he is also admonished to desist from evil, but when he cannot do this by reason of the dominion of evil, the power is then taken away from him of doing evil by falsifications of truth and pretences of good, which is effected successively from one degree to another, and at length follows damnation, and the letting-down into hell; this effect has place when he comes into the evil of his life. Evil of the life is evil of the will and of the thought thence derived; thus it is the man's interior quality, and the quality which he would have exteriorly, if he was not opposed by laws, and likewise by the fears of the loss of gain, of honour, of reputation, and likewise of life; that is, the life which follows every man after death; but not the external life, unless what proceeds from internal life; for man in externals assumes contrary semblances; wherefore when man after death is vastated as to externals, it then evidently appears what was his quality both in will and thought; to this state every evil person is reduced by degrees of vastation; for all vastation in the other life proceeds from externals to internals: from these considerations it may be manifest what is the quality of justice in the other life, and what is the quality of the process before an evil person is damned; hence it is evident, that by my prodigies being multiplied in the land of Egypt is signified, that they may be confirmed that they have been in no faith, but in evil: that they who are in evil have no faith, see above, n. 7778.

7796. "And Moses and Aaron did all those prodigies before Pharaoh."—That hereby is signified that those vastations, and consequent confirmations that they are in evil, were effected by truth from the Divine Being or Principle, appears from the representation of Moses and Aaron, as denoting truth divine, Moses the truth which proceeds immediately from the Divine Being or Principle, and Aaron the truth which proceeds mediately, see n. 7010, 7089, 7382; and from the signification of the prodigies which were done in Egypt, or before Pharaoh, as denoting so many vastations of those who were of the church and have lived evilly; that the prodigies of Egypt have this signification, may be manifest from the signification of each prodigy; that they denote also confirmations that they are not in faith but in evil, see just above, n. 7795. It is said that Moses and Aaron did those prodigies, when yet they were not done by them, but by the Divine Being or Principle; but it is said, because by Moses and Aaron is represented truth divine, and the prodigies were wrought from the Divine Being by truth proceeding from himself; for all things which are done by the Divine Being himself, are done by the truth proceeding from himself; the divine principle itself is the esse of all things, but the truth proceeding from it is thence the existere of all things; good itself, which is the divine esse, produces all things by its truth. It is said that vastations are effected by truth from the Divine Being or Principle, but it is to be understood, that divine truth is not the cause, for what is divine vastates no one; but the evil person himself vastates himself, by rendering himself obstinate against truth divine, by extinguishing, or rejecting, or perverting it, and by turning the divine good, which continually flows-in, into evil; this evil then is what vastates, and hence it is evident in what the cause originates, viz., that the influx of good and of truth from the Divine Being or Principle is not the cause, for without the influx thereof there is no life, but the cause is the conversion of those principles into what is evil and false, as is done by him who is in evil.

7797. "And Jehovah fixed firm the heart of Pharaoh."—That hereby is signified that they made themselves obstinate, appears from the signification of fixing firm the heart, as denoting to make themselves obstinate, see n. 7272, 7300, 7305; that Jehovah does not fix the heart firm, or do evil, although it is attributed to him in the sense of the letter of the Word, see n. 7533, 7643.

7798. "And he did not send away the sons of Israel out of his land."—That hereby is signified that they did not leave those who were of the spiritual church, appears from the signification of sending away, as denoting to leave; and from the representation of the sons of Israel, as denoting those who are of the spiritual church, see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223.

CONCERNING THE SPIRITS AND INHABITANTS OF THE EARTH JUPITER.

7799. *IT has been given to hold longer commerce of association with the spirits and angels of the planet Jupiter, than with the spirits of the rest of the planets; wherefore it is in my power to relate more particulars concerning their state, and the state of the inhabitants of that planet.*

7800. *The planet Jupiter does not indeed appear to those who are in the other life, but the spirits who are thence; these appear in front to the left at some distance, and this constantly; there also is the planet in the idea of spirits and angels; the spirits of every planet are separated from each other, and are near their own orb: the reason why they are separated, is, because they are of different dispositions, and in different provinces in the Grand Man; and they who are of different dispositions, appear remote from each other, according to such diversity; all separation and distinction of spirits and angels, as to places and distances in the other life, appear according to the diversities of dispositions and genius, for place corresponds to state, see n.* 2625, 2837, 3356, 3387, 4321, 4882, 5606, 7381.

7801. *There are several genera of spirits from the planet Jupiter, but there are three with which I have conversed and often discoursed; one genus, which is also the lowest, appears obscure, almost black; they are despised by others, and are called chastisers, because they chastise the inhabitants of their own earth who live evilly; they are continually desirous to come to heaven. Another genus have shining faces as from the reflected light of a candle; they appear to sit as idols, for they suffer themselves to be adored by others, especially by the servants whom they have had in the world; for there they persuaded them that they were mediators with the Lord; they are called by them saints, and also lords. The third genus, which is the best, excels the rest in intelligence and wisdom; they appear in blue clothing, or clothing of a celestial colour, with interwoven spots of gold. But the angels themselves, who are* *from that earth, are together with the angels of the rest of the earths; for all who are truly angels constitute one common heaven.*

7802. *It is a common thing in that earth, that spirits speak with the inhabitants, and instruct them, and also chastise them if they have done evil; on which subject, inasmuch as several particulars have been related to me by their angels, I wish to mention them in order. The reason why spirits discourse there with men, is, because the latter think much about heaven, and about the life after death; and because they are comparatively little solicitous about life in the world; for they know that they shall live after their decease, and in a happy state according to the state of their internal man formed in the world. It was also a common thing in this earth, in ancient times, to speak with spirits and angels, from a like cause, viz., because they thought about heaven and little about the world; but this living communication with heaven was in time closed, as man from internal became external, that is, as he began to think about the world, and little about heaven; and especially when he no longer believed that a heaven or hell was given, nor that there was in himself a man-spirit who lives after death: for at this day it is believed that the body lives from itself, not from its spirit; wherefore unless man could now have faith that he was to rise again with the body, he would have no faith in the resurrection.*

7803. *As to what concerns the speech of spirits with the inhabitants of the earth Jupiter, it is to be noted that there are spirits who chastise, there are who instruct, and there are who rule them: the spirits who chastise, apply themselves to the left side, and incline themselves towards the back; and when they are there, they fetch forth from man's memory all his deeds and thoughts; for this is easy to spirits, inasmuch as when they flock to man, they come instantly into all his memory, see n.* 6192, 6193, 6198, 6199, 6214; *if they find he has acted evilly or thought evilly, they reprove him, and also chastise him with a pain of the joints of the feet or hands, or with a pain about the epigastric region [the region from the belly downwards]; this also spirits have the dexterity to effect, when it is permitted: such chastisers, when they come to man, excite horror with fear; hence he is aware of their approach: evil spirits can excite fear when they approach any one, especially they who, during their life in the world, have been robbers. That I might know in what manner those spirits act, when they come to a man of their own earth, it was permitted that such a spirit should also come to me; when he was near, a horror attended with fear manifestly seized me, but I was not interiorly terrified and in horror, but exteriorly, because I knew that the spirit was of such a quality: he was also seen, and* *appeared as an obscure cloud with little stars moveable in the cloud; moveable stars signify falsities, but fixed stars truths: he applied himself to my left side towards the back; and he also began to reprove me from the things done and thought, which he pressed forth from my memory, and interpreted unfavourably; but he was hindered by the angels, who were also present: when he apperceived that he was attendant upon another, and not a man of his own earth, he began to speak with me, and to say, that when he comes to a man, he knows all and singular the things which the man has done and thought; also that he severely reproves him, and likewise chastises him with various pains.*

7804. *But the spirits who instruct apply themselves also to the left side of those whom they instruct, but more in front; they also reprove, but gently, and presently teach how they ought to live: they appear also obscure, but not as the former like clouds, but as if clothed with sackcloth; these latter are called instructors, but the former chastisers.*

7805. *When these spirits are present, the angelic spirits also, who are likewise from their earth, are present, and take their seat at the head, and as it were fill it in a special manner; their presence is also perceived there as a gentle breathing, for they are afraid lest the man, from their allapse [sliding to] and influx, should perceive the least either of pain or of anxiety: they rule the chastising and instructing spirits, preventing the former from doing worse to the man than is permitted by the Lord, and enjoining the latter to say the truth: with those angelic spirits it has also been granted to speak.*

7806. *There are two signs, which appear to those spirits, when they are attendant on man: they see an old man of a whitish looking face; this is a sign that they should say nothing but what is true; they see also a face in the window, this is a sign that they should depart thence: both the old man was seen by me, and likewise the face in the window; and when the latter was seen, the spirit instantly departed from me.*

7807. *When the chastising spirit was attendant upon me, the angelic spirits on this occasion kept my face continually cheerful and smiling, and the region about the lips prominent, and my mouth open; this the angels very easily effect by influx; they said that they induce such a countenance in the inhabitants of their earth when they are present.*

7808. *If man, after chastisement and instruction, again does evil, or thinks to do evil, and does not restrain himself by virtue of the precepts of truth, in this case, if the chastising spirit returns, he is more severely punished; but the angelic spirits moderate the punishment according to the intention in what was done, and according to the will in what was thought.*

7809. *Spirits there speak with man, but not vice versâ, man* *with spirits, only these words when he is instructed, that he will do so no more. Neither is it allowed him to tell to any one of his own companions or friends that a spirit has spoken with him; if he does this, he is severely punished. Those spirits of Jupiter supposed at first, when they were attendant upon me, that they were attendant upon a man of their own earth; but when I spake in my turn with them, and also when I thought that I would publish such things, and in this case it was not allowed them to chastise, or to instruct, they remarked that they were attendant upon another.*

7810. *At another time also a chastising spirit came to me, and applied himself to my left side below the middle of the body, as before, and there also was willing to punish; but he was driven away by their angels, who were likewise present on the occasion. He then showed me the kinds of punishments, which are permitted them to inflict on the men of their earth, if they do evil and intend to do evil; besides a pain of the limbs, there was a painful straitness induced about the middle of the belly, which is felt as a compression by a sharp girdle; there was also a removal of respiration by turns, even to straitness; also a prohibition against eating any thing but bread; lastly a denunciation of death if they continued in like practices, and on this occasion a privation of joy arising from a conjugial partner, from children and companions, whence also grief in such cases is insinuated.*

7811. *From these considerations it may be manifest, that their angels, who sit at the head, exercise a species of judication over the man, for the angels permit, moderate, check, and flow-in: but it was given to say to them, that they ought not to believe that they judge, but that the Lord alone is the judge, and that from him flow-in, to be at their arbitration, all things which they order and charge to the chastising and instructing spirits; and that those things appear as if from them.*

7812. *Besides the spirits, of which mention has now been made, there are given also spirits who infuse contrary persuasions; and they are those who, whilst they lived in the world, were banished from the society of others, because they were evil; when they approach, there appears as it were a flying fire, which glides down near the face; they place themselves beneath at the man's posteriors, and hence speak towards the parts above; they speak things contrary to those which the instructor-spirit from the angels said, viz., that they ought not to liv according to instruction, but at their own disposal and license and like things; they generally come immediately after the departure of the former spirits; but the men in that earth know who and of what quality those spirits are, and therefore they pay no regard to them; nevertheless they thus learn what evil is, and thereby what good is; for by evil is learnt what is good,* *inasmuch as the quality of good is known from its contrary; every perception of a thing is according to reflection relative to discriminations arising from contraries in various modes and degrees.*

7813. *The subject concerning the spirits and inhabitants of the planet Jupiter will be continued at the close of the following chapter.*

EXODUS.

CHAPTER THE TWELFTH.

THE DOCTRINE OF CHARITY.

7814. MAN is so created that he can look upwards or above himself, and also look downwards or below himself. To look above himself is to look to his neighbour, to his country, to the church, to heaven, especially to the Lord; but to look below himself is to look to the earth, to the world, and especially to himself.

7815. The reason why to look to his neighbour, to his country, and to the church, is to look above himself, is, because this is to look to the Lord, for the Lord is in charity, and it is the property of charity to look to a man's neighbour, his country, and the church, that is, to will well to them: but they look below themselves who avert themselves from those objects, and will well only to themselves.

7816. To look above oneself, is to be elevated by the Lord, for no one can look above himself unless he be elevated by him who is above: but to look below himself is of the man, because in such case he does not suffer himself to be elevated.

7817. They who are in the good of charity and of faith, look above themselves, because they are elevated by the Lord; but they who are not in the good of charity and of faith, look below themselves, because they are not elevated by the Lord: man then looks below himself, when he turns the influx of truth and good from the Lord to himself: he who turns to himself the good and truth flowing-in from the Lord, sees himself and the world before himself, and does not see the Lord with his good and truth, because they are to the back behind him, whence they come into such obscurity in respect to him that he has no concern about them, and at length that he denies them.

7818. By looking above self and below self, is meant to regard as an end, or to love above all things; thus by looking above self, is meant to regard as an end, or above all things to love, what is of the Lord and heaven; and by looking below self, is meant to regard as an end, and above all things to love, what is of self and the world: the interiors of man also actually turn themselves whither the love turns itself.

7819. Man who is in the good of charity and faith loves also himself and the world, but no otherwise than as means, or mediums, conducive to the end are loved; the love of self appertaining to him has respect to the love of the Lord, for he loves himself as a mean, or medium, to the end that he may serve the Lord; and the love of the world appertaining to him has respect to the love of his neighbour, for he loves the world as a mean, or medium, for the sake of the end, that he may serve his neighbour; when therefore the mean, or medium, is loved for the sake of the end, it is not the mean, or medium, that is loved, but the end.

7820. Hence it may be seen, that they who are in the glory of the world, that is, in distinguished eminence and opulence, can alike look above themselves to the Lord, as they who are not in eminence and opulence; for they then look above themselves when they regard eminence and opulence as means, or mediums, and not as the end.

7821. To look above self is proper (*proprium*) to man, but to look below self is proper (*proprium*) to beasts: hence it follows, that so far as man looks below himself or downwards, so far he is a beast, and also so far an image of hell; and that so far as he looks above himself or upwards, so far he is a man, and also so far an image of the Lord.

CHAPTER XII.

1. AND JEHOVAH said to Moses and to Aaron in the land of Egypt, saying;

2. This month is to you the head of months, this first is to you for the months of the year.

3. Speak ye to all the company of Israel, saying, In the tenth of this month, and let them take to themselves every one a cattle* for the house of fathers, a cattle for a house.

---

* The translator is very sensible that the expression *a cattle*, which is her. adopted, will sound strange in the ears of an English reader, and he would have been happy if he could have avoided such an offence against the propriety of the English language. He is further sensible that the rendering of the next verse

4. And if the house be too little to be for the cattle, and let him take he and his neighbour near to his house, in the number of souls, every one to the mouth of his eating, ye shall number upon the cattle.

5. A cattle entire, a male, a son of a year shall be to you, from the lambs and from the goats ye shall take it.

6. And it shall be to you for keeping even to the fourteenth day of this month; and they shall kill it, all the congregation of the company of Israel, between the evenings.

7. And they shall take of the blood, and shall give or put upon the two posts, and upon the lintel, upon the houses, in which they shall eat it.

8. And they shall eat the flesh in that night roasted with fire, and unleavened bread, upon bitters they shall eat it.

9. Eat not of it raw, and boiling boiled in waters; but roasted with fire, its head upon its legs, and upon the middle thereof.

10. And ye shall not leave of it even to the morning; and the residue thereof even to the morning, ye shall burn with fire.

11. And thus shall ye eat it, your loins girded, your shoes on your feet, and your staff in your hand, and ye shall eat it in haste, this is the passover to Jehovah.

12. And I will pass through the land of Egypt in this night, and I will smite every first-born in the land of Egypt from man and even to beast; and on all the gods of Egypt will I do judgments, I am Jehovah.

13. And the blood shall be to you for a sign upon the houses, where ye are, and I shall see the blood, and I will pass by beside you, and there shall not be in you the plague for the destroyer, in my smiting the land of Egypt.

14. And that day shall be to you for a memorial, and ye shall keep it a feast to Jehovah, for your generations, by an eternal statute ye shall keep it.

15. Seven days ye shall eat unleavened bread; also on the first day ye shall cause leaven to cease from your houses, because every one that eateth what is leavened, and that soul shall

(the 4th) will appear very uncouth, as well on account of its variation from the common version, which long habit has familiarized, as on account of the seeming obscurity in which the several expressions there used are involved. The only apology he has to offer on the occasion, is, that the explication of the internal sense rendered it absolutely necessary for him to give the most literal translation of the original, and he conceived it of far more importance to be correct in following his author, than in adjusting his expressions to the reader's ear. In regard to the expression *a cattle*, he has been compelled to adopt it, because there is no other in the English language which can so well express the meaning both of the author, and of the original Hebrew. The term *lamb*, adopted in our English version, it is plain, does not convey the complete idea suggested by the Hebrew שה, for it appears from the following verse (the 5th) that the term שה includes both *lambs* and *goats*.

be cut off from Israel, and from the first day even to the seventh day.

16. And in the first day shall be a holy convocation, and in the seventh day shall be a holy convocation to you; no work shall be done in them, only what shall be eaten by every soul, this only shall be done by you.

17. And ye shall observe unleavened bread, because in this same day I have brought forth your armies out of the land of Egypt, and ye shall keep this day for your generations by an eternal statute.

18. In the first, in the fourteenth day of the month in the evening, ye shall eat unleavened bread, even to the first and twentieth day of the month in the evening.

19. For seven days leaven shall not be found in your houses, because every one that eateth what is leavened, and that soul shall be cut off from the company of Israel, in a sojourner and in one that is a native in the land.

20. Ye shall eat no leavened thing, in all your habitations ye shall eat unleavened bread.

21. And Moses called all the elders of Israel, and said to them, Draw forth and take to yourselves a cattle of the flock according to your families, and kill the passover.

22. And ye shall take a bunch of hyssop, and dip it in the blood which is in the bowl,* and ye shall cause it to reach to the lintel, and to the two posts, from the blood which is in the bowl; and ye shall not go forth any one out of the door of his house even to the morning.

23. And JEHOVAH will pass through to inflict a plague upon Egypt, and he will see the blood upon the lintel, and upon the two posts, and JEHOVAH will pass by beside the door, and will not give to the destroyer to come to your houses to inflict a plague.

24. And ye shall keep this word for a statute to thee and to thy sons for ever.

25. And it shall be that ye shall come to the land, which JEHOVAH shall give unto you, as he spake, and ye shall keep this service.

26. And it shall be that your sons shall say to you, What is this service to you?

27. And ye shall say, This is the sacrifice of the passover to JEHOVAH, that he passed by beside the houses of the sons of Israel in Egypt, in his inflicting the plague on Egypt, and delivered our houses: and the people bended themselves, and bowed themselves.

28. And the sons of Israel went and did as Jehovah commanded Moses and Aaron, so they did.

---

* The term *bowl* is here adopted in preference to *basin*, because from our author's explication it is manifest that it was a vessel of *wood*.

29. And it came to pass in the middle of the night, and JEHOVAH smote every first-born in the land of Egypt, from the first-born of Pharaoh about to sit upon his throne, even to the first-born of the captive who was in the house of a pit, and every first-born of beast.

30. And Pharaoh arose in that night, and all his servants, and all the Egyptians, and there was a great cry in Egypt, because there was no house where there was not one dead.

31. And he called Moses and Aaron by night, and said, Rise ye, go forth from the midst of my people, also you, also the sons of Israel, and go ye, serve JEHOVAH, according as ye spake.

32. Also your flocks, also your herds take ye, as ye spake, and go ye, and bless also me.

33. And Egypt was urgent upon the people, by hastening to send them away out of the land, because they said, We all die.

34. And the people carried their dough before it was leavened, their kneading troughs were bound in their garments upon their shoulder.

35. And the sons of Israel did according to the word of Moses, and asked of the Egyptians vessels of silver and vessels of gold, and garments.

36. And JEHOVAH gave the grace of the people in the eyes of the Egyptians; and they lent to them, and they spoiled the Egyptians.

37. And the sons of Israel journeyed from Raamses to Succoth, as it were six hundred thousand footmen, besides infant.

38. And also much mixed crowd went up with them, and flock and herd, acquisition exceedingly weighty.

39. And they baked the dough which they brought forth out of Egypt, unleavened cakes, because it was not leavened, because they were driven out from Egypt, and could not stay; and also they made not to themselves provision for the way (*viaticum*).

40. And the dwelling of the sons of Israel, by which they dwelt in Egypt, was thirty years, and four hundred years.

41. And it was at the end of thirty years, and of four hundred years, and it was in this same day all the armies of JEHOVAH went forth from the land of Egypt.

42. A night of watches* (*custodiarum*) was this to JEHOVAH, to bring them forth out of the land of Egypt; this is that night of watches to JEHOVAH, for all the sons of Israel to their generations.

---

* What is here rendered *watches* might be also rendered *guards* or *keepings*, for the original term is the same with what occurs in verse the 6th, where it is said, "*It shall be to you for keepings*," &c.

43. And Jehovah said to Moses and Aaron, This is the statute of the passover, every son of a stranger shall not eat it.

44. And every servant of man (*vir*), the purchase of silver, and thou shalt circumcise him, then shall he eat it.

44. A lodger* (*inquilinus*) and a hireling shall not eat it.

46. In one house it shall be eaten, thou shalt not bring forth from the house aught of the flesh abroad: and ye shall not break a bone in it.

47. All the company of Israel shall do it.

48. And when a sojourner sojourneth with thee, and doeth, or offereth, the passover to Jehovah, let every male be circumcised to him, and then let him come near to do it, and he shall be as a native of the land: and every one uncircumcised shall not eat it.

49. One law shall be to the native and to the sojourner sojourning in the midst of you.

50. And all the sons of Israel did as Jehovah commanded Moses and Aaron, so they did.

51. And it was in this same day Jehovah brought forth the sons of Israel out of the land of Egypt as to their armies.

THE CONTENTS.

7822. THE subject treated of in this chapter, in the internal sense, is concerning the liberation of those who are of the spiritual church, and concerning the damnation of those who are in faith separate from charity; the damnation of these latter, and the liberation of the former, is represented by the passover; and the states, as to the charity and faith of those who are liberated, by the things to be observed on the days of the passover.

7823. In the supreme sense by the passover is represented the damnation of the unfaithful, and the liberation of the faithful by the Lord, when he was glorified; their state, what it was at that time, and what it will be afterwards, as well in the universal as in every particular, is described by the statutes of the passover in that supreme sense.

---

* We have no word in the English language to express the full sense of the term *inquilinus*, as it is here used by our author, and which is here rendered *lodger*. Suffice it to observe, that the term is applied to denote those from the neighbouring nations, who were brought up and educated amongst the children of Israel, but yet were not of the children of Israel.

THE INTERNAL SENSE.

7824. VERSES 1, 2. *And Jehovah said to Moses and to Aaron in the land of Egypt, saying, This month is to you the head of months, this first is to you for the months of the year.* And Jehovah said to Moses and to Aaron, signifies information by truth divine. In the land of Egypt, signifies when as yet they who were of the spiritual church were in the neighbourhood of those who infested. Saying, This month is to you the head of months, signifies this state, that it is the principal of all states. This first is to you for the months of the year, signifies the beginning from which all following states to eternity were derived.

7825. "And Jehovah said to Moses and to Aaron."—That hereby is signified information by truth divine, appears from the signification of saying, when by Jehovah concerning what was to be instituted in the church, as denoting information, for to say involves the things which follow; and from the representation of Moses and Aaron, as denoting truth divine, Moses the truth immediately proceeding from the Divine Being or Principle, Aaron what proceeds mediately, see n. 7009, 7010, 7089, 7382.

7826. "In the land of Egypt."—That hereby is signified when as yet they who were of the spiritual church were in the neighbourhood of those who infested, appears from the signification of the land of Egypt, as denoting where they are who infest; for by Pharaoh and by the Egyptians are represented and signified those of the church who have been in faith separate from charity, and in the other life infest the well-disposed, see n. 6692, 7097, 7107, 7110, 7126, 7142, 7317, and by the land of Egypt the infestations themselves, n. 7278; but by the sons of Israel are represented those who were of the spiritual church, and were infested, n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223; that these were in the neighbourhood of those who infested in the other life, see n. 7240; this neighbourhood, or nearness, is signified by the sons of Israel being in the midst of the land of Egypt, viz., in the land of Goshen; and the infestations are signified by the burdens imposed upon them: hence now it is evident, that by the expression, "Jehovah said to Moses and to Aaron in the land of Egypt," is signified information by truth divine, when as yet they who were of the spiritual church were in the neighbourhood of those who infested.

7827. "Saying, This month is to you the head of months."—That hereby is signified this state that it was the principal of all states, appears from the signification of month, as denoting the end of a former state and the beginning of a following one, thus a new state, see n. 3814; and from the signification of the head, when it is predicated of the months of the year, and in the internal sense of states of life, as denoting a principal: hence it is manifest, that by this month is to you the head of months, is signified this state that it was the principal of all states: the reason why that state is the principal of all, is contained in what follows.

7828. "This first is to you for the months of the year."—That hereby is signified the beginning from which all following states to eternity are derived, appears from the signification of being the first, when it is said of the months of the year, and, in the internal sense, of states of life, as denoting the beginning; and from the signification of months, as denoting states, see just above, n. 7827; and from the signification of year, as denoting a period of life from beginning to end, see n. 2906; in the present case, because it is said of those who are of the spiritual church in the other life, the period of whose life has a beginning, but not an end; by year is signified a period of life from the beginning to eternity; that year has also this signification, see n. 2906. The reason why this month was made the head of months, and the first of all, is, because by it is signified the beginning of the liberation of those who are of the spiritual church, and who have been to this time in a state of captivity, because detained in the lower earth, and there infested by the evil, who are represented by Pharaoh and the Egyptians: the reason why their first state, when they were liberated, was the principal of all, and the beginning from which all the following to eternity were derived, is, because they who were there were liberated by the coming of the Lord into the world, and because without the coming of the Lord into the world they could not in any wise have been saved; and because they were then liberated when the Lord rose again; hence it is evident that that state, viz., when they were liberated, was to them the principal of all states: the case was similar also afterwards with all those who were of the spiritual church, who could not in any wise have been saved, unless the Lord had come into the world, and glorified his human principle, that is, made it divine: that they who were of the spiritual church before the Lord's coming, were detained in the lower earth, and were liberated and saved by the Lord, see n. 6854, 6914; and in general, that they who are of the spiritual church were saved by the Lord's coming, see n. 2261, 2716, 6372, 7055, 7091; wherefore, in the supreme sense, by those words is signified, that the glorification and resurrection of the Lord as to his human principle is the source of all salvation.

7829. Verses 3, 4, 5, 6. *Speak ye to all the company of Israel, saying, In the tenth of this month, and let them take to* *themselves every one a cattle for the house of fathers, a cattle for a house. And if the house be too little to be for the cattle, and let him take he and his neighbour near to his house in the number of souls, every one to the mouth of his eating, ye shall number upon the cattle. A cattle entire, a male, a son of a year, shall be to you; from the lambs and from the goats ye shall take it. And it shall be to you for keeping even to the fourteenth day of this month; and they shall kill it, all the congregation of the company of Israel between the evenings.* Speak ye to all the company of Israel, saying, signifies influx with information of all who are of the spiritual church. In the tenth of this month, signifies the state of the initiation of the interiors. And let them take to themselves every one a cattle, signifies as to innocence. For the house of fathers, a cattle for a house, signifies according to the specific good of every one. And if the house be too little to be for the cattle, signifies if particular good be not sufficient for innocence. And let him take he and his neighbour near to his house, signifies conjunction with the proximate good of truth. In the number of souls, every one to the mouth of his eating, ye shall number upon the cattle, signifies thereby the filling of good for innocence from so many truths of good according to the appropriation thereof. A cattle entire, signifies innocence unspotted. A male, signifies which is of the faith of charity. A son of a year shall be to you, signifies a full state. From the lambs and from the goats ye shall take it, signifies the good of innocence interior and exterior. And it shall be to you for keeping, signifies the time and state of initiation. Even to the fourteenth day of this month, signifies to a holy state. And they shall kill it, all the congregation of the company of Israel, signifies preparation for enjoyment by all in general who are of the spiritual church. Between the evenings, signifies the last state and the first.

7830. "Speak ye to all the company of Israel, saying."—That hereby is signified influx with information of all who are of the spiritual church, appears from the signification of speaking, as denoting influx, see n. 2951, 5481, 5743; that it also denotes information, viz., about the things to be observed when they are liberating, is evident from what follows; and from the signification of the company of Israel, as denoting all truths and goods in the complex; for by the company of Israel are meant all the tribes, that is, all things of truth and good, or all things of faith and charity, as may be seen, n. 3858, 3926, 4060, 6335; and because those things are signified, by the company of Israel are signified those who are of the spiritual church, n. 6337, for truths and goods constitute the church; that by the sons of Israel is represented the spiritual church, see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223.

7831. "In the tenth of this month."—That hereby is signified the state of the initiation of the interiors, appears from the signification of tenth, viz., day, as denoting the state of the interiors, for by day is signified state, n. 23, 487, 488, 493, 576, 893, 1738, 2788, 3462, 3785, 4850, 5672, and by ten are signified remains, n. 576, 1906, 2284, that is, truths and goods stored up by the Lord in man's interiors, n. 1050, 1906, 2284, 5135, 5897, 7560, 7564; and whereas remains are in the interiors, and man by them is prepared and initiated to receive good and truth from the Lord, therefore by the tenth day is here signified a state of the initiation of the interiors: that man by remains is regenerated, consequently is initiated to receive the influx of good and truth from the Lord, see n. 5342, 5898, 6156, and that by them man communicates with heaven, n. 7560, for those goods and truths are from the Lord, and not from man, n. 7564; by month is signified an entire state from the beginning to its end, n. 3814, thus the whole state of liberation, which is signified by the passover in the complex: from these considerations it is evident, that by in the tenth of this month is signified a state of the initiation of the interiors: this state, viz., of the initiation of the interiors, was from the tenth day of that month even to the fourteenth day thereof, within which days the paschal cattle was to be in keeping; by the paschal cattle is signified the good of innocence, which is the inmost good, thus that this inmost, with the interiors in which it is, in the mean time should be secluded and withheld from such things as defile: this state is the state of the initiation of the interiors, that is, of preparation to receive the influx of good and truth from the Lord. This is the holy thing or principle which is contained in these words, for without a holy thing or principle stored up within, it would not have been commanded, that in the tenth of the month the paschal cattle should be taken, and should be kept even to the fourteenth day, nor that afterwards it should be slain between the evenings, and should be eaten roasted with fire, not boiled with waters, that they should not leave any thing of it to the morning, that they should burn the residue with fire, that they should not break its bone, and several particulars, which, it must be plain to every considerate person, must involve holy things, with which no one as yet is acquainted; and that those holy things are spiritual things, which are of the church, and of heaven, and which relate to the Divine Being or Principle, from whom have descended singular the things of the Word.

7832. "And let them take to themselves every one a cattle"—That hereby is signified as to innocence, appears from the signification of a lamb or a she-goat, which here are the cattle, as denoting innocence, a lamb the innocence of the interior man, and a she-goat the innocence of the exterior, n. 3519.

7833. "For the house of fathers, a cattle for a house."—That hereby is signified according to the specific good of every one, appears from the signification of the house of fathers, as denoting the good of one family distinct from the good of another; for by the house of a father is signified a man as to internal good, n. 3128. The case herein is this: by all the tribes of Israel are signified all the goods and truths of faith and charity in one complex; and by each tribe one genus of good or truth, see n. 3858, 3926, 3939, 4060, 6335, 6337, 6640; thus by each family within its tribe, is signified specific good, consequently the good of one specifically distinct from the good of another; but by the house of fathers within a family was signified the particular good of one species: the reason why those things were signified by the tribes, the families and houses, into which the sons of Israel were distinguished, was, that they might represent heaven, for goods are there distinguished in the genus, in the species, and in the particular, and according to them the angels are conjoined: it is to be noted, that the good of one is in no case given exactly alike to the good of another, but that they are various, and so various, that they are distinct into universal superior genera, and these into inferior, even to singular and most singular; that the goods of love and of faith are so various, see n. 684, 690, 3241, 3267, 3744, 3745, 3746, 3986, 4005, 4149, 5598, 7236. Hence now it is evident why it was commanded, that they should take to themselves each a cattle for the house of fathers, a cattle for a house.

7834. "And if the house be too little to be for the cattle."—That hereby is signified if particular good be not sufficient for innocence, appears from the signification of house, as denoting particular good, see just above, n. 7833; and from the signification of being too little, as denoting not to be sufficient; and from the signification of the cattle, as denoting innocence, see also just above, n. 7832.

7835. "And let him take he and his neighbour near to his house."—That hereby is signified conjunction with the proximate good of truth, appears from the signification of taking, viz., with a near neighbour one cattle together, as denoting conjunction; and from the signification of a neighbour near to his house, as denoting the proximate good of truth; that a neighbour near denotes proximate, is evident; and that house denotes good, see above, n. 7833: it is said the good of truth, because the subject treated of is concerning those who are of the spiritual church, amongst whom is the good of truth, for the good of truth is truth in the will and in the act; for when the truth of faith is received with the affection which is of charity, in this case it is implanted in the interiors of the mind; and when the truth is re-produced, the affection also to which the truth was adjoined is re-produced, and appears under the face of good; hence now it is, that the good of that church is the good of truth, which is also called spiritual good.

7836. "In the number of souls every one to the mouth of his eating, ye shall number upon the cattle."—That hereby is signified the filling thus of good for innocence from so many truths of good according to its appropriation, appears from the signification of the number of souls, as denoting so many truths of good; for number in the Word is predicated of truth, and soul of spiritual good; and from the signification of to the mouth of his eating, as denoting according to its appropriation; that to eat denotes appropriation, see n. 3168, 3513, 3596, 3832; and from the signification of cattle, as denoting innocence, see above, n. 7832; the filling of good for innocence is signified by taking from the house of a near neighbour in that number, that it may be sufficient for the cattle; that house denotes good, see above, n. 7833. It is said the truth of good, and by it is meant the truth which is from good; for they who are of the spiritual church, when they are regenerating, are introducing to the good of charity by the truth of faith; but when they are introduced to the good which is of charity, the truths which are thence afterwards born are called the truths of good. But how the case is with the things contained in this verse, cannot in any wise be known, unless it be known how the case is with the societies in heaven; for the consociations of the sons of Israel according to tribes, families, and houses, represented those societies; with the societies in heaven the case is this: the universal heaven is one society, which as one man is ruled by the Lord; the general societies there are as many as the members, the viscera, and the organs in man; but the special or specific societies are as many as viscerula [little viscera] within each content of a viscus, a member, and an organ; and the particular societies are as many as in these there are lesser parts constituting a greater; that this is the case, is evident from the correspondences of man, and of his members, organs, and viscera, with the Grand Man, that is, heaven, treated of from experience at the close of several chapters above: from these considerations it may be manifest how the case is with the distinction of societies in heaven. But with each society in particular the case is this: it consists of several angels, who agree together as to goods, the goods are various, for each has a peculiar good; but those various goods agreeing together are arranged by the Lord into such a form, that together they present one good; such societies represented the houses of the fathers amongst the sons of Israel; this is the reason why the sons of Israel were not only distinguished into tribes, but also into families, and houses; and when they are named, that the names of their fathers in order even to the tribe are mentioned, as concerning the father of Samuel, that he was of mount Ephraim, whose name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tahu, the son of Zoph, 1 Sam. i. 1; also concerning the father of Saul, that he was of Benjamin, his name Kish, the son of Abiel, the son of Zeror, the son of Bahorath, the son of Aphiah, the son of a man a Jeminite, 1 Sam. ix. 1; so concerning very many others; such mention was made, to the intent that in heaven might be known the quality of the good, which being successively derived from the first father, was represented by him. Moreover in heaven the case is this: if a society be not complete, as it ought to be, in this case there are taken elsewhere, from some neighbouring society, as many as may fill the form of that good, according to the necessity in each state and its changes, for the form of good varies as the state is changed. But it is further to be noted, that in the third or inmost heaven, which is next above the heaven where the spiritual are (for these constitute the middle or second heaven), innocence reigns, inasmuch as the Lord, who is innocence itself, flows-in immediately into that heaven; whereas into the second heaven, where the spiritual are, the Lord flows-in with innocence mediately, viz., through the third heaven; this influx it is, by which the societies in the second heaven are disposed or arranged in order according to their goods; wherefore according to the influx of innocence the states of good are changed, and consequently the conjunctions of the societies there are varied. From these considerations it may be manifest, how the things are to be understood which are in this verse in the internal sense, viz., that if the particular good of any one is not sufficient for innocence, conjunction shall be effected with the proximate good of truth, that good may be filled for innocence from so many truths of good, according to the appropriation thereof.

7837. "A cattle entire."—That hereby is signified innocence unspotted, appears from the signification of a cattle, as denoting innocence, see above, n. 7832; and from the signification of entire, as denoting without blemishes, thus unspotted: the reason why it was to be without blemishes and unspotted, is, because every blemish, or spot, signifies some false or evil in the spiritual world.

7838. "A male."—That hereby are signified the things which are of the faith of charity, appears from the signification of a male, as denoting the truth of faith, see n. 2046, 4005, thus the faith of charity, for the truth of faith is not the truth of faith, unless it be with the good of charity, especially from it. The reason why the paschal cattle was to be a male was, because the paschal cattle signified the innocence of those who were of the spiritual church; and they who are of the spiritual church are in no other good than what in itself is the truth of faith, for this, the truth of faith, is called good, when it is put into act from the affection of charity, see n. 7835; hence it is that the cattle was to be a male. In other cases in the sacrifices female cattle were also employed, when worship from good was to be represented.

7839. "A son of a year shall be to you."—That hereby is signified a full state, appears from the signification of a son, as denoting truth, see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704; and from the signification of a year, as denoting an entire period from beginning to end, see n. 2906, thus denoting a full state. It may be expedient to say what is meant by a full state: a state is called full, when the good is such that there is not any thing wanting for receiving the influx of innocence; the truths of faith conjoined to the good of charity, causes good to be such; for spiritual good receives its quality from the truths of faith; this is here meant by the full state, which is signified by the son of a year. But the state is not full, when truths have not as yet qualified good, so as to make it capable of receiving the corresponding state of innocence; the state then first becomes a full state, when truths are regarded from good; and it is then not yet full, when good is regarded from truths; in this latter state are they who are regenerating, but in the former are they who are regenerated; the former are in truth leading to good, but the latter are in truth which is derived from good; or the former are in the obedience of truth, but the latter in the affection of doing truth; wherefore the former are men of the external church, but the latter of the internal. Inasmuch as by the son of a year was signified a full state, therefore it was so often commanded, that a lamb or a kid *a son of a year* should be sacrificed, as Exod. xxix. 38; Levit. ix. 3; xii. 6; xiv. 10; xxiii. 12, 18, 19; Numb. vi. 12; vii. 15, 87, 88; xv. 27; xxviii. 9, 11; and where the new temple is treated of in Ezekiel, it is written, "*The prince shall offer a lamb the son of his year entire a burnt-offering* for the day to Jehovah, every morning he shall offer it," xlvi. 13; where by the new temple is meant the Lord's spiritual kingdom; by the prince, they who are in genuine truths and thence in good; by the burnt-offering of a lamb, the worship of the Lord from the good of innocence; and by the son of a year, a full state.

7840. "From the lambs and from the she-goats ye shall take it."—That hereby is signified the good of innocence exterior and interior, appears from the signification of a lamb, as denoting the good of innocence, see n. 3994; and from the signification of a she-goat or a kid, as denoting the good of truth, in which is innocence, see n. 3995, 4005, 4006, 4871; that a lamb denotes the interior good of innocence, and a kid or a she-goat the exterior good of innocence, see n. 3519. It may be expedient briefly to say what is meant by the interior and the exterior good of innocence: in all good there must be innocence, to make it good; without innocence good is as without its soul; the reason is, because the Lord by innocence flows-in, and thereby vivifies the good appertaining to those who are regenerating; the good, which innocence vivifies, is internal and external; internal good appertains to those who are called men of the internal church, but external good appertains to those who are men of the external church; men of the internal church are they who have qualified their good by interior truths, such as are those of the internal sense of the Word; but men of the external church are they who have qualified their good by exterior truths, such as are those of the literal sense of the Word; men of the internal church are they who from the affection of charity do good to their neighbour, but the men of the external church are they who do good from obedience; every man, when he is regenerating, first becomes a man of the external church, but afterwards a man of the internal church; they who are of the internal church are in superior intelligence and wisdom to those who are of the external church, and on that account also more interiorly in heaven: from these considerations it is now evident what is meant by the interior and exterior good of innocence.

7841. "And it shall be to you for keeping."—That hereby is signified the time and state of initiation, appears from the signification of the tenth day, from which the cattle was to be in keeping to the fourteenth day, as denoting a state of the initiation of the interiors, see n. 7831.

7842. "Even to the fourteenth day of this month."—That hereby is signified to a holy state, appears from the signification of the fourteenth day, as denoting a holy state; that day denotes state, see above, n. 7831; but fourteen signify the same with seven, and that seven denote what is holy, see n. 395, 433, 716, 881, 5265, 5268, for numbers multiplied together signify the like thing as simple numbers, see n. 5291, 5335, 5708; hence it is that the passover was to begin on the fourteenth day of the month, was to continue seven days, and was to close on the twenty-first day, which day also signifies what is holy, because it arises from the multiplication of three with seven: hence it was, that on the first day of the passover there was to be a *holy convocation*, and on the twenty-first day a *holy convocation*, verse 16.

7843. "And they shall kill it, all the congregation of the company of Israel."—That hereby is signified preparation for enjoyment by all in general who are of the spiritual church, appears from the signification of killing, when it is said of the lamb or of the she-goat to offer the passover, as denoting preparation for enjoyment, viz., of the good of innocence, which is signified by the lamb and the she-goat; and from the signification of all the congregation of the company of Israel, as denoting by all in general who are of the spiritual church, see above, n. 7830; by the congregation of the company are signified the truths of good, which belong to those who are of that church; for congregation is predicated of truth, n. 6355, and company of good.

7844. "Between the evenings."—That hereby is signified the last state and the first, appears from the signification of evening, as denoting a state of the false, and also a state of the ignorance of truth, for the shade of the evening is the false, and is also ignorance of truth; for all the times of the day, as all the times of the year, in the spiritual sense signify vicissitudes of states as to truth and good, n. 5672, 5962, 6110; their end and their beginning is the evening, wherefore when it is said between the evenings, all states are also involved; in the present passage therefore by between the evenings is signified the state of the liberation of those who are in truth from good, and the state of the damnation of those who are in the false from evil, which states are signified by the departure of the sons of Israel out of Egypt, when the first-born were there put to death; that this is called the evening, is manifest from these words in Moses, "They shall sacrifice the passover *in the evening when the sun shall set at the stated time of thy departure out of Egypt*," Deut. xvi. 4, 6. From these considerations it is evident, that the end of the state of infestations and the beginning of the state of the liberation of those who are represented by the sons of Israel, is meant by between the evenings; with these [the sons of Israel] from that beginning the state tends to morning, which is elevation into heaven: and also the end of the state of infestation, and the beginning of the state of damnation of those who are represented by the Egyptians, is meant by between the evenings, but the state of these tends to night, which is the casting down into hell; the casting down of these latter into hell is represented by immersion into the red sea (*mare suph*); but the elevation of the former into heaven is represented by introduction into the land of Canaan. In the Word throughout mention is made of the evening, and by it is signified the last time of the church, and also its first time, the last with those amongst whom the church ceases, and the first with those amongst whom it commences; hence primarily by evening is signified the coming of the Lord, for then was the end of the former church, and the beginning of a new one; the first state of which is also called evening, because the man of the church begins from obscure light, and advances to clear light, which to him is morning. That the coming of the Lord into the world is signified by evening and morning, is manifest from Daniel, "I heard one holy one speaking, How long is this vision, the continual sacrifice, and the transgression, the treading down of the holy one and of the host? and he said to me, *Even to the evening, the morning*, two thousand three hundred, for then shall the holy one be justified," viii. 13, 14; that by evening in this passage is meant the last time, when the church was altogether vastated, and the Lord came into the world, and by morning the light and rising of a new church from him, is evident. In like manner in Zechariah, "There shall be one day, which shall be known to Jehovah, not day nor night, *because about the time of evening shall be light*," xiv. 7. And in Zephaniah, "At length let the coast be for the remains of the house of Judah, they shall feed thereupon in the houses of Askelon, *in the evening they shall have rest, when Jehovah their God shall visit them*, and shall bring back their captivity," ii. 7, where evening denotes the first state of the rising church; inasmuch as evening signified the last state of the old church, and the first of the new, therefore it was commanded that Aaron and his sons should cause a lamp to ascend "*from evening even to morning* before Jehovah," Exod. xxvii. 20, 21. That evening denotes the last state of the church, when the dense false prevails because there is no faith, and the dense evil because there is no charity, is evident from Jeremiah, "Woe unto you, because the day departeth, *because the shadows of evening are inclined*," vi. 4 And in Ezekiel, "I spake to the people in the morning, and *my wife died in the evening*," xxiv. 18, where wife denotes the church. And in David, "At the day-dawn it will flourish, and will pass away, *at evening he shall cut it down*, *it shall wither*," Psalm xc. 6.

7845. Verses 7, 8, 9, 10, 11. *And they shall take of the blood, and shall give or put it upon the two posts, and upon the lintel, upon the houses in which they shall eat it. And they shall eat the flesh in that night roasted with fire, and unleavened bread, upon bitters they shall eat it. Eat not of it raw, and boiling boiled in waters, but roasted with fire, its head upon its legs, and upon the middle thereof. And ye shall not leave of it even to the morning, and the residue thereof even to the morning ye shall burn with fire. And thus shall ye eat it, your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; this is the passover to Jehovah.* And they shall take of the blood, signifies the holy truth which is of the good of innocence. And shall give or put it upon the two posts, and upon the lintel, signifies the truths and goods of the natural principle. Upon the houses, signifies those things which are of the will of good. In which they shall eat it, signifies enjoyment. And they shall eat the flesh, signifies the enjoyment of good. In that night, signifies when the damnation of the evil has place. Roasted with fire, signifies the good which is of love. And unleavened bread, signifies purified from all false. Upon bitters, signifies by the undelightful things of temptations. They shall eat it, signifies enjoyment. Eat not of it raw, signifies not without love. And boiling boiled in waters, signifies that it shall not go forth from truth. But roasted with fire, signifies that it shall go forth from love. Its head upon its legs and upon the middle thereof, signifies from the inmost principle to the external. And ye shall not leave of it even to the morning, signifies the duration of this state before a state of illustration in heaven. And the residue thereof even to the morning ye shall burn with fire, signifies a state of means or mediums to the end by temptations. And thus shall ye eat it, signifies enjoyment in a state of separation from the evil who infested, and conservation in such case. Your loins girded, signifies as to the interiors. Your shoes on your feet, signifies as to the exteriors. And your staff in your hand, signifies as to middle principles or means. And ye shall eat it in haste, signifies the affection of separation. This is the passover to Jehovah, signifies the presence of the Lord, and liberation by him.

7846. "And they shall take of the blood."—That hereby is signified the holy truth which is of the good of innocence, appears from the signification of blood, as denoting the holy truth proceeding from the Lord, see n. 4735, 4978, 7317, 7326; and because it is the blood of a lamb, by which [lamb] is signified the good of innocence, n. 3994, it denotes the holy truth which is of the good of innocence.

7847. "And shall give or put it upon the two posts and upon the lintel."—That hereby are signified the truths and the goods of the natural principle, appears from the signification of the posts of a door, as denoting the truths of the natural principle; and from the signification of the lintel, as denoting the goods thereof: the reason why the posts and the lintel have this signification, is, because by a house is signified the man himself, or his mind, and by those things which are of a door, are signified the things which serve to introduce; that these are the truths and goods of the natural principle, is evident; for the natural man is instructed before the rational, and the things which a man then learns are natural, into which are successively insinuated things spiritual, which are interior things: hence it is evident how the natural principle as to truths and goods is serviceable to introduce. Moreover the lintel and the posts signify a like thing as the frontlet and the hands appertaining to man; angelic ideas are such, that natural things have reference to such as are of man; the reason is, because the spiritual world or heaven is in the form of a man, and therefore to that form all things of that world have reference, that is, all spiritual things, which are truths and goods, as has been shown at the close of several chapters, in treating of correspondences: and whereas natural things in angelic ideas become spiritual, so also a house, which to them is the mind of man; the bed-chambers and closets are the interiors of the mind, and the windows, the doors, the posts, and the lintels, are the exteriors of the mind which introduce; inasmuch as angelic ideas are of such a quality, they are also alive; and thus the things in the natural world which are dead objects, whilst they pass into the spiritual world, become living objects; for every thing spiritual is living, because it proceeds from the Lord. That the posts and the lintel have a like signification as the frontlet and hands of man, appears from these words in Moses, "Thou shalt love Jehovah thy God from thy whole heart, and from thy whole soul, and from all thy strength; thou shalt bind them for a sign *upon thy hand*, and let them be *for frontlets* between thine eyes; and thou shalt write them *upon the posts of thy house, and in thy gates*," Deut. vi. 5, 8, 9; xi. 13, 18, 20; because they involve the like thing both are mentioned. That the lintel and posts, in the spiritual sense, denote the goods and truths of the natural principle, by which there is introduction to spiritual things, is manifest from the description of the new temple in Ezekiel, by which temple is signified the spiritual church; posts and lintels are there frequently mentioned, and they are also measured, which would never have been done, unless they also signified somewhat of the church and of heaven, that is, somewhat spiritual, as in the following passages in that prophet: "The priest shall take of the blood of the sin-offering, and *shall give or put it on the post of the house*, and on the four corners of the prominence of the altar, *and upon the post of the gate of the inner court*, on the first day of the month," xlv. 19. Again, "The prince shall enter by the way of the porch without, and shall stand at *the post of the gate*, and the priest shall offer his burnt-offering, then he shall adore *upon the threshold of the gate*," xvi. 2; that by a temple is not there meant a temple, but the Lord's church, every one may know; for such things as are there described in several chapters never came to pass, nor will come to pass; that in the supreme sense, by a temple is meant the Lord as to the divine human principle, he himself teaches in John ii. 19, 21, 22; hence, in the representative sense, by a temple is meant his church: that an angel measured *the lintels* of that new temple, see Ezek. xl. 9, 10, 14, 16, 24; xli. 21, 25, which measuring would have been of no importance, unless the lintel signified somewhat of the church, and also the numbers. Inasmuch as the posts and the lintel signified truths and goods in the natural principle, which are serviceable for introduction, therefore in that new temple they were made square in prospect, Ezek. xli. 21, and therefore in the temple of Solomon *the posts* were made of olive wood, 1 Kings vi. 31, 33; olive wood signified the good of truth, or the good which is of the spiritual church.

7848. "Upon the houses."—That hereby are signified those things which are of the will of good, appears from the signification of a house, as denoting a man (*homo*), see n. 3128, and as denoting the mind of man, n. 3538, 4973, 5023, 7353, consequently that which is of the will, in the present case what is of the will of good: the reason why by a house is also signified the will, is, because by it is signified a man, and man is man principally from his will-principle: moreover, whether we speak of man, or of his mind, it is the same thing; for man is not man from the form of his body, but from his mind, and man is of such a quality as his mind is, that is, such as his understanding and will are, especially such as his will is.

7849. "In which they shall eat it."—That hereby is signified enjoyment, appears from the signification of eating, as denoting appropriation, see n. 3168, 3513, 4745, but in the present case enjoyment, because the subject treated of is concerning a state of initiation. The case herein is this: they who before the Lord's coming were detained in custody in the lower earth, n 6854, 6914, 7091, 7828, when they were to be liberated, were to be prepared to receive influx of good and truth from the Lord, for they were to pass through the middle of hell; and lest in that passage evils and falses should flow-in from the infernals round about, therefore they were to be prepared, that on the occasion they might be in a full state of truth and good; but concerning that passage, by the divine mercy of the Lord, more will be said in what follows: this preparation, or initiation to a state of the reception of good and truth, is described by the things which were to be done between the tenth day of the month and the fourteenth, and which were to be observed about the eating of the paschal lamb.

7850. "And they shall eat the flesh."—That hereby is signified the enjoyment of good, appears from the signification of eating, as denoting enjoyment, see just above, n. 7849; and from the signification of flesh, as denoting the proprium of man vivified by the divine human principle of the Lord, thus all celestial and spiritual good appertaining to man, see n. 3813, 6968: that flesh has this signification, was a thing most known amongst the ancients; nevertheless at this day it is so unknown, that there is no one but what is surprised to hear of it; if it be said, that it is a spiritual thing which corresponds, this is not understood; if it be said that it is a thing significative, this indeed is understood, but in another sense than what a corresponding significative is used in, viz., as a thing altogether separate, when yet a corresponding spiritual thing or a thing significative is conjoined with that to which it corresponds, as the sight of man with its eye, the hearing with its ear, the thought, which is spiritual, with the form of man's interiors, and by it with the little organs of speech, or as the will, which is also spiritual, is conjoined with the muscular fibres, by which action is produced; such is the case with every spiritual corresponding principle, or every thing significative in respect to its natural principle, with which there is correspondence: who cannot see, that by flesh is not meant flesh, nor by blood, blood, when the Lord says in John, "Verily, verily, I say unto you, unless *ye shall eat the flesh of the Son of Man, and shall drink his blood*, ye have not life in you: whoso *cheweth*[*] *my flesh and drinketh my blood* hath eternal life, and I will raise him up in the last day; for *my flesh* is truly meat and *my blood* is truly drink," vi. 53, 54, 55, 56; that by flesh is meant the divine good of the divine love of the Lord, which is from his divine human principle, and by blood the divine truth proceeding from his divine good, also the reciprocal principle of man, few at this day know, and they who are capable of knowing, are not willing; the reason why they are not willing to know, is, because they are in no affection of truth for the sake of truth, but from worldly motives; also because natural men are willing to apprehend all things naturally. These observations are made, to the intent that it may be known what is signified by eating flesh in the paschal supper, consequently what in the holy supper, which on that occasion was instituted: concerning the bread and wine, which signify the same thing with flesh and blood, in the holy supper, see n. 2165, 2177, 2187, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915. That flesh does not denote flesh in the spiritual sense of the word, besides being manifest from other passages, is evident from this in the Apocalypse, "Come, and gather yourselves together to the supper of the great God, that *ye may eat the flesh* of captains, and *the flesh* of the mighty, and *the flesh* of horses, and of them who sit on them, and *the flesh* of all both free and bond, both small and great," xix. 17, 18, where by flesh are signified goods of various kinds.

7851. "In that night."—That hereby is signified when the damnation of the evil has place, appears from the signification of night, as denoting a state of the devastation of truth and good, see n. 221, 709, 2353, 7776, thus damnation, for when there is no longer truth and good, but the false and evil, there is damnation, in the present case the damnation of those who infested them who were of the spiritual church.

7852. "Roasted with fire."—That hereby is signified the good which is of love, appears from the signification of roasted with fire, as denoting the good of love, for fire signifies love, n. 934, 4906, 5213, 6314, 6832, 6834, 6849, 7324, and roasted signifies that which is imbued with love, consequently good: in the Word a distinction is made between what is roasted and what is boiled, and by roasted is signified good because by fire, and by boiled is meant truth because by water; in like manner in this passage, for it is said, "Eat not of it raw, and *boiling boiled in waters*, but *roasted with fire*," verse 9; the reason is, because by the paschal lamb is signified the good of innocence, which good is the good of love to the Lord. From these considerations it is evident what is meant by the *roasted fish* in Luke xxiv. 42, 43, in the spiritual sense; also what by the fish set upon the fire of coals, when the Lord appeared to the disciples, concerning which it is thus written in John, "When the disciples came down to land, they see *a fire of coals set, and a little fish lying upon it*, and bread: Jesus cometh and taketh bread, and giveth to them, and *the little fish* in like manner," xxi. 9, 13, where by fish is signified the truth of the natural principle, n. 991, but by the fire of coals good, thus by the little fish lying upon it the truth of spiritual good in the natural principle. He who does not believe that an internal sense of the Word is given, must needs believe that no arcanum is involved in the circumstance, that when the Lord appeared to the disciples, there was a fish upon a coal of fire, and that it was given to them by the Lord to eat. Inasmuch as by roasted with fire is signified the good which is of celestial and spiritual love, therefore, in the opposite sense, by roasted with fire is signified the evil which is of self-love and the love of the world, as in Isaiah, "Part thereof *he burned with fire*, upon part thereof he eat flesh, *he roasted roast*, that he might be satisfied, he was also *made warm;* and he said, Brother, I am *made warm*, *I have seen the fire:* part thereof *I have burned with fire*, and I have also baked bread *on the coals* thereof, *I have roasted the flesh* and eaten," xliv. 16, 19, speaking of the worshippers of a graven image; by a graven image is signified the false of evil, which is so described; to roast roast, and to roast flesh, is to operate evil from a defiled love; that fire, in the opposite sense, denotes the evil of self-love and the love of the world, or of the lusts which are of those loves, see n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324.

---

[*] The word in the original Latin, here rendered *cheweth*, is *manduco*, which is a literal translation from the Greek τρωγω, as distinct from φαγω, which latter signifies *to eat*. In our English version no distinction is made between τρωγω and φαγω, both being rendered by *eating;* whereas it is plain that some distinction must needs be here intended, otherwise it is not easy to assign a reason why distinct terms are applied.

7853. "And unleavened bread."—That hereby is signified what is purified from all false, appears from the signification of what is unleavened, as denoting what is purified from the false, see n. 2342; the reason why unleavened has this signification, is, because leaven signifies the false, on which subject more will be said in what follows.

7854. "Upon bitters."—That hereby is signified by the undelightful things of temptations, appears from the signification of bitters or bitternesses, as denoting things undelightful, in the present case which are of temptations; for the good of innocence, which is represented by the paschal lamb, cannot be appropriated to any one, except by temptations; by unleavened bread such a good is signified, which, because it is appropriated by temptations, was appointed to be eaten upon bitters; and moreover that bread was to them the bread of affliction, like the manna, Deut. viii. 15, 16; xvi. 3, because it was without leaven, that is, without any false derived from evil, for man does not endure pure truth and pure good. That things undelightful are signified by bitters, is evident from Isaiah, "Woe to them that say of evil it is good, and of good it is evil, *to them that put bitter for sweet and sweet for bitter*," v. 10. And again, "With singing they shall not drink wine, *strong drink shall be bitter to them that drink it*," xxiv. 9. That the undelightful things of temptations are signified by things bitter, is evident from these words in Exodus, "At length they came *to Marah*, but they could not drink the waters by reason of *bitterness*, because *they were bitter:* the people therefore murmured against Moses, and when he cried to Jehovah, Jehovah showed him a piece of wood, which he cast into the waters, *and the waters were made sweet:* there he set for him a statute and a judgment, *because there he tempted him*," xv. 23, 24, 25 And also in the Revelation, "There fell from heaven a great star burning as a lamp, the name of the star is called *wormwood*, and many men died of the waters, because *they were made bitter*," viii. 10, 11: in these passages bitter waters denote the undelightful things of temptations; the men who died of the waters denote those who fell away, sunk under, in temptations.

7855. "They shall eat it."—That hereby is signified enjoyment, appears from what was said above, n. 7849.

7856. "Eat not of it raw."—That hereby is signified that it should not be without love, appears from the signification of eating, as denoting enjoyment, as above, n. 7849; and from the signification of raw, as denoting without the good of love; that raw has this signification, is plain from the signification of roasted with fire, as denoting the good of love, see above, n. 7852, hence raw denotes what is not roasted with fire, thus what is without love.

7857. "And boiling boiled with waters."—That hereby is signified that it shall not go forth from the truth which is of faith, appears from the signification of waters, as denoting the truths which are of faith, see n. 2702, 3058, 3424, 4976, 5668; hence boiled with waters denotes what thence goeth forth, that is, the good which is from the truth of faith; this good is distinguished from the good which is from love, which is signified by roasted with fire, n. 7852. Every spiritual good either proceeds from faith, that is, by faith, or proceeds from love; when man is regenerating, the good appertaining to him at that time proceeds from the truth of faith, for he then does good according to truth, not from the affection of truth, but from obedience, because it was so commanded; but afterwards when he is regenerated, he does good from affection, thus from love: these two states appertaining to man are altogether distinguished in the Word, by reason that man cannot be at the same time in each state; he who is in the first state, cannot enter into the other until he is regenerated; and he who is in the other state, ought not to betake himself to the former; if any one betakes himself to the former, he loses in this case the affection of doing good from love, and relapses into the state of faith, which had been serviceable to him to introduce to good, and also he relapses out of that state: this, in the internal sense, is meant by the Lord's words concerning the last judgment in Matthew, "Then he who is upon the house, let him not come down to take any thing out of his house; and he who is in the field, let him not return back to take his garments," xxiv. 17, 18; and also by Lot's wife, "in that she looked back behind her," Luke xvii. 31, 32; hence may be understood what is meant by enjoying the good which comes forth from love, but not which comes forth from the truth of faith, which things are signified by eating flesh roasted with fire, but not boiled in waters. Inasmuch as by the sacrifices and burnt-offerings was signified the worship of the Lord from faith and love, by sacrifices from faith, and by burnt-offerings from love; and whereas the glorification of the Lord, and gladness on account of the enjoyment of good things from the Lord, was signified by repasts made of the sanctified things, therefore it was allowed on such occasions to boil the flesh; for the glorification of the Lord, and gladness on account of the enjoyment of good things, proceed from the affection of truth which is of faith, as also does all confession; that the flesh of the sacrifice was to be boiled, see Exod. xxix. 31, 32; 1 Sam. ii. 13, 14, 15; 1 Kings xix. 21. The like is signified by boiling in Zechariah, "In that day every pot in Jerusalem and in Judah shall be holiness to Jehovah of Hosts, *and all that sacrifice shall come, and take of them, and boil therein*," xiv. 21.

7858. "But roasted with fire."—That hereby is signified that it should come forth from love, appears from the signification of roasted with fire, as denoting the good which is from love, see above, n. 7852.

7859. "Its head upon its legs, and upon the middle thereof." —That hereby is signified from the inmost principle to the external, appears from the signification of head, when it is said upon the legs and the middle, as denoting the inmost principle, for the head is the highest, and the highest in the spiritual sense, is the inmost, n. 2148, 3084, 4599, 5146; that by the head are signified interior things, and by the body exterior, see n. 6436; and from the signification of legs, as denoting things exterior, for the legs in respect to the head are inferior, and as superior things signify interior, so inferior things signify exterior; and from the signification of middle, as denoting the things which are still more inferior, as the things of the belly and the intestines. The command to roast the head upon the legs and upon the middle, represented that interior things and exterior must be conjoined, that is, must act in unity; for interior things are those which are of the internal man, exterior those which are of the external man; or interior things are those which are of the spiritual man, but exterior those which are of the natural man; these things must be conjoined, that is, must act in unity, in order that man may be a kingdom of the Lord; they are separated, when the natural or external man does otherwise than the spiritual or internal wills. From these considerations it may be manifest what was signified by the paschal lamb being commanded to be roasted with fire, the head upon the legs and the middle: by the middle is meant the natural principle still more external, or the sensual principle. That a divine arcanum is in these commands, every one may see, for the paschal lamb was the most holy thing in that church; such holy arcanum is not made evident except by the spiritual meaning of the things and words, which in these passages is such as has been described.

7860. "And ye shall not leave of it even to the morning." —That hereby is signified the duration of this state before the state of illustration in heaven, appears from the signification of morning, as denoting heaven and a state of illustration there, see n. 2405, 3458, 3723, 5740, 5962; that to leave nothing of it even to that time denotes the duration of that state, is evident, for then the former state will cease. The subject treated of in the internal sense, as was before shown, is concerning the liberation of those who are of the spiritual church from infestations; the state of their liberation is represented by the passover, but the state of their elevation into heaven by introduction into the land of Canaan; this latter state is what is meant by morning; these two states are altogether different, as are the state of means or mediums to the end, and the state of the end; when the state of the end is at hand, then the things contained in the state of the means or mediums will have come to a conclusion: from these considerations it is evident, why it was commanded that they should leave nothing of it to the morning.

7861. "And the residue thereof even to the morning ye shall burn with fire."—That hereby is signified the middle state* or state of mediums to the end by temptations, appears from the signification of the residue to the morning, as denoting the middle state to the last, which is of elevation into heaven; for by morning is signified elevation into heaven and illustration there, see just above, n. 7860, therefore by the time before morning is signified the middle state; in this state it was allowed to enjoy the residue, or to eat it, but not afterwards; and from the signification of burning with fire, as denoting to undergo temptations; the reason why temptations are signified by burning with fire, is, because purifications are effected by fire; also because when man is let into temptations, he is let into his lusts, which are fires.

---

* What the author here calls a *middle state*, he had before called *a state of means* or mediums, that is, of middle things or principles, see above, n. 7845.

7862. "And thus shall ye eat it."—That hereby is signified enjoyment in a state of separation from the evil who infested, and conservation in such case, appears from the signification of eating, as denoting enjoyment, see above, n. 7849; inasmuch as the subject treated of is concerning departure out of Egypt, and by that departure is signified separation from those who infested, therefore it is that state which is meant by the expression, thus shall ye eat it; that it denotes also conservation, is evident.

7863. "Your loins girded."—That hereby is signified as to the interiors, appears from the signification of the loins, as denoting those things which are of conjugial love, n. 3021, 4277, 4280, 5050 to 5062, thus those things which are of the love of good and truth, for conjugial love descends from thence, see n. 686, 2618, 2727 to 2759, 4434, 5054; from this ground, and because the loins are above the feet, which are the exteriors, spoken of just below, by them, the loins, are signified the interiors: by the loins being girded is signified meetness to receive the influx of good and truth from the Lord, also meetness to do according to influx; all girding and investiture signifies a state prepared to receive and act, for in such case all and singular things are kept in their order; it is otherwise when they are not girded.

7864. "Your shoes on your feet."—That hereby is signified as to the exteriors, appears from the signification of shoes, as denoting the external or ultimate things of the natural principle, which in general cover the interior things of the natural principle; and from the signification of feet, as denoting the natural principle, see n. 2162, 3147, 3761, 3986, 4280, 4938 to 4952.

7865. "And your staff in your hand."—That hereby is signified as to middle things, appears from the signification of a staff in the hand, as denoting middle things, when the subject treated of is concerning journeying or sojourning, and when the loins are mentioned, and also shoes on the feet, which denote things interior and exterior.

7866. "And ye shall eat it in haste."—That hereby is signified the affection of separation, appears from the signification of haste, as denoting affection, because of affection, see n. 7695; in the present case the affection of separation, because from those who infest, who are signified by the Egyptians.

7867. "This is the passover to Jehovah."—That hereby is signified the presence of the Lord, and liberation by him, appears from what has been heretofore said, especially from what has been said concerning the liberation of those who are of the spiritual church by the Lord's coming, n. 6854, 6914, 7035, 7091, 7828; that Jehovah in the Word is the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905.

7868. Verses 12, 13, 14, 15, 16. *And I will pass through the land of Egypt in this night, and I will smite every first-born in the land of Egypt from man and even to beast, and on all the gods of Egypt will I do judgments; I am Jehovah. And the blood shall be to you for a sign upon the houses where ye are, and I shall see the blood, and I will pass by beside you, and there shall not be in you the plague for the destroyer, in my smiting the land of Egypt. And that day shall be to you for a memorial, and ye shall keep it a feast to Jehovah for your generations, by an eternal statute ye shall keep it. Seven days ye shall eat unleavened bread, also on the first day ye shall cause leaven to cease from your houses, because every one that eateth what is leavened, and that soul shall be cut off from Israel, from the first day even to the seventh day. And in the first day shall be a holy convocation, and in the seventh day shall be a holy convocation to you; no work shall be done in them, only what shall be eaten by every soul, this only shall be done by you.* And I will pass through the land of Egypt, signifies presence amongst those who infested. In this night, signifies the state of their evil. And I will smite every first-born in the land of Egypt, signifies the damnation of those who are in faith separate from charity. From man and even to beast, signifies their evil lusts interior and exterior. And on all the gods of Egypt will I do judgments, signifies their falsities which are to be damned. I am Jehovah, signifies the Lord that he is the only God. And the blood shall be, signifies the truth of the good of innocence. To you for a sign upon the houses where ye are, signifies that it is the testification of the will of good. And I shall see the blood, signifies the apperception of that truth by those who bring damnation. And I will pass by beside you, signifies that it will fly thence. And there shall not be in you the plague for the destroyer, signifies that damnation from the hells shall not flow-in. In my smiting the land of Egypt, signifies when they are damned who are in faith separate from charity. And that day shall be to you for a memorial, signifies the quality of that state in worship. And ye shall keep it a feast to Jehovah, signifies the worship of the Lord on account of liberation from damnation. For your generations, signifies in those things which are of faith and charity. By an eternal statute ye shall keep it, signifies the worship of the Lord according to the order of heaven for those who are of the spiritual church. Seven days, signifies what is holy. Ye shall eat unleavened bread, signifies purification from falses. Also, on the first day ye shall cause leaven to cease from your houses, signifies that nothing false shall be at all in good. Because every one that eateth what is leavened, signifies who appropriates to himself the false. And that soul shall be cut off from Israel, signifies that he shall be separated from those who are of the spiritual church, and that he shall be damned. From the first day even to the seventh day, signifies a holy full state. And in the first day shall be a holy convocation, signifies that in the beginning all shall be together. And in the seventh day shall be a holy convocation to you, signifies so in the end of the state. No work shall be done in them, signifies a withholding on such occasion from things terrestrial and worldly. Only what shall be eaten by every soul, signifies when spiritual and celestial good is appropriated. This only shall be done by you, signifies that on such occasion they shall only study these things.

7869. "And I will pass through the land of Egypt."—That hereby is signified presence amongst those who infest, appears from the signification of passing, when through a land and by Jehovah, as denoting presence; and from the signification of the Egyptians, as denoting those who infested them who were of the spiritual church, see n. 6692, 7097; in the present case the land of Egypt denotes those.

7870. "In this night."—That hereby is signified a state of their evil, appears from the signification of night, as denoting a state where there is nothing but evil and the false; for night is opposed to day, and thick darkness to light, and by day and light is signified when there is truth and good; hence by night is also signified the last time of the church, for then, inasmuch as there is no faith and charity, falses and evils reign, see n. 2353, 6000; by night is also signified total devastation, n. 7776, and likewise damnation, n. 7851. From these considerations it is evident that the state of those who are in hell is called night; not that the thick darkness of night is amongst them, for they see each other, but because the state of truth and good, which is in the heavens, is called day, hence the state of the false and of evil is called night; there is also thick darkness there when any thing of light from heaven flows-in thither; for in such case their lumen, from which they see, is dissipated and becomes thick darkness. The lumen from which they see originates indeed in light from the Lord through heaven, for in the other life there is not any light from any other source; but this light amongst those in hell is received by the faculty of understanding truth, which faculty appertains to them; this faculty by which they are able to understand truth, remains with them, as with every man, howsoever they are in evil and the false, but when that heavenly light passes from that faculty into the will, where (viz., in the will) they are not willing to understand, and thence passes into evil and the false, in this case the heavenly light appertaining to them is turned into a lumen, which is like the lumen arising from a coal-fire; which lumen, as was said, is turned into thick darkness by the light of heaven when it flows-in: that in the hells there is a lumen such as that which arises from a coal-fire, see n. 1528, 3340, 4418, 4531; and that that lumen is turned into thick darkness at the presence of the light of heaven, see n. 1783, 3412, 4533, 5057, 5058, 6000. From these considerations it may be manifest, that in the other life every one has light according to the faculty of understanding instructed in truths grounded in good, or in falses grounded in evil.

7871. "And I will smite every first-born in the land of Egypt."—That hereby is signified the damnation of those who are in faith separate from charity, appears from the signification of smiting, as denoting damnation, for to smite is to kill or to put to death, and by death, in the spiritual sense, is signified damnation, see n. 6119; and from the signification of first-born, when it is predicated of the Egyptians, by whom are represented they who are in falses derived from evil, as denoting faith separate from charity, see n. 3325, 7039, 7766, 7778, 7779; that the first-born, in the genuine sense, when it is said of the spiritual church, denotes the faith which is of charity, see n. 367, 2435, 3325, 3494, 6344, 7035, hence, in the opposite sense, the first-born denotes faith without charity.

7872. "From man and even to beast."—That hereby are signified their evil lusts interior and exterior, appears from the signification of the expression from man and even to beast, as denoting the affection of interior and exterior good, see n. 4724, 7523; for by man is signified the affection of interior good, and by beast the affection of exterior good; hence, in the opposite sense, as here where the first-born of the Egyptians are treated of, are signified evil affections, or interior and exterior lusts: that beasts denote good affections, and, in the opposite sense, evil affections or lusts, see n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 2781, 3218, 3519, 5198.

7873. "And on all the gods of Egypt will I do judgments."—That hereby are signified their falsities which are to be damned, appears from the signification of gods, as denoting falsities, and of which we shall speak presently; and from the signification of doing judgments, as denoting to be damned, for to judge or to do judgments is either for life or for death, for life is salvation, for death is damnation. In the Word mention is made of several gods; when the angels are so called, truths are signified, see n. 4295, 4402, 7268; hence, in the opposite sense, by the gods of the nations are signified falses, see n. 4402, 4544. The reason why truths are called gods, is, because truth proceeds from the divine principle itself, and in itself is divine, whence they who receive it are called gods; not that they are gods, but that the truth which appertains to them is divine; hence it is that, in the original tongue, God is called Elohim in the plural. The divine principle itself is the divine good, but what proceeds from it is the divine truth, which fills the universal heaven. Inasmuch now as the term God denotes truth, hence, in the opposite sense, it denotes the false.

7874. "I am Jehovah."—That hereby is signified the Lord that he alone is God, may be manifest from what was explained above, n. 7404, 7444, 7544, 7598, 7636.

7875. "And the blood shall be."—That hereby is signified the truth of the good of innocence, appears from the signification of the blood of the lamb, as denoting the truth of the good of innocence, as above, n. 7846.

7876. "To you for a sign upon the houses where ye are."—That hereby is signified that it would be a testification of the will of good, appears from the signification of being for a sign, as denoting a testification; and from the signification of houses, as denoting those things which are of the will of good, see above, n. 7848.

7877. "And I shall see the blood."—That hereby is signified the apperception of that truth by those who bring damnation, appears from the signification of seeing, as denoting to understand and apperceive, see n. 2150, 2325, 2807, 3764, 4403 to 4421, 4567, 4723, 5400; that it denotes apperception by those who bring damnation, will be seen presently; and from the signification of blood, as denoting the truth of the good of innocence, as above, n. 7846. It may be expedient to say what is meant by the truth of the good of innocence: the good of innocence is the good of love to the Lord, for they who are in this love are in innocence; hence it is, that they who are in the inmost or third heaven are in innocence above the rest of the angels, because in love to the Lord; by virtue of innocence, they who are in that heaven appear to others as infants, and still they are the wisest of all who are in heaven, see n. 2306, for innocence dwells in wisdom, n. 2305, 3495, 4797: the truth of the good of innocence, which appertains to them, is not the truth of faith, but is the good of charity; for they who are in the third heaven do not know what faith is, thus neither do they know what the truth of faith is, for they are in the perception of the truth which is of faith, from which perception they know instantly that a thing is so, nor do they ever reason about it, whether it be so, still less do they dispute about it; that they are in perception in this manner, is incomprehensible to science; it is otherwise with the spiritual, who are in the second heaven; these, by the truth which is of faith, are led to the good which is of charity, wherefore they reason whether a thing be true or not, because they do not perceive whether it be true, hence truths to them become science, and are called the doctrinals of faith. That they who are in the inmost or third heaven, are in such a state, that they perceive what is the truth of faith, and therefore do not refer it to science, see n. 202, 337, 2715, 2718, 3246, 4448. How this case is, that by Jehovah saying *I shall see*, thus saying it of himself, is signified apperception by those who bring damnation, that is, by the infernals, may be evident from what has been above shown, viz., that evil is attributed to Jehovah or the Lord, although nothing of evil comes forth from him, but from hell, see n. 2447, 6073, 6992, 6997, 7533, 7633, 7643; that evil is permitted, this appears as from him who permits, when he is able to take it away; thus in the present case, that the first-born of the Egyptians were given to death, this is attributed to Jehovah, for it is said, "I will pass through the land of Egypt in this night, and will smite every first-born in the land of Egypt: and it came to pass in the middle of the night, and Jehovah smote every first-born in the land of Egypt, from the first-born of Pharaoh about to sit upon his throne, even to the first-born of the captive who was in the house of the pit," verses 12, 29; and yet in this verse he is called *the destroyer* who does this, "The blood shall be to you for a sign upon the houses where ye are, and I shall see the blood, and will pass by beside you, *and there shall not be in you the plague for the destroyer;*" the case is similar with respect to the devastation of the evil in the other life, and with respect to damnation and casting down into hell, which, in the internal sense, are meant by the plagues, and by the death of the first-born, and by immersion into the red sea (*mare suph*); Jehovah or the Lord vastates no one, still less damns and casts down into hell, but it is the evil spirit himself who does this unto himself, it is the evil which is in him; hence now it is, that by the expression, I shall see the blood, is signified apperception by those who bring damnation. How the case is with permission, cannot be said in a few words, because it involves very many arcana; when the wicked are damned, and are tormented, the permission from the Lord is not as of one who wills, but as of one who does not will, who cannot bring aid, in consequence of the pressure and resistance of the end, which is the salvation of the whole human race, for if he was to bring aid, it would be doing evil, which is altogether contrary to the Divine Being or

Principle: but on this subject, by the divine mercy of the Lord, more will be said elsewhere.

7878. "And I will pass by beside you."—That hereby is signified that it will fly thence, viz., the damnation which is from the hells, appears from the signification of passing by, when this is said of damnation, as denoting to fly thence; the sphere of damnation also, which flows-forth from the hells, flies beside those who are in truth and good from the Lord; for damnation flows-in with those who are in evil and the false, inasmuch as there is a state of reception there, but not with those who are in truth and good, for they are opposites, one of which shuns the other. All things which have hitherto been ordained concerning the paschal lamb, concerning the roasting and eating of it, also concerning the blood upon the posts and lintel, have reference to this, viz., that the destroyer will pass by their houses, in the internal sense that they shall be free from all damnation; for the sake of this end, viz., that damnation might fly from them, they were prepared; the process of preparation is what, in the internal sense, has been described by the statutes concerning the paschal lamb.

7879. "And there shall not be in you the plague for the destroyer."—That hereby is signified that damnation from hell shall not flow-in, appears from the signification of plague, as here denoting damnation, for this plague was the death of all the first-born in Egypt, and that it denotes damnation, see n. 7778; and from the signification of the destroyer, as denoting the hell which brings damnation. In regard to hell bringing damnation, the case is this: the devastation of the evil in the other life, also their damnation, and likewise their casting down into hell, does not come immediately from the spirit who is in evil, but comes from the hells; for the evils which are there all exist by influx from the hells, and none without influx thence, and they exist according to the state of evil, in which the spirits are who are vastated and damned; and the state of evil exists according to the privation of good and truth; according to that state communication is made with the hells; and the hells are most ready to bring in evil; for to bring in evil is the very delight of their life. Inasmuch as the hells are of such a quality, therefore they are kept shut by the Lord; for if they were opened, the universal human race would perish, inasmuch as the hells continually breathe the destruction of all: when seventy thousand men perished by the pestilence, on account of the numbering the people by David, 2 Sam. xxiv., and when hundred eighty and five thousand were slain in one night in the camp of the Assyrians, 2 Kings xix. 35, these effects were wrought by the hells, which were then opened; similar effects would be produced at this day, if they were opened; therefore they are kept closely shut by the Lord. That damnation from the hells cannot flow-in with those who are kept by the Lord in good and truth, which is signified by the words, "There shall not be in you the plague for the destroyer," see just above, n. 7878.

7880. "In my smiting the land of Egypt."—That hereby is signified when they are damned who are in faith separate from charity, is manifest from what was said above, n 7871.

7881. "And that day shall be to you for a memorial."—That hereby is signified the quality of that state in worship, appears from the signification of day, as denoting state, see n. 23, 487, 488, 493, 2788, 3462, 3785, 4850, 5672, 5962, 6110; and from the signification of memorial, as denoting quality in worship, see n. 6688.

7882. "Ye shall keep it a feast to Jehovah."—That hereby is signified the worship of the Lord on account of liberation from damnation, appears from the signification of keeping a feast to Jehovah, as denoting the worship of the Lord, and indeed on account of liberation from damnation, because on that account this day was a feast; that the passover was instituted on account of the liberation of those who are of the spiritual church by the Lord, see n. 7867.

7883. "For your generations."—That hereby is signified in those things which are of faith and charity, appears from the signification of generations, as denoting the things which are of faith and charity, see n. 613, 2020, 2584, 6239.

7884. "By an eternal statute ye shall keep it."—That hereby is signified the worship of the Lord according to the order of heaven for those who are of the spiritual church, appears from the signification of an eternal statute, as denoting the order of heaven, of which we shall speak presently; and from the signification of keeping a feast, as denoting the worship of the Lord, as just above, n. 7882; and because it is said to the sons of Israel, that they should keep it, they are meant who are of the spiritual church. The reason why an eternal statute denotes the order of heaven, is, because all the statutes, which were commanded to the sons of Israel, were such as flowed from the order of heaven; hence also they represented those things which are of heaven. By worship according to the order of heaven is meant all the exercise of good according to the precepts of the Lord: by the worship of God at this day is meant principally the worship of the mouth in a temple, both morning and evening; but the worship of God does not consist essentially in this, but in a life of uses; this worship is according to the order of heaven; the worship of the mouth is also worship, but it is altogether of no avail, unless there be worship of the life, for this latter worship is of the heart, and the former, that it may become worship, must proceed from this latter.

7885. "Seven days."—That hereby is signified what is holy, appears from the signification of seven, as involving what is holy, and of seven days, as being what is holy; that seven involves what is holy, see n. 395, 433, 716, 881, 5265, 5268.

7886. "Ye shall eat unleavened bread."—That hereby is signified purification from falses, appears from the signification of unleavened bread, as denoting purification from falses, see n. 2342.

7887. "Also on the first day ye shall cause leaven to cease from your houses."—That hereby is signified that nothing false shall be at all in good, appears from the signification of the first day, as denoting the beginning of that state; that day denotes state, see just above, n. 7881; and from the signification of leaven, as denoting the false, of which we shall speak presently; and from the signification of house, as denoting good, see n. 2233, 2234, 2559, 3652, 3720, 7833, 7834, 7835, 7848; hence it is evident that by the words, "In the first day ye shall make leaven to cease from your houses," is signified that from the very beginning of that state there shall be nothing false in good. With respect to good the case is this: goods are infinite in variety, and they have their quality from truths; hence the good becomes such as the truths are which enter; the truths which enter are seldom genuine, but are appearances of truth, and also are falses, but still not opposite to truths; nevertheless when these flow-in into good, which is the case when the life is formed according to them from ignorance, in which ignorance is innocence, and when the end is to do good, in this case they are regarded by the Lord, and in heaven, not as falses, but as bearing a resemblance to truth, and according to the quality of innocence are accepted as truths; hence good receives its quality: from these considerations it may be manifest, what is meant by the expression that nothing false shall be in good.

7888. "Because every one that eateth what is leavened."—That hereby is signified who appropriates to himself the false, appears from the signification of eating, as denoting to appropriate to himself, see n. 2187, 2343, 3168, 3513, 3596, 4745; and from the signification of what is leavened, as denoting the false, as above, n. 7887.

7889. "And that soul shall be cut off from Israel."—That hereby is signified that he shall be separated from those who are of the spiritual church, and that he shall be damned, appears from the signification of being cut off, as denoting to be separated, and also to be damned; and from the representation of the sons of Israel, as denoting those who are of the spiritual church, see frequently above: the reason why he shall be separated and damned who has the false in good, is, because the false, which is signified by what is leavened, in good, makes it of such a quality that it cannot but receive evil from the hells which bring damnation; when they are to be liberated from those who infested, that on this occasion damnation will flow-in from all sides, and that they who are in genuine good, or in good without the false, will pass safe through the midst of damnation, see above, n. 7878.

7890. "From the first day even to the seventh day."—That hereby is signified a holy full state, appears from the signification of seven days, as denoting a holy state, see above, n. 7885, and also denoting a full state, n. 6508, which is also signified by a week; that a week denotes an entire period greater or less, from beginning to end, see n. 2044, 3845.

7891. "And in the first day shall be a holy convocation."—That hereby is signified that in the beginning all shall be together, appears from the signification of the first day, as denoting the beginning, viz., of liberation from those who infested, and thereby from damnation; and from the signification of a holy convocation, as denoting that all shall be together. Convocations were made, to the intent that the whole company of Israel might be together, and might thus represent heaven, for on such occasions they were all distinguished into tribes, and the tribes into families, and the families into houses; that heaven with the societies there was represented by the tribes, the families, the houses of the sons of Israel, see n. 7836; therefore those convocations were called holy, and were made at every feast, Lev. xxiii. 27, 36; Numb. xxviii. 26; xxix. 1, 7, 12; from this circumstance the feasts themselves were called holy convocations, for it was commanded that all the males should be present in them; that the feasts were called holy convocations, is manifest from Moses, "These are the appointed feasts to Jehovah, *which ye shall call holy convocations*, to offer a fire-offering (*ignitum*) to Jehovah," Levit. xxiii. 37. That at such times all males were to be present, is further manifest from these words, "*Three times in the year shall every male of thine appear before Jehovah thy God*, in the place which he hath chosen, in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles," Deut. xvi. 16.

7892. "And in the seventh day shall be a holy convocation to you."—That hereby is signified so in the end of the state, appears from the signification of the seventh day, which was the last of the feast, as denoting its end: what is meant by a holy convocation, see just above, n. 7891.

7893. "No work shall be done in them."—That hereby is signified a withholding on such occasions from things terrestrial and worldly, appears from the signification of work, as denoting labours and studies, which have for their end those things which are of the world and of the earth; hence by no work being to be done in them, is signified a withholding from such things. The reason why it was so severely forbidden to do any work on the feasts and sabbaths, was, that on such occasions they might be in a full representative state, that is, in such things as represented things celestial and spiritual; which state would have been disturbed if they had done works which respected the world and the earth as an end; for the representatives of the church were instituted amongst the posterity of Jacob, to the intent that by them there might be a communication of heaven with man, which is the end for which the church is established; this communication would not have been obtained, unless under the penalty of death it had been forbidden to do any work on the days of the feasts and sabbaths; for things worldly and terrestrial had gained a place in their minds, and they were men of such a quality, that they immersed themselves in such things with their whole hearts; wherefore if they had been at liberty to employ themselves at the same time in those things, the communication by representatives would have been altogether interrupted and annihilated: but afterwards the same feasts were retained for the sake of heavenly life on such occasions, and for the sake of doctrine, that at those times they might learn what faith and charity are.

7894. "Only what shall be eaten by every soul."—That hereby is signified when spiritual and celestial good is appropriated, appears from the signification of eating, as denoting appropriation, see n. 2187, 2343, 3168, 3513, 3596, 4745; that what is spiritual and celestial should be appropriated, is meant by those things which were instituted concerning the paschal lamb.

7895. "This only shall be done by you."—That hereby is signified that on such occasions they shall only study these things, appears without explication.

7896. Verses 17, 18, 19, 20. *And ye shall observe unleavened bread, because in this same day I have brought forth your armies out of the land of Egypt, and ye shall keep this day for your generations by an eternal statute. In the first in the fourteenth day of the month, in the evening, ye shall eat unleavened bread, even to the first and twentieth day of the month in the evening. For seven days leaven shall not be found in your houses, because every one that eateth what is leavened, and that soul shall be cut off from the company of Israel, in a sojourner and in one that is a native in the land. Ye shall eat no leavened thing, in all your habitations ye shall eat unleavened bread.* And ye shall observe unleavened bread, signifies that there shall be no false. Because in this same day I have brought your armies out of the land of Egypt, signifies because on this occasion there was a state of charity and faith, by which separation was effected from those who were in evils and falses. And ye shall keep this day for your generations, by an eternal statute, signifies worship grounded in faith and charity according to the order of heaven. In the first in the fourteenth day of the month, signifies in the beginning of a holy state. In the evening, signifies the end of a former state and the beginning of a new one. Ye shall eat unleavened bread, signifies the appropriation of truth by good purified from the false. Even to the first and twentieth day of the month, signifies the end of that holy state. In the evening, signifies the end of a former state and the beginning of a new one. For seven days, signifies the entire period of this state. Leaven shall not be found in your houses, signifies that nothing of the false shall at all accede to good. Because every one that eateth what is leavened, and that soul shall be cut off from the company of Israel, signifies that he who adjoins the false to his good is damned. In a sojourner and in one that is a native in the land, signifies who is of the church, whether he be not born there, or born there. Ye shall eat no leavened thing, signifies that every caution is to be used lest the false should be appropriated. In all your habitations ye shall eat unleavened bread, signifies that in the interiors, where good is, truth shall be appropriated.

7897. "And ye shall observe unleavened bread."—That hereby is signified that there shall be no false, appears from the signification of unleavened bread, as denoting what is purified from all false, see n. 2342.

7898. "Because in this same day I have brought forth your armies out of the land of Egypt."—That hereby is signified because on this occasion there was a state of charity and faith, whereby separation was effected from those who were in evils and falses, appears from the signification of day, as denoting state, see above, n. 7881; and from the signification of armies, as denoting those things which are of charity and faith, see n. 3448, 7236; and from the signification of bringing forth, as denoting to be separated; and from the signification of the Egyptians, as denoting those who are in evils and falses, see frequently above.

7899. "And ye shall keep this day for your generations by an eternal statute."—That hereby is signified worship grounded in faith and charity according to divine order, appears from the signification of keeping, as denoting worship, for that day was kept when the passover was worshipped in it; and from the signification of generations, as denoting those things which are of faith and charity, see above, n. 7883; and from the signification of an eternal statute, as denoting according to divine order, see also above, n. 7884.

7900. "In the first in the fourteenth day of the month."—That hereby is signified in the beginning of a holy state, appears from the signification of in the first, as denoting the beginning, as above, n 7887, 7891; and from the signification of the fourteenth day, as denoting a holy state; that the number fourteen denotes what is holy, see above, n. 7842, and that day denotes state, n. 7881: the reason why the number fourteen denotes what is holy, is, because it exists from seven; seven, where the number occurs in the Word, signifies what is holy; for the simple and compound numbers involve a like thing, n. 5291, 5335, 5708: inasmuch as the passover was the most holy of the feast days, therefore it was commanded, that it should be celebrated on the fourteenth day of the month, should continue seven days, and should conclude on the twenty-first day, by which is also signified what is holy: therefore also it was ordained, that they who could not celebrate the passover in the first month, should celebrate it in the following month, also on the fourteenth day, on which subject it is thus written in Moses, "When any man shall be unclean on account of the soul, or in a long journey, with you or your generations, he shall nevertheless offer the passover to Jehovah, *in the second month, in the fourteenth day*, between the evenings they shall offer it," Numb. ix. 10, 11.

7901. "In the evening."—That hereby is signified the end of a former state, and the beginning of a new one, appears from the signification of the evening, as denoting the end of a former state, and the beginning of another, see n. 7844.

7902. "Ye shall eat unleavened bread."—That hereby is signified the appropriation of truth by good, purified from the false, appears from the signification of eating, as denoting appropriation, see n. 2187, 2343, 3168, 3513, 3596, 4745; the reason why it denotes the appropriation of truth by good, is, because truth is appropriated by good, and good, as has been before abundantly shown, derives its quality from truth, wherefore that truth may be appropriated, it must be appropriated by good, and that good may be appropriated, it must be by truth; and from the signification of unleavened bread, as denoting truth purified from all false, see n. 2342. As to what concerns truth purified from all false, it is to be noted, that pure truth cannot in any wise be given to appertain to man, as well because the false is continually flowing-forth from the evil in which he is, and which has its abode in him, as because truths have a connection one amongst another, and therefore if there be one false, and especially if there be more than one, the rest of the truths are thence defiled, and take something from the false: but truth is said to be purified from the false, when man is capable of being kept by the Lord in the good of innocence; innocence consists in acknowledging that there appertains to himself nothing but evil, and that all good is from the Lord; also in believing, that he does not know nor perceive any thing from himself, but from the Lord, thus also the truth which is of faith; when man is in this state, then the false can be removed from him, and truth from the Lord be insinuated: this state is what is signified by unleavened bread, and also by eating the paschal lamb.

7903. "Even to the first and twentieth day of the month."—That hereby is signified the end of that holy state, appears from the signification of the first and twentieth day, as denoting a holy state, and also denoting the end of that state; the reason why it denotes a holy state, is, because it is the product of seven and three multiplied into each other, and seven signifies what is holy, and also three; that first and twentieth day denotes the end of that state, is evident, because it was the last day.

7904. "In the evening"—signifies the end of a former state, and the beginning of a new one, as above, n. 7902.

7905. "For seven days."—That hereby is signified the entire period of this state, appears from the signification of seven days, as denoting a holy state, as above, n. 7885, and also an entire period from beginning to end, or a full state, n. 728, 6508, in like manner as a week, n. 2044, 3845; inasmuch as those things were signified, it was ordained that this feast should continue seven days.

7906. "Leaven shall not be found in your houses."—That hereby is signified that nothing of the false shall at all accede to good, appears from the signification of leaven, as denoting the false, of which we shall speak presently; and from the signification of house, as denoting good, see n. 3652, 3720, 4982, 7833, 7834, 7835. That leaven denotes the false, may be manifest from those passages where leaven and leavened, also where unleavened, are named, as in Matthew, "Jesus said, See ye and *beware of the leaven of the Pharisees and of the Sadducees;* afterwards the disciples understood that he had not said *that they should beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees*," xvi. 6, 12; where leaven manifestly denotes false doctrine. Inasmuch as leaven signified the false, it was forbidden "*to sacrifice upon what was leavened the blood of the sacrifice*," Exod. xxiii. 18, xxxiv. 25, for by the blood of the sacrifice was signified holy truth, thus truth pure from all false, see n. 4735, 4978, 7317, 7326, 7846, 7850; it was also ordained that the *meat-offering*, which was offered upon the altar, "*should not be baked with leaven*," Levit. vi. 17; and that "*the cakes and wafers should also be unleavened*," Levit. vii. 11, 12, 13. As to what further concerns what is leavened and unleavened, it is to be noted, that the purification of truth from the false appertaining to man cannot possibly exist without leavening (*fermentatio*) so called, that is, without the combat of the false with truth, and of truth with the false; but after that the combat has taken place, and the truth has conquered, then the false falls down like dregs, and the truth exists purified; like wine, which grows clear after fermentation, the dregs falling down to the bottom: this fermentation or combat exists principally when the state appertaining to man is turned, viz., when he begins to act from the good which is of charity, and not as before from the truth which is of faith; for the state is not yet purified when man acts from the truth of faith, but it is then purified when he acts from the good which is of charity, for then he acts from the will, before only from the understanding: spiritual combats or temptations are leavenings or fermentations in the spiritual sense, for on such occasions falses are desirous to conjoin themselves to truths, but truths reject them, and at length cast them down as it were to the bottom, consequently refine (*defæcant*): in this sense is to be understood what the Lord teaches concerning leaven in Matthew, "*The kingdom of the heavens is like unto leaven*, which a woman taking hid in three measures of meal, *until the whole was leavened*," xiii. 33, where meal denotes the truth which gives birth to good: also in Hosea, "They are all adulterers, as an oven heated by the baker, *the raiser ceaseth from working the dough even to its leavening*," vii. 4. Because, as was said, such combats as are signified by leavenings or fermentations have place with man in the state previous to a new state of life, therefore also it was ordained, that when *the new meat-offering on the feast of the first fruits* was brought, the *shake-bread* (panis motitationis), *it should be baked leavened*, and should be the first fruits to Jehovah," Levit. xxiii. 16, 17.

7907. "Because every one that eateth what is leavened, and that soul shall be cut off from the company of Israel."—That hereby is signified that he who adjoins the false to his good is damned, appears from the signification of eating, as denoting to appropriate, see n. 2343, 3168, 3513, 3596, 4745, thus also to conjoin, n. 2187, for he who appropriates any thing to himself conjoins it to himself; and from the signification of what is leavened, as denoting the false, see just above, n. 7906; and from the signification of being cut off, as denoting to be separated, and to be damned, see n. 7889; and from the signification of a soul, as denoting a man; and from the signification of the company of Israel, as denoting those who are of the spiritual church, see n. 7830, 7843: from these considerations it is evident, that by every one that eateth what is leavened, and that soul shall be cut off from the company of Israel, is signified that he, who adjoins the false to his good, will be separated from the spiritual church, and will be damned.

7908. "In a sojourner and in one that is a native in the land."—That hereby is signified who is of the church, whether he be not born there, or born there, appears from the signification of the sojourner, as denoting one who is instructed in the truths and goods of the church, and receives them, see n. 1463, 4444, thus who is not born within the church, but still accedes to it; and from the signification of him that is a native in the land, as denoting one who is born within the church.

7909. "No leavened thing shall ye eat."—That hereby is signified that every caution is to be used lest the false should be appropriated, appears from the signification of a leavened thing, as denoting the false, see above, n. 7906; and from the signification of eating, as denoting to appropriate to themselves, see also above, n. 7907. The frequent prohibition against eating what is leavened, as at verses 15, 17, 18, 19, involves, that the utmost caution is to be used against the false; the reason why this caution against the false is to be used, is, that man may be in good; the false does not accord with good, but destroys good, for the false is of evil, and truth is of good; if the false be appropriated, that is, firmly believed, there is no reception of the good of innocence, consequently no liberation from damnation. It is one thing for men to appropriate the false to themselves, and it is another thing to adjoin; they who adjoin, if they be in good, reject the false when the truth appears to them; but they who appropriate the false to themselves, retain it, and resist the truth itself, when it appears: this now is the ground of the frequent prohibition against eating what is leavened.

7910. "In all your habitations ye shall eat unleavened bread."—That hereby is signified that in the interiors, where good is, truth shall be appropriated, appears from the signification of habitations, as denoting those things which are of the mind, thus which are of intelligence and wisdom, see n. 7719, consequently the interiors, for intelligence and wisdom are there, and also good is there; and from the signification of eating unleavened bread, as denoting to appropriate truth to themselves, see occasionally above. In regard to appropriation being effected in the interiors, and to good being there, it is to be noted, that with those who are in the Lord, that is, who are in the life of faith and charity, good dwells in the interiors, and the more interiorly it dwells with them, so much the purer and more celestial is the good; but truth dwells in the exteriors, and the more exteriorly it dwells with them, so much the more is truth widowed from good; the reason is, because man as to his interiors is in heaven, and as to his inmost near the Lord, but as to exteriors he is in the world; hence it is that the truths which are of faith enter by an external way, but good by an internal way, see n. 7756, 7757; also that the appropriation of truth is effected in the interiors where good is.

7911. Verses 21, 22, 23, 24. *And Moses called all the elders of Israel, and said to them, Draw forth and take to* *yourselves a cattle of the flock, according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood which is in the bowl, and ye shall cause it to reach to the lintel, and to the two posts, from the blood which is in the bowl; and ye shall not go forth any one out of the door of his house even to the morning. And Jehovah will pass through to inflict a plague upon Egypt, and he will see the blood upon the lintel, and upon the two posts, and Jehovah will pass by beside the door, and will not give to the destroyer to come to your houses to inflict a plague. And ye shall keep this Word for a statute to thee and to thy sons for ever.* And Moses called all the elders of Israel, signifies the illustration of the understanding of those who are of the spiritual church, by the influx and presence of truth divine. And said to them, signifies perception. Draw forth, signifies that they should compel themselves. And take to yourselves a cattle of the flock, signifies to receive the good of innocence. According to your families, signifies according to the good of every truth. And kill the passover, signifies preparation for the presence of the Lord, and consequent liberation. And ye shall take a bunch of hyssop, signifies an external medium effective of purification. And dip it in the blood, signifies the holy truth which is of the good of innocence. Which is in the bowl, signifies which is in the good of the natural principle. And ye shall cause it to reach to the lintel and to the two posts, signifies the goods and truths of the natural principle. From the blood which is in the bowl, signifies the holy truth which is of the good of innocence in the natural principle. And ye shall not go forth any one out of the door of his house, signifies that they shall abide steadfast in good which must not be looked at from truth. Even to the morning, signifies to a state of illustration. And Jehovah will pass through, signifies the presence of the Divine Being or Principle. To inflict a plague upon Egypt, signifies whence damnation comes to those of the church who have been in faith separate from charity. And will see the blood upon the lintel and upon the two posts, signifies apperception of the holy truth which is of the good of innocence in the natural principle. And Jehovah will pass by beside the door, signifies that damnation will fly thence. And will not give to the destroyer to come to your houses, signifies that the false and evil which are from the hells shall in no wise accede to the will. To inflict a plague, signifies damnation which themselves bring on themselves. And ye shall keep this Word for a statute to thee and to thy sons for ever, signifies that all this shall be according to divine order hereafter for those who are of the spiritual church.

7912. "And Moses called all the elders of Israel."—That hereby is signified the illustration of the understanding of those who are of the spiritual church by the influx and presence of truth divine, appears from the signification of calling, when it is said of truth divine, as denoting influx and presence, see n. 6177, 6840, 7390, 7451, 7721; and from the representation of Moses, as denoting the law divine, thus the Word and truth divine, see the preface to Gen. xviii., also n. 4859, 5922, 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382; and from the signification of elders, as denoting the chief things of wisdom and intelligence which are in concord with truth and good, see n. 6523, 6525, 6890, to call which things or to present them to view is to illustrate the understanding; and from the representation of Israel, as denoting the spiritual church, see n. 4286, 6426, 6637: from these considerations it is evident, that by Moses calling all the elders of Israel, is signified the illustration of the understanding of those who are of the spiritual church by the influx and presence of truth divine.

7913. "And said to them."—That hereby is signified perception, appears from the signification of saying in the historicals of the Word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2419, 2862, 3395, 3509, 5687, 5743, 5837, 6251.

7914. "Draw forth."—That hereby is signified that they should compel themselves, appears from the signification of drawing forth, when it is said of the good of innocence which they were to receive from the Lord who are of the spiritual church, as denoting to compel themselves; for the good of innocence, which is the good of love to the Lord, is not received by the man of the spiritual church, unless he compels himself, for it can hardly be believed by him that the Lord is the only God, and also that his human principle is divine, wherefore because he is not in faith, neither can he be in love to him, consequently not in the good of innocence, unless he compels himself; that man ought to compel himself, and when he himself compels himself, it is the effect of freedom, but not when he is compelled, see n. 1937, 1947; this is signified by drawing forth, viz., the paschal cattle; that to draw it forth involves some arcanum, which is not extant in the sense of the letter, is evident.

7915. "And take to yourselves a cattle of the flock."—That hereby is signified to receive the good of innocence, appears from the signification of the paschal lamb, which is here the cattle of the flock, as denoting the good of innocence, see n. 3519, 3994, 7840.

7916. "According to your families."—That hereby is signified according to the good of every truth, appears from the signification of families, when it is said of the sons of Israel, by whom is represented the spiritual church, as denoting the goods of truth, for the goods of that church are called goods of truth:

the reason why families have this signification, is, because, in the internal sense, none but spiritual things are meant, which are the things of heaven and the church, thus which are of faith and charity; wherefore families in that sense denote the things which descend from good by truth, and denote the goods of truth.

7917. "And kill the passover."—That hereby is signified preparation for the presence of the Lord, and consequent liberation, appears from the signification of killing, as denoting preparation, as above, n. 7843; and from the signification of the passover, as denoting the presence of the Lord, and the liberation of those who are of the spiritual church.

7918. "And ye shall take a bunch of hyssop."—That hereby is signified an external medium effective of purification, appears from the signification of hyssop, as denoting external truth which is the medium of purification, of which we shall speak presently: it is said that they should take a bunch of hyssop, because bunch (*fasciculus*, a bunch or bundle) is predicated of truths and their arrangement, see n. 5530, 5881, 7408. The reason why hyssop denotes external truth, which is the medium of purification, is, because all spiritual purification is effected by truths; for the terrestrial and worldly loves, from which man is to be purified, are not known except by truths, and when these are insinuated by the Lord, at the same time also is insinuated a horror at those loves, as at things unclean and damnable, which horror causes, that when a similar thing flows-in into the thought, the dread of it returns, consequently aversion towards it; thus man is purified by truths, as by external mediums: it was on this account ordained, that circumcision should be effected by knives or lancets of flint; that lancets or knives of flint denote the truths of faith, whereby purification is effected, see n. 2799, 7044, and that circumcision denotes purification from filthy loves, see n. 2039, 2632, 3412, 3413, 4462, 7045. Inasmuch as hyssop has this signification, therefore it was applied in cleansings, which, in the internal sense, signified purifications from falses and evils; as in the cleansing of the leprosy, "The priest shall take *for cleansing a leper* two living clean birds, and *a piece of cedar wood*, and scarlet, and *hyssop;* and he shall dip them into the blood of a slain bird, and shall sprinkle upon him that is to be cleansed," Levit. xiv. 4, 5, 6, 7. In like manner *in the cleansing of a house*, if the leprosy be in it, verses 49, 50, 51, of the same chapter. To compound the *water of separation*, by which cleansings were wrought, *cedar wood and hyssop* were also applied, Numb. xix. 6, 18; by cedar wood was signified internal spiritual truth, but by hyssop external; thus by cedar an interior medium of purification, by hyssop an exterior: that hyssop denotes a medium of purification, is very manifest in David, "*Thou shalt expiate* *me with hyssop*, and I shall be made clean; thou shalt wash me, and I shall be made whiter than snow," Psalm li. 9; where to expiate with hyssop and to be made clean, denote external purification; to wash and to be made whiter than snow, denote internal purification: snow and whiteness are predicated of truth, n. 3301, 3993, 4007, 5319; that hyssop denotes the lowest truth, and cedar higher truth, is evident from these words in the first book of Kings, "Solomon spake of plants (*lignis*) *from the cedar which is in Libanus, even to the hyssop which cometh forth from the wall*," iv. 33, where cedar denotes the internal truth which is of intelligence, and hyssop the external truth which is of intelligence.

7919. "And dip it in the blood."—That hereby is signified the holy truth which is of the good of innocence, appears from the signification of blood, in the present case the blood of a lamb, as denoting the holy truth of the good of innocence, see above, n. 7846, 7877; what the truth of the good of innocence is, see n. 7897.

7920. "Which is in the bowl."—That hereby is signified which is in the good of the natural principle, appears from the signification of bowl, as denoting the good of the natural principle; for by vessels in general are signified the scientifics which are of the natural principle, n. 3068, by reason that they are the receptacles of the influx of good and truth; and because by vessels are signified scientifics, the natural principle is also signified for scientifics are of the natural principle, and the natural principle is the common or general receptacle: but specifically by vessels of wood and of brass were signified the goods of the natural principle, for wood denotes good, and so also does brass; hence it is, that a bowl denotes the good of the natural principle. It is to be noted, that one thing is meant by natural good, and another by the good of the natural principle: natural good is what man has hereditarily, and the good of the natural principle is what he has from the Lord by regeneration; concerning natural good, see n. 7197.

7921. "And ye shall cause it to reach to the lintel and to the two posts."—That hereby are signified the goods and truths of the natural principle, appears from the signification of the lintel, as denoting the good of the natural principle, and from the signification of the posts, as denoting the truths thereof, see n. 7847.

7922. "From the blood which is in the bowl."—That hereby is signified the holy truth which is of the good of innocence in the natural principle, appears from the signification of the blood, viz., of the lamb, as denoting the holy truth which is of the good of innocence, see n. 7919; and from the signification of bowl, as denoting the natural principle, see just above, n. 7920.

7923. "And ye shall not go forth any one out of the door of his house."—That hereby is signified that they shall abide steadfast in good which must not be looked at from truth, appears from the signification of not going forth, as denoting to abide steadfast; and from the signification of house, as denoting good, see n. 2233, 2234, 2559, 3652, 3720, 7833, 7834, 7835, 7848: hence it is evident, that by the words, "Ye shall not go forth any one from the door of his house," is signified that they shall abide steadfast in good; the reason why it is further signified that good must not be looked at from truth, is, because to abide in the house is to abide in good, but to go forth from the door of the house is to go from good to truth, for good is within, but truth without, n. 7910; what is meant by looking from good to truth, see n. 5895, 5897, 7857: from truth to look at good, is to look from what is external to what is internal; but from good to look at truth, is to look from what is internal to what is external, for, as was just now said, good is interior, but truth exterior; from good to look at truth is according to order, for all divine influx is through things interior to things exterior; but from truth to look at good, is not according to order; wherefore during man's regeneration, the order is turned, and good or charity is regarded in the first place, and truth or faith in the second.

7924. "Even to the morning."—That hereby is signified to a state of illustration, appears from the signification of morning, as denoting a state of illustration, see n. 3458, 3723, 5740, 7860.

7925. "And Jehovah will pass through."—That hereby is signified the presence of the Divine Being or Principle, appears from the signification of passing, viz., through the land of Egypt, when it is said of Jehovah, as denoting the presence of the Divine Being or Principle, see above, n. 7869.

7926. "To inflict a plague upon Egypt."—That hereby is signified whence damnation comes to those of the church who have been in faith separate from charity, appears from the signification of plague, which is here the death of the first-born, as denoting the damnation of those of the church who are in faith separate from charity, see n. 7766, 7778; for by Egypt or the Egyptians are signified those who have been in the science of such things as are of the church, but who have separated life from doctrine, that is, charity from faith; the Egyptians also were of this character, for they had the science of the things which were of the church at that time, which church was representative; they were acquainted with the representations of spiritual things in natural, which constituted the rituals of the church at that time; consequently they were acquainted with correspondences, as may evidently appear from their hieroglyphics, which were images of natural things that represented spiritual: hence it is, that by the Egyptians are also signified those who are in the science of the things of faith, but in a life of evil; such in the other life are vastated as to all things which are of faith, or as to all things which are of the church, and at length are damned; which damnation is what, in the internal sense, is meant by the death of the first-born in Egypt. Inasmuch as it is said, that Jehovah shall pass to inflict a plague on Egypt, and thereby is signified the presence of the Divine Being or Principle, whence comes the damnation of those of the church who are in faith separate from charity, it may be expedient to say how this case is: Jehovah or the Lord does not exhibit himself present amongst those who are in hell, that he may bring damnation, nevertheless it is his presence which causes damnation; for the hells are continually desirous to infest the good, and also are continually eager to ascend into heaven, and to disturb the inhabitants, but they cannot reach higher than to those who are in the ultimate boundaries of heaven; for it is enmity, which continually breathes hostility and violence; but the Lord continually provides, that they who are in the ultimate boundaries of heaven, may be kept in safety and quiet; this is effected by his presence amongst them; the infernals on such occasions, when they let themselves in where the Lord is present, that is, into his presence, cast themselves into the evils of vastation, and at length into damnation; for the presence of the Lord, into which they rush, produces such effects, as has been abundantly shown in the course of this work: hence it is evident, that the Lord does not exhibit himself present amongst them, that he may bring upon them the evils of punishment, but that they cast themselves into those evils. From these considerations it is evident, that nothing but good comes from the Lord, and that all evil is from those who are in evil, thus that the evil bring themselves into vastations, damnation, and hell: hereby it may be manifest how it is to be understood that Jehovah will pass to inflict a plague on Egypt.

7927. "And he will see the blood upon the lintel, and upon the two posts."—That hereby is signified the apperception of holy truth which is of the good of innocence in the natural principle, appears from the signification of seeing, as denoting to understand and apperceive, see n. 2150, 2325, 2807, 3764, 4403 to 4421, 4567, 4723, 5400; and from the signification of the blood, as denoting the holy truth of the good of innocence, as above, n. 7919; and from the signification of the lintel and the two posts, as denoting the goods and truths of the natural principle, see also above, n. 7847.

7928. "And Jehovah will pass by beside the door."—That hereby is signified that damnation will fly thence, appears from what was said above, n. 7878, where like words occur.

7929. "And will not give to the destroyer to come to your houses."—That hereby is signified that the false and evil, which are from the hells, will in no wise accede to the will, appears from the signification of he will not give, as denoting that it will not accede; and from the signification of the destroyer, as denoting hell, see n. 7879, thus denoting the false and evil which are from the hells, for the hells are grounded in the false and evil; and from the signification of houses, as denoting those things which are of the will, see n. 710, 7848; for by house is signified a man, hence also his mind, inasmuch as man is man from this, that he understands truth and wills good, which are of the mind; and whereas man is man principally from that part of the mind which is called the will, hence also by house is signified the will: but which of these is signified, is evident from the series of the things treated of in the internal sense.

7930. "To inflict a plague."—That hereby is signified the damnation which they bring on themselves, appears from the signification of a plague, as here denoting the damnation of those of the church who have been in faith separate from charity, see n. 7879, 7926; that the evil bring damnation upon themselves, see just above, n. 7926.

7931. "And ye shall keep this Word for a statute to thee and to thy sons for ever."—That hereby is signified that all this shall be according to divine order hereafter for those who are of the spiritual church, appears from the signification of keeping this Word for ever, as denoting that all this was to be observed hereafter; and from the signification of for a statute, as denoting according to order, see n. 7884; and from the representation of the sons of Israel, as denoting those who are of the spiritual church, see n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223. By order is meant that order which was in heaven from the time when the Lord from his divine human principle began to arrange all things in heaven and in earth, which was immediately after the resurrection, Matt. xxviii. 18; according to that order, they who were of the spiritual church could then be elevated into heaven, and enjoy eternal blessedness, but not according to the former order; for the Lord heretofore arranged all things by or through heaven, but afterwards by or through his human principle, which he glorified and made divine in the world, by which there was such an accession of strength, that they were elevated into heaven who before could not be elevated; also that the evil from on all sides receded, and were shut up in their hells: this is the order which is meant.

7932. Verses 25, 26, 27, 28. *And it shall be that ye shall come to the land, which Jehovah shall give unto you as he spake; and ye shall keep this service. And it shall be that* *your sons shall say to you, What is this service to you? And ye shall say, This is the sacrifice of the passover to Jehovah, that he passed by beside the houses of the sons of Israel in Egypt, in his inflicting the plague on Egypt, and delivered our houses: and the people bended themselves and bowed themselves. And the sons of Israel went and did as Jehovah commanded Moses and Aaron, so they did.* And it shall be that ye shall come to the land which Jehovah shall give unto you, signifies to heaven, which they shall have from the Lord. As he spake, signifies according to promise in the Word. And ye shall keep this service, signifies worship on account of liberation. And it shall be that your sons shall say to you, signifies the interior perception of truth, which perception is of conscience. What is this service to you? signifies when in worship. And ye shall say, signifies thought. This is the sacrifice of the passover to Jehovah, signifies the worship of the Lord on account of liberation. That he passed by beside the houses of the sons of Israel, signifies that damnation fled away from the goods in which they were withheld by the Lord. In Egypt, signifies when in nearness to the evil. In his inflicting the plague on Egypt, signifies when they of the church were damned who were in faith separate from charity. And delivered our houses, signifies that still nothing damnable came to them, because in good from the Lord. And the people bended themselves and bowed themselves, signifies humiliation of the mouth and of the heart. And the sons of Israel went and did as Jehovah commanded Moses and Aaron, signifies that they who were of the spiritual church obeyed truth divine. So they did, signifies act grounded in will.

*—"And it shall be that ye shall come to the land, which Jehovah shall give unto you."—That hereby is signified to heaven which they shall have from the Lord, appears from the signification of land, in this case the land of Canaan, to which they were about to come, as denoting the Lord's kingdom, thus heaven, see n. 1607, 1866, 3038, 3481, 3705, 4116, 4240, 4447, 4757: for the sons of Israel represented those who were of the spiritual church, and were in the world before the Lord's coming, and could not be saved but by the Lord, and on this account were kept together and detained in the lower earth, where in the mean time they were infested by the hells which were round about; when therefore the Lord came into the world, and made his human principle in himself divine, on this

occasion, at his resurrection, he liberated those who were there kept together and detained, and elevated them into heaven, after that they had undergone temptations; these are the things which, in the internal sense, are contained in the second book of Moses or Exodus: by the Egyptians are signified those who infested; by bringing forth thence is signified liberation; by a way of forty years in the wilderness are signified temptations; and by introduction into the land of Canaan is signified elevation into heaven, see what has been related above on these subjects, n. 6854, 6914, 7091, 7828. From these considerations it is evident, that by when ye shall come into the land, is signified to heaven which they shall have from the Lord.

---

* In the original there is an omission of the *numerical character* 7933, which ought to have been prefixed to this paragraph, but which, by some mistake or other, is transferred to the succeeding one. The translator was under the necessity of continuing the omission, otherwise he must have altered the numbers of all the following paragraphs throughout the work, and consequently have introduced inexplicable confusion into the references.

7933. "As he spake."—That hereby is signified according to promise from the Word, appears from the signification of speaking, when it is said by the Lord concerning heaven, to which they were about to come who were of the spiritual church, as denoting promise in the Word; for in the internal sense of the Word, both in the books of Moses and in the prophets, the subject treated of is concerning the liberation of those who before the Lord's coming were detained in the lower earth, and infested by the evil, and concerning their elevation into heaven, and they are there meant by the sons of Israel; this is the promise which is here signified by the words, *as Jehovah spake.* The Lord's frequent declarations, that in him are to be consummated and are consummated all things contained in the scripture, involve those things which are in the internal sense of the Word, for the subject there treated of is solely concerning the Lord's kingdom, and, in the supreme sense, concerning the Lord himself; as these declarations in Luke, "Jesus said to the disciples, *These are the words which I spake to you, when I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me: then opened he their mind, that they might understand the scriptures,*" xxiv. 44, 45. Again, "*Behold we go up to Jerusalem, where all things shall be accomplished which were written by the prophets concerning the Son of Man,*" xxviii. 31. And in Matthew, "*Think not that I am come to dissolve the law and the prophets: I am not come to dissolve, but to fulfil: verily I say unto you, until heaven and earth pass away, one iota or one tittle shall not pass away in the law, until all things are effected,*" v. 17, 18. These things, and what the Lord in other places says concerning the fulfilling of the law or the scripture, involve, as was said, those things which were predicted of him in the internal sense; in that sense all and singular things, even to every iota, or to every smallest apex, treat of the Lord; wherefore it is said that one iota or one tittle shall not pass away in the law until all things be effected; and in Luke "*It* *is easier for heaven and earth to pass, than for one apex of the law to fall,*" xvi. 17; he who does not know that singular things, even to the least of all, in the internal sense treat of the Lord and of his kingdom, and that hence the Word is most holy, cannot in any wise comprehend what this means, that one apex shall not fall, nor one iota or tittle pass away, and that it is easier that heaven and earth should pass away; for those things which are extant in the external sense, do not appear of so great moment; but the internal text is of such content (*tam continens est*), that a single expression, howsoever small, could not be omitted without an interruption of the series.

7934. "And ye shall keep this service."—That hereby is signified worship on account of liberation, appears from the signification of keeping, as denoting that it ought to be observed, as above, n. 7930; and from the signification of serving or service, as denoting the worship of the Lord.

7935. "And it shall be that your sons shall say to you."—That hereby is signified the interior perception of truth, which perception is of conscience, appears from the signification of saying, as denoting perception, see above, n. 7913; and from the signification of sons, as denoting truths, see n. 489, 491, 533, 1147, 2623, 3373, 4257; the reason why it denotes the interior perception which is of conscience, is, because the subject treated of is concerning the state hereafter or future of those who are of the spiritual church, and liberated by the Lord, that this truth should remain fixed in their minds, that their salvation being received from the Lord is due only to him; the perception of this truth is of conscience; for they who are of the spiritual church have not perception like those who are of the celestial church, but instead thereof they have conscience: the conscience appertaining to them is born and formed from the truths of the church wherein they were born, which truths they have imbibed in childhood and afterwards, and have confirmed by life, and have thereby been made truths of faith, to act according to those truths is according to conscience, and to act contrary to them is contrary to conscience; they remain as if inscribed on the interior memory, and at length as those things which have been impressed in infancy, which appear afterwards altogether familiar, and as innate, like the speech, the thoughts, recollections, various reflections, and in externals the gait, the gesture, the countenance, and several other things, into which man is not born, but is introduced by habits: when the truths which are of faith are thus also impressed, which is done in the interior man, then they in like manner become familiar, and at length as innate impel man to think, to will, and to act according to them; this principle of life is called conscience, and is the life of the spiritual man, which is so far to be estimated, as the truths are genuine goods which are of faith, from which he thinks, and as they are genuine goods which are of charity, from which he acts; from the series of what follows it is also evident, that by the above words is signified the interior perception which is of conscience.

7936. "What is this service to you?"—That hereby is signified when in worship, viz., that then is perception which is of conscience, appears from the signification of service, as denoting worship, as above, n. 7934.

7937. "And ye shall say."—That hereby is signified thought appears from the signification of saying, as denoting thought, see n. 3395, 7094: the reason why saying here denotes thought, is, because by saying just above, n. 7935, was signified the perception which is of conscience, and in this case is the reply, which to perception which is of conscience is thought.

7938. "This is the sacrifice of the passover to Jehovah."—That hereby is signified the worship of the Lord on account of liberation, appears from the signification of a sacrifice, as denoting worship, see n. 922, 6905; and from the signification of passover, as denoting the presence of the Lord, and the liberation of those who are of the spiritual church, see n. 7093, 7867.

7939. "That he passed by beside the houses of the sons of Israel."—That hereby is signified that damnation fled away from the goods, in which they were withheld by the Lord, appears from the signification of Jehovah passing by, as denoting that damnation will fly thence, as above, n. 7878, 7928; and from the signification of houses, as denoting goods, see n. 3652, 4720, 4982, 7833, 7834, 7835; and from the representation of Israel, as denoting those who are of the spiritual church, see frequently above. The reason why it is said that they were withheld in goods by the Lord, is, because when they passed through the places of damnation or the hells, which was the case when they were liberated, they were then withheld in good by the Lord; for this end they were prepared, the process of which preparation is described by the statutes concerning the blood, and concerning the paschal lamb, and eating thereof, treated of in verses 3 to 11, 15 to 20, 22, 43 to 48: that when they were liberated, they passed through places of damnation or the hells, will be seen in what follows.

7940. "In Egypt."—That hereby is signified when in nearness to the evil, appears from the signification of the Egyptians, as denoting the evil who infested those who were of the spiritual church, see frequently above; hence by Egypt is signified the state or place where they were; that they were in nearness is evident, because in the land of Goshen; that it may be known how this case is, see what was said above, n. 7932.

7941. "In his inflicting the plague on Egypt."—That hereby is signified when they of the church were damned who were in faith separate from charity, appears from the signification of inflicting the plague on Egypt, as denoting the damnation of those who were in faith separate from charity, see n. 7766, 7778, 7926.

7942. "And delivered our houses."—That hereby is signified that even to them came nothing damnable, because they were in goods from the Lord, appears from what was explained above, n. 7939.

7943. "And the people bended themselves and bowed themselves."—That hereby is signified humiliation of the mouth and heart, appears from the signification of bending themselves, as denoting exterior humiliation, thus of the mouth; and from the signification of bowing themselves, as denoting interior humiliation, thus of the heart, see n. 5682, 7068.

7944. "And the sons of Israel went and did as Jehovah commanded Moses and Aaron."—That hereby is signified that they who are of the spiritual church must obey truth divine, appears from the signification of going and doing, as denoting to obey; and from the representation of the sons of Israel, as denoting those who are of the spiritual church, see frequently above; and from the representation of Moses and Aaron, as denoting truth divine, Moses internal truth and Aaron external, see n. 7089, 7382.

7945. "So they did."—That hereby is signified act grounded in will, appears from this consideration, that *they did* is repeated, and that in the first case it signifies act grounded in the understanding, but in this latter case grounded in the will; for it is common in the Word to give as it were two repetitions of one thing; but one expression of repetition has relation to the truth which is of the understanding, and the other to the good which is of the will: the reason is, that in singular things of the Word there may be the heavenly marriage, which is that of good and truth, see n. 683, 793, 801, 2173, 2516, 2712, 4138, 5138, 5502, 6343; and, in the supreme sense, the divine marriage, which is of the divine good in the Lord, and of the divine truth proceeding from him, see n. 3004, 5502, 6179; from which considerations it may also be manifest, that the Word is most holy.

7946. Verses 29, 30, 31, 32, 33, 34. *And it came to pass in the middle of the night, and Jehovah smote every first-born in the land of Egypt, from the first-born of Pharaoh about to sit upon his throne, even to the first-born of the captive who was in the house of a pit, and every first-born of beast. And Pharaoh arose in that night, and all his servants, and all the Egyptians, and there was a great cry in Egypt, because there was no house where there was not one dead. And he called Moses and Aaron by night, and said, Arise, go forth from the midst of my people, also you, also the sons of Israel, and go ye, serve Jehovah, according as ye spake. Also your flocks, also your herds take ye, as ye spake, and go ye, and bless also me.*

And Egypt was urgent upon the people, by hastening to send them away out of the land, because they said, We all die. And the people carried their dough before it was leavened, their kneading troughs were bound in their garments upon their shoulder. And it came to pass in the middle of the night, signifies a state of mere false grounded in evil. And Jehovah smote every first-born in the land of Egypt, signifies the damnation of faith separate from charity. From the first-born of Pharaoh about to sit upon his throne, signifies the falsified truths of faith which are in the first place. Even to the first-born of the captive who was in the house of a pit, signifies the falsified truths of faith which are in the last place. And every first-born of beast, signifies the adulterated good of faith. And Pharaoh arose in that night, and all his servants, and all the Egyptians, signifies that all and singular the damned, when they were let into the mere false derived from evil, apperceived aversion and fear for those who were of the spiritual church. And there was a great cry in Egypt, signifies interior lamentation. Because there was no house where there was not one dead, signifies because there was no one not damned. And he called Moses and Aaron by night, signifies the afflux of truth from the Divine Being or Principle in that state. And said, Arise ye, go forth from the midst of my people, signifies that they should depart from them. Also you, also the sons of Israel, signifies with that truth from the Divine Being or Principle, and with the truth by which good is procured, and with the truth which is derived from good. Go ye, serve Jehovah, signifies that they should worship the Lord. According as ye spake, signifies according to will. Also your flocks, also your herds take ye, signifies the interior and exterior goods of charity. As ye spake, signifies according to the will. And go ye, signifies that they should altogether depart. And bless also me, signifies that they should intercede. And Egypt was urgent upon the people, by hastening to send them away out of the land, signifies that from aversion and fear they pressed them to depart. Because they said, We all die, signifies thereby hell to them. And the people carried their dough before it was leavened, signifies the first state of truth from good in which there is nothing of the false. Their kneading troughs were bound in their garments, signifies the delights of the affections adhering to truths. Upon their shoulders, signifies according to all ability.

7947. "And it came to pass in the middle of the night."—That hereby is signified a state of mere false grounded in evil, appears from the signification of the middle of the night, as denoting total devastation, see n. 7776, that is, privation of all good and truth, whence a state of mere false grounded in evil: that it is not a state of evil, see n. 2353, 6000, 7870.

7948. "And Jehovah smote every first-born in the land of

Egypt."—That hereby is signified the damnation of faith separate from charity, appears from the signification of smiting, as denoting damnation, see n. 7871; and from the signification of the first-born in the land of Egypt, as denoting faith separate from charity, see n. 7039, 7766, 7778.

7949. "From the first-born of Pharaoh about to sit upon his throne."—That hereby are signified the falsified truths of faith which are in the first place, appears from what was explained, n. 7779, where like words occur.

7950. "Even to the first-born of the captive who was in the house of a pit."—That hereby are signified the falsified truths of faith which are in the last place, appears from the signification of the first-born in the land of Egypt. as denoting faith separate from charity, as just above, n. 7948, thus also the falsified truth of faith, of which we shall speak presently; and from the signification of the captive who is in the house of the pit, as denoting those who are in the last place, for he is opposed to the first-born of Pharaoh about to sit upon his throne, whereby is signified the falsified truth of faith which is in the first place, n. 7779, 7949; by the captive in the house of the pit, in the proximate spiritual sense, is meant one who is in the corporeal sensual principle, thus in mere thick darkness concerning truths and goods, because not even in the faculty of perceiving, as they who are in the interior sensual principle; hence it is, that they are signified who are in the last place. The reason why the first-born in the land of Egypt denotes the falsified truth of faith, is, because the first-born of Egypt denotes faith separate from charity, n. 7948; they who are in this faith are in a principle of mere darkness and thick darkness concerning the truths which are of faith, for they cannot be in any light, thus not in any perception what truth is, and whether it be truth; for all spiritual light comes by or through good from the Lord, thus by or through charity, for the good of charity is as the flame from which light flows, for good is of love, and love is spiritual fire, from which comes illustration; he who believes that they who are in evil of life can also be in illustration as to the truth of faith, is very greatly deceived; they may be in a state of confirmation, that is, they may be able to confirm the doctrinals of their church, and this sometimes with skill and ingenuity, but they cannot see whether what they confirm be true or not: that the false may also be confirmed, even that it may appear as truth, and that it is not the part of a wise man to confirm, but to see whether it be so, n. 4741, 5033, 6816, 7012, 7680. He therefore who is in evil as to life, is in the false of his evil, and does not believe the truth, howsoever he knows it; sometimes he supposes that he believes, but he is deceived; that he does not believe, will be given him to know in the other life, when his perceptive principle is reduced to agreement with his will-principle, in which case he will deny, hold in aversion, and reject the truth, and will acknowledge for truth what is contrary, that is, the false; hence now it is, that they who are in faith separate from charity, cannot do otherwise than falsify the truths which are of faith.

7951. "And every first-born of beast"—signifies the falsified good of faith, as before, n. 7781.

7952. "And Pharaoh arose in that night, and all his servants, and all the Egyptians."—That hereby is signified that all and singular the damned, when they were let into the mere false derived from evil, apperceived aversion and fear for those who were of the spiritual church, appears from the signification of night, as denoting a state of mere false grounded in evil, as above, n. 7947, and hence damnation: whether you say a state of mere false grounded in evil, or damnation, it is the same thing, for they who are in that state are damned; and from the signification of Pharaoh, of his servants, and of all the Egyptians, as denoting all and singular: that it is also signified, that they apperceived aversion and fear for those who were of the spiritual church, is evident from what follows; for Pharaoh called Moses and Aaron, and said that they should depart from the midst of his people; and the Egyptians drove them out, verse 39.

7953. "And there was a great cry in Egypt"—signifies interior lamentation, as n. 7782, where the same words occur.

7954. "Because there was no house where there was not one dead."—That hereby is signified because there was no one not damned, appears from the signification of there being no house, as denoting there being no one there; and from the signification of dead, as denoting damned, see n. 5407, 6119, 7494, 7871.

7955. "And he called Moses and Aaron by night."—That hereby is signified the afflux of truth from the Divine Being or Principle in that state, appears from the signification of he called, as denoting presence and influx, see n. 6177, 6840, 7390, 7451, 7721, in the present case afflux, because it is said of those who were in a state of damnation, that is, who were in a state of mere false grounded in evil; these cannot interiorly receive any influx of truth and good, but exteriorly, which is afflux; and from the representation of Moses and Aaron, as denoting truth from the Divine Being or Principle, see n. 6771, 6827; it is said truth from the Divine Being or Principle, not truth divine, because it is predicated of those who are in damnation; and from the signification of by night, as denoting a state of damnation, see above, n. 7851, 7870.

7956. "And said, Arise ye, go forth from the midst of my people."—That hereby is signified that they should depart, appears without explication.

7957. "Also you, also the sons of Israel."—That hereby is signified with that truth from the Divine Being or Principle, and with truth by which good is procured, and with truth which is derived from good, appears from the representation of Moses, as denoting truth from the Divine Being or Principle, see just above, n. 7955; and from the representation of the sons of Israel, as denoting those who are of the spiritual church, see frequently above, thus those who are in truth by which good is procured, and in truth which is derived from good; for the spiritual church is distinguished from the celestial church in this, that by the truth which is of faith it is introduced into the good which is of charity, thus that it has truth for an essential; initiation is effected by truth, for by truth they are instructed what is to be done, and when they do that truth, it is called good; from this good, when they are initiated, they afterwards see truths according to which they again act; hence it is evident, that whether we speak of those who are of the spiritual church, or of those who are in truth by which good is procured, and in truth which is derived from good, it is the same thing.

7958. "And go ye, serve Jehovah."—That hereby is signified that they should worship the Lord, appears from the signification of serving, as denoting to worship; that by Jehovah, where he is named in the Word, is meant the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905.

7959. "According as he spake."—That hereby is signified according to the will, appears from the signification of speaking, as denoting the will, see n. 2626.

7960. "Also your flocks, also your herds take ye."—That hereby are signified the interior and exterior goods of charity, appears from the signification of flocks, as denoting the interior goods of charity; and from the signification of herds, as denoting the exterior goods of charity, see n. 2566, 5913, 6048.

7961. "As ye spake"—signifies according to the will, as just above, n. 7953.

7962. "And go ye."—That hereby is signified that they should altogether depart, appears from the signification of going, or going away, as denoting to depart, and because it is again said, it signifies that they should altogether depart.

7963. "And bless also me."—That hereby is signified that they should intercede, appears from the signification of blessing, as denoting to intercede, for blessing here signifies that they would supplicate for him; that to supplicate for Pharaoh denotes to intercede, see n. 7396, 7462.

7964. "And Egypt was urgent upon the people by hastening to send them away out of the land."—That hereby is signified that from aversion and fear they pressed them to depart, appears from the signification of being urgent upon the people by hastening to send them away, as denoting to press them to depart; that it was from aversion and fear, is evident, for they who are in the mere false derived from evil, are so averse from those who are in truth derived from good, that they cannot even endure their presence; hence it is that they who are in evil cast themselves down into hell to a depth according to the quality and quantity of evil, that they may be far off from good, and this not only from aversion, but also from fear, for in the presence of good they are tormented.

7965. "Because they said, We all die."—That hereby is signified hell thereby to them, appears from the signification of dying, as denoting hell; that death, in the spiritual sense, is hell, see n. 5407, 6119.

7966. "And the people carried their dough before it was leavened."—That hereby is signified the first state of truth from good, in which there is nothing of the false, appears from the signification of dough, as denoting truth from good; for by flour and fine flour is signified truth, by the dough which is thence made the good of truth, and by the bread which is from the dough is signified the good of love: when by bread is signified the good of love, by the rest, viz., by the dough and by the flour, are signified in their order goods and truths; that bread denotes the good of love, see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915; and from the signification of before it was leavened, as denoting in which there was nothing of the false; that leaven denotes the false, see above, n. 7906. That this is the first state, viz., when they were liberated, is evident, because it is said, that the people carried their dough, thus when they departed; but the second state is described in the following verse 39, by their baking the dough, which they brought forth out of Egypt, into unleavened cakes, because it was not leavened, by which is signified, that from the truth of good was again produced good, in which there was nothing of the false: these are the two states in which they who are of the spiritual church, when in good, are kept by the Lord, the first, that from the good which is of the will they see and think truth; the second, that from that marriage of good and truth they produce truths which, by willing them and doing them, again become goods, and so on continually; such are the productions and derivations of truth amongst those who are of the spiritual church; this, in the spiritual world, is presented representatively as a tree with leaves and fruits, the leaves in this case are truths, the fruits are the goods of truth, the seeds are the goods themselves from which the rest of the things are produced.

7967. "Their kneading troughs bound in their garments."—That hereby are signified the delights of the affections adhering to truths, appears from the signification of kneading troughs, as denoting the delights of affection, see n. 7356; and from the signification of being bound, as denoting to adhere to; and from the signification of garments, as denoting truths, see n. 1073, 2576, 4545, 4763, 5248, 5319, 5954, 6914, 6917. It may be expedient to say what is meant by the delights of affections adhering to truths: all the truths which have entrance with man are conjoined with some delight, for truths without delight are not of any life; from the delights which are conjoined to truths, it is known how it is with the truths appertaining to man; if they are delights of evil affections, then it is ill; but if they are delights of the good affections, it is well; for the angels attendant on man flow-in continually with good affections, and on such occasions excite the truths which are conjoined to them; the case is the same with contrary influences (*similiter vicissim*); if truths are not conjoined to good affections, in this case the angels labour in vain to excite those things which are of faith and charity. From these considerations it may be manifest, what is meant by the delights of the affections adhering to truths, which are signified by the kneading troughs being bound in their garments.

7968. "Upon their shoulder."—That hereby is signified according to all ability, appears from the signification of shoulder, as denoting all ability, see n. 1085, 4931 to 4937.

7969. Verses 35, 36. *And the sons of Israel did according to the word of Moses, and asked of the Egyptians vessels of silver, and vessels of gold, and garments. And Jehovah gave the grace of the people in the eyes of the Egyptians, and they lent to them; and they spoiled the Egyptians.* And the sons of Israel did according to the word of Moses, signifies that they obeyed truth divine. And asked of the Egyptians vessels of silver, and vessels of gold, and garments, signifies the scientifics of truth and good taken from the evil, who are of the church, to be allotted to the good who are from thence. And Jehovah gave the grace of the people in the eyes of the Egyptians, signifies the fear of those who are damned, for those who were of the spiritual church. And they lent to them, signifies that they were transferred. And they spoiled the Egyptians, signifies that they who were in damnation were altogether devastated of such things.

7970. It is needless to explain these things as to singulars, because they have been twice explained before, viz., at Exod. iii. 21, 22, n. 6814 to 6920; and at the foregoing chapter, verses 2, 3, n. 7768 to 7773.

7971. Verses 37, 38, 39. *And the sons of Israel journeyed from Raamses to Succoth, as it were six hundred thousand footmen, besides infant. And also much mixed crowd went up with them, and flock and herd, acquisition exceedingly weighty. And they baked the dough which they brought forth out of*

Egypt, unleavened cakes, because it was not leavened, because they were driven out from Egypt, and could not stay, and also they made not to themselves provision for the way (viaticum). And the sons of Israel journeyed from Raamses to Succoth, signifies the first state of departure and its quality. As it were six hundred thousand footmen, signifies all the things of the truth and good of faith in one complex. Besides infant, signifies the good of innocence. And also much mixed crowd, signifies truths which were not genuine. Went up with them, signifies which were adjoined. And flock and herd, acquisition exceedingly weighty, signifies good acquired by interior and exterior truth in much abundance. And they baked the dough which they brought forth out of Egypt, unleavened cakes, signifies that from the truth of good was again produced good in which was nothing of the false. Because it was not leavened, signifies because in the truth derived from good there was nothing of the false. Because they were driven out from Egypt, and could not stay, signifies because they were removed from those who were in the false grounded in evil. And also they made not to themselves provision for the way, signifies that they had with them no other support than truth and good.

7972. "And the sons of Israel journeyed from Raamses to Succoth."—That hereby is signified the first state of departure, and its quality, appears from the signification of journeying, as denoting order and institutes of life, see n. 1293, 3335, 4882, 5403, 5606; hence the journeyings of the sons of Israel, treated of in Exodus, denote states of the life and their changes from first to last; in the present case therefore by the journey from Raamses to Succoth is signified the first state and its quality; for the names of places, as also of persons, all signify things and their quality, see n. 768, 1224, 1264, 1876, 1888, 3422, 4298, 4310, 4442, 5905, 6516.

7973. "As it were six hundred thousand footmen."—That hereby are signified all things of the truth and good of faith in one complex, appears from the signification of the number six hundred thousand, as denoting all things of faith in one complex, for this number results from six and also from twelve, and twelve signify all the things of faith and charity, see n. 577, 2089, 2129, 2130, 3272, 3858, 3913; hence it is that the sons of Jacob were twelve, and that their posterity were distinguished into so many tribes, and also that by the Lord were appointed twelve disciples, viz., that they might represent all the things of faith and charity; concerning the tribes, see n. 3858, 3862, 3039, 3926, 4060, 6335, 6337, 6640, 7836, 7891; concerning the disciples, see n. 3354, 3488, 5858, 6397; the reason why six hundred thousand in the present case have a similar signification, is, because a greater and lesser number, or a multiplied and divided number, involves the same with the simple numbers from which it is derived, n. 5291, 5335; this is very manifest from the number twelve, which has a similar signification, whether it be divided into six, or multiplied into seventy-two, or into 144; that is, twelve into twelve, or into 12,000, or into 144,000; as 144,000 in the Revelation, "I heard the number of them that were sealed, *a hundred forty-four thousand*, they were sealed out of every tribe of Israel, *out of each tribe twelve thousand*," vii. 4, 5, and the following verses; in this passage, by the sons of Israel are not meant the sons of Israel, nor by tribes tribes, nor by number number, but such things as are in the internal sense, viz., all the things of faith and charity, and thus specifically by every tribe one genus or one class, according to what has been explained at Genesis xxix. and xxx. In like manner in the Revelation again, "Lo, a Lamb standing upon Mount Zion, and *with him* 144,000 *having his Father's name* written upon their foreheads: they sung a new song before the throne, and no one could learn the song, *but the* 144,000 *bought from the earth;* these are they that follow the Lamb, whithersoever he goeth; *these were bought from men the first-fruits to God and the Lamb*," xiv. 1, 3, 4; from this description it is evident, that they who are in charity are meant by 144,000; and it is also evident, that that number merely marks state and quality; that number marks the same as twelve, inasmuch as it results from 12,000 and 12 multiplied into each other in like manner as the lesser number 144, which is twelve times twelve, in the following passage, "He measured the wall of the holy Jerusalem coming down from God out of heaven, 144 *cubits*, which is the measure of a man, that is, of an angel," Rev. xxi. 2, 17; that the wall of the holy Jerusalem is not a wall in the spiritual sense, but that it is the truth of faith defending those things which are of the church, see n. 6419; hence also it is said that it was 144 cubits; that this is the case is very manifest, for it is said that it is the measure of a man, that is, of an angel; for by a man and by an angel is signified the all of the truth and good of faith; and it is also evident from the *twelve* precious stones which formed the foundation of the wall, and from the *twelve* gates, each of which was a pearl, verses 19, 20, 21, of the same chapter, for by precious stones are signified the truths of faith which are from the good of charity, n. 643, 3720, 6426; in like manner by a gate, and also by a pearl: hence now it is manifest, that a lesser and greater number involves the like with the simple number from which it is formed; that all numbers in the Word signify things, see n. 482, 487, 575, 647, 649, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175. From these considerations it may now be seen, that the number of six hundred thousand men going forth out of Egypt, signifies also such things: that this number has such a signification, scarce any one can believe, by reason that it is an historical fact, and every historical fact keeps the mind continually in the external sense, and withdraws it from the internal sense; nevertheless this number has also such a signification, for there is not even an expression ever so small, nor yet one iota or one apex in the Word, which is not in itself holy, because in itself it involves what is holy; that there is nothing holy in the mere historical fact, every one must see.

7974. "Besides infant."—That hereby is signified the good of innocence, appears from the signification of infant, as denoting the good of innocence, see n. 430, 1616, 2126, 2305, 3183, 3494, 4797, 5608.

7975. "And also much mixed crowd."—That hereby are signified goods which are not genuine, appears from the signification of a mixed crowd, as denoting goods not genuine; for when by the sons of Israel are represented genuine goods and truths, which are of the spiritual church, n. 7956, by a mixed crowd accompanying them are signified truths and goods not genuine: for with those who are of the spiritual church, the case is this: they have genuine goods and truths, and they have goods and truths not genuine; the man also of the spiritual church has no perception of good and truth, but for good and truth acknowledges and believes what the doctrinals of his church teach; hence it is that he is in very many truths not genuine, consequently also in like goods, for goods have their quality from truths; that the spiritual are in very many truths not genuine, see n. 2708, 2715, 2718, 2831, 2849, 2935, 2937, 3240, 3241, 3246, 3833, 4402, 4788, 5113, 6289, 6500, 6639, 6865, 6945, 7233; hence they have truths not pure, n. 6427; but still they are kept by the Lord in goods mostly genuine, which is effected by an influx through the interiors, n. 6499, and in this case the truths and goods not genuine are separated thence, and rejected to the sides; these are the things which are signified by a much mixed crowd. In like manner by that crowd are signified they who are of the church, but not within it, as is the case with the Gentiles who live in obedience and mutual charity amongst themselves, neither have they genuine truths, because they have not the Word; these likewise, and also the truths themselves not genuine, are signified by the much crowd in the Revelation, "I heard the number of them that were sealed, a hundred forty-four thousand, sealed out of every tribe of Israel; after these things I saw, when lo, *much crowd which no one could number*, out of every nation, and tribe, and people, and tongues, standing before the throne, and before the Lamb, clad in white raiment, and palms in their hands," vii. 4, 9.

7976. "Came up with them."—That hereby is signified which were adjoined, appears from the signification of coming up with them, when it is said of goods and truths, as denoting that they were adjoined; for truths and goods not genuine are separated indeed from the genuine goods and truths appertaining to the spiritual man, but are not taken away, remaining adjoined on the side whither they are rejected, n. 7975; the case is similar with the Lord's church amongst the Gentiles, who have not genuine truths; they in heaven are also adjoined to those who are in genuine truths and goods.

7977. "And flock and herd, acquisition exceedingly weighty."—That hereby is signified the good acquired by truth, interior and exterior, in much abundance, appears from the signification of flock, as denoting interior good, and from the signification of herd, as denoting exterior good, see n. 2566, 5913, 6048, 7960; that it was acquired, is signified by acquisition; for every good appertaining to those who are of the spiritual church is acquired by truth, for without the truth which is of faith they do not know what spiritual truth is, nor what spiritual good is: they are capable of knowing indeed civil truth, also moral truth, and their goods, because these are congruous to things which are in the world, whence also they have their perception: but spiritual truth and its good are not congruous to those things which are in the world, yea in several instances they are altogether at variance with them, wherefore they are to be instructed concerning them. These things are said, to the intent it may be known that every good appertaining to those who are of the spiritual church, is to be acquired by truth: that exceedingly weighty denotes in much abundance, is evident.

7978. "And they baked the dough which they brought forth out of Egypt, unleavened cakes."—That hereby is signified that from the truth of good was again produced good, in which was nothing of the false, appears from the signification of baking, when it is said of the truth of good, which is signified by dough, as denoting to produce; and from the signification of dough, as denoting the truth of good, see above, n. 7966; and from the signification of unleavened cakes, as denoting goods in which is nothing of the false; that unleavened denotes which are without the false, see n. 2342, 7906. That this is the second state of truth from good, in which they were when liberated, see above, n. 7966, 7972. The reason why cakes denote goods, is, because they are bread, and bread, in the internal sense, is the good of love, see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915; but the bread of cakes is distinguished from common bread in this, that by the bread of cakes is signified the good of love towards the neighbour, thus spiritual good, and by common bread is signified the good of love to the Lord, thus celestial good: this spiritual good was signified by the meat-offering, which was offered and burnt with the sacrifice on the altar, for the meat-offering was baked into cakes and into wafers, as may be manifest, Exod. xxix. 2, 3, 23, 24, 41; Levit. ii. 2, and following verses; vi. 13, 14; Numb. vi. 15, 19; xv. 18, 19, 20, 21. The like was signified by the twelve loaves of proposition, which were also baked into cakes, concerning which it is thus written in Moses, "Thou shalt take fine flour, and shalt *bake it* into *twelve cakes*, *one cake* shall be of two tenths: and thou shalt set them in two rows (*ordines*), six in a row, upon a clean table, before Jehovah; and thou shalt put upon the row pure frankincense; and it shall be for breads for a memorial, a fire-offering to Jehovah," Levit. xxiv. 5, 6, 7, 8, 9: from these considerations it may be manifest that the loaves [breads] signified what is holy, for otherwise no such thing would ever have been commanded; and because they signified what is holy, they are also called holiness of holinesses, verse 9 of the same chapter: but by these loaves [breads] was signified the good of celestial love; and by their being baked into cakes were signified the goods of spiritual love. From these considerations, and from what has been adduced in the passages above quoted, it may be manifest that the like is meant by bread in the holy supper.

7979. "Because it was not leavened."—That hereby is signified because in the truth from good there was nothing of the false, appears from the signification of the dough, of which it is said that it was not leavened, as denoting the truth of good, see above, n. 7966; and from the signification of not being leavened, as denoting without the false, see n. 2342, 7906.

7980. "Because they were driven out from Egypt, and could not stay."—That hereby is signified inasmuch as they were removed from those who were in the false derived from evil, appears from the signification of being driven out, as denoting to be removed, for he who is driven out is removed, see n. 7964; and from the signification of Egypt, as denoting those who are in the false derived from evil, see above; and from the signification of not being able to stay, as denoting the necessity of removal.

7981. "And also they made not to themselves provision for the way (*viaticum*)."—That hereby is signified that they had not with them any other support from truth and good, viz., than what was signified by the dough not leavened, which, that it denotes the truth of good in which is nothing of the false, see n. 7966, appears from the signification of provision for the way (*viaticum*), as denoting support from truth and good, see n. 5490, 5953.

7982. Verses 40, 41, 42. *And the dwelling of the sons of Israel, by which they dwelt in Egypt, was thirty years and four hundred years. And it was at the end of thirty years and of four hundred years, and it was in this same day all* *the armies of Jehovah went forth from the land of Egypt. A night of watches* (custodiarum) *was this to Jehovah, to bring them forth out of the land of Egypt; this is that night of watches to Jehovah for all the sons of Israel to their generations.* And the dwelling of the sons of Israel by which they dwelt in Egypt, signifies the duration of infestations. Was thirty years and four hundred years, signifies their quality and state. And it came to pass at the end of thirty years and of four hundred years, signifies the time of the Lord's coming when they were liberated. And it was in this same day, signifies that on this occasion. All the armies of Jehovah went forth from the land of Egypt, signifies that they who were in truth and good, and were still detained there, were taken out. A night of watches was this to Jehovah, signifies the Lord's presence with those who were in truth and good, and with those who were in evil, and hence in the mere false. To bring them forth out of the land of Egypt, signifies liberation from spiritual captivity. This is that night of watches to Jehovah, signifies that now they were withheld from all false and evil. For all the sons of Israel to their generations, signifies those of the spiritual church, with whom there is good derived from truth and truth from good.

7983. "And the dwelling of the sons of Israel by which they dwelt in Egypt."—That hereby is signified the duration of infestations, appears from the signification of dwelling, as denoting a state of the life, see n. 1293, 3384, 3613, 4451 6051, in the present case a state of infestations, for this is the state of life which is now treated of, and which is signified by the number of thirty and four hundred years, to which those words have reference.

7984. "Thirty years and four hundred years."—That hereby is signified their quality and state, appears from the signification of thirty, as denoting a state full of remains, for that number results from three and ten multiplied into each other, and by three is signified a full state, n. 2788, 4495, 7715, and by ten remains, n. 576, 1906, 2284: what a full state is, will be shown in what follows; and from the signification of four hundred, as denoting the duration of vastation, see n. 2959, 2966, and hence the conjunction of good and truth, n. 4341: that all numbers signify things and states, and that a compound number signifies the like with the simple ones of which it is compounded, see above, n. 7973. As to what concerns the vastation, which is signified by four hundred years, it is two-fold, viz., the vastation of evil and of the false, and the vastation of good and of truth; with those who are damned, the vastation of good and of truth has place, but with those who are saved, the vastation of evil and of the false has place; vastation is privation: that the evil, who have been of the church, are vastated as to all good and truth, has been hitherto shown, for the successive degrees of vastation are signified by the plagues in Egypt; but the good are vastated as to the evil and the false; these [the evil and the false] are with them successively separated, that is, rejected to the sides, and goods and truths are collected together to the midst; this collection or gathering together of good and truth is meant by remains; and when they have a full state of remains, they are then elevated into heaven; this state is what is signified by thirty, and the vastation by four hundred: the vastation of evil and the false, and the insinuation of good and truth with the good, is effected by infestations, and by temptations; by the former and the latter, falses and evils are removed, and goods and truths are put on; and this until the state is full. It may be expedient also briefly to say what is meant by a full state: every one, who is either damned or saved, has a certain measure which is capable of being filled; the evil, or they who are damned, have a certain measure of evil and the false; and the good, or they who are saved, have a certain measure of good and of truth; this measure appertaining to every one is filled in the other life; but some have a greater measure, some a lesser; this measure is procured in the world by the affections which are of the love; by how much the more any one had loved evil and the false thence derived, so much the greater measure he had procured to himself; and by how much the more any one had loved good and the truth thence derived, so much the greater is his measure; the limits and degrees of the extension of that measure appear manifestly in the other life, and cannot there be transcended, but may be filled, and also actually are filled, viz., with goods and truths in the case of those who have been in the affection of good and truth, and with evils and falses in the case of those who have been in the affection of evil and the false; hence it is evident, that that measure is the faculty of receiving either evil and the false, or good and truth, procured in the world: this state is what is meant by a full state, and is signified by thirty; it is described by the Lord in the parables, concerning the talents in Matthew, xxv. 14 to 31, and concerning the pounds in Luke, xix. 13 to 25; and at length in these words in Matthew, "To every one that hath shall be given that he may abound, but from him who hath not, even what he hath shall be taken away from him," xxv. 29; and in Luke, "He said to them who stood near, Take from him the pound, and give it to him who hath ten pounds: they said unto him, Lord, he hath ten pounds; I say unto you, that to every one who hath shall be given, but from him who hath not, even what he hath shall be taken away from him," xix. 24, 25, 26: that every one's measure is filled, the Lord also teaches in another place in Luke, "Give, and it shall be given to you, good measure, pressed, shaken, and over flowing, shall they give into your bosom," vi. 38: from these considerations now it is evident what is meant by a full state.

7985. It is said that the dwelling of the sons of Israel, by which they dwelt in Egypt, was thirty years and four hundred years; and further, that at the end of thirty years and four hundred years, in this same day, all the armies of Jehovah went forth from the land of Egypt, when yet the dwelling of the sons of Israel, from the going down of Jacob into Egypt to the departure of his posterity at this time, was not more than half that time, viz., 215 years, as is very manifest from the chronology of the sacred scriptures; for Moses was born of Amram, Amram of Kehath, and Kehath of Levi, and Kehath together with his father Levi came into Egypt, Gen. xlvi. 11; the age of the life of Kehath was a hundred and thirty-three years, Exod. vi. 18, and the age of the life of Amram, from whom came Aaron and Moses, was 137 years, verse 20 of the same chapter; and Moses was a man of eighty years, when he stood before Pharaoh, Exod. vii. 7; it is not mentioned in what year of the age of Kehath Amram was born, nor in what year of the age of Amram Moses was born; but that there were not 430 years may be manifest, for the years of their ages do not amount to 430, but three hundred and fifty, as is plain, if the years of the age of Kehath, 133, be added to the years of the age of Amram, 137, and these to the 80 years of Moses when he stood before Pharaoh; still less if the years from their nativities be added; that they were 215 years may be seen from chronologists. But from the descent of Abraham into Egypt to the departure of the sons of Israel were four hundred and thirty years, see also chronology: hence now it may be manifest, that by 430 years is here meant the entire period of time from Abraham, and not from Jacob: that these years were designed, and were called the years of the dwelling of the sons of Israel in Egypt, is on account of the internal sense, in which by them is signified a full state and duration of the vastation of those who were of the spiritual church, and were detained in the lower earth even to the Lord's coming, and were then liberated, see n. 6854, 6914, 7035, 7091, 7828, 7932.

7986. "And it was at the end of thirty years and of four hundred years."—That hereby is signified the time of the Lord's coming, when they were saved, appears from the signification of thirty and four hundred years, as denoting a full state and duration of the vastation or infestation of those who were of the spiritual church, and were detained in the lower earth even to the Lord's coming, and then liberated, see just above, n. 7985, and n. 6854, 6914, 7035, 7091, 7828, 7932; hence at the end of those years signifies the time of the Lord's coming when they were saved.

7987. "And it was in this same day."—That hereby is signified that on this occasion, appears from the signification of day, as denoting state, see n. 23, 487, 488, 493, 2788, 3462, 3785, 4850, 5672, 5962, 7680; hence in this same day denotes in that state, thus on this occasion, viz., when the coming of the Lord was, which is signified by at the end of thirty and four hundred years, and the liberation of those who were of the spiritual church, which is signified by all the armies of Jehovah going forth from the land of Egypt.

7988. "All the armies of Jehovah went forth from the land of Egypt."—That hereby is signified that they who were in truth and good, and were still detained there, were taken out, appears from the signification of going forth from the land of Egypt, as denoting to be taken out and liberated from infestations; that to go forth denotes to be taken out, is evident, and that the land of Egypt denotes infestations, see n. 7278; and from the signification of the armies of Jehovah, as denoting the truths and goods appertaining to the spiritual church, thus denoting those who are in truth and good, see n. 3448, 7236. That truths and goods are the armies of Jehovah, is manifest from Daniel, "One horn of the goat went forth from what was little,* and grew exceedingly towards the south, and towards the east, and towards honourableness, and grew *even to the armies of the heavens*, and cast down to the earth *from the army*, and from the stars, and trod them under foot; yea lifted up itself even *to the prince of the army:* and *the army was delivered upon the daily sacrifice* for *transgression*, because it cast down *truth* to the earth: then I heard one holy one speaking, How long is both the holy and *the army* given to be trod under foot? he said to me, Even till the evening and the morning, twice three hundred thousand, then shall the holy thing or principle be justified," viii. 9 to 14, where it is very evident that armies denote truths and goods; for it is said that it cast to the earth from the army and from the stars, and afterwards that it cast down *truth* to the earth, and that the army was to be trod under foot even to the evening and the morning, that is, to the coming of the Lord. Inasmuch as truths and goods are the armies of Jehovah, therefore the angels are called his armies in the first book of the Kings, "Micah the prophet said, I saw Jehovah sitting on his throne, and *the universal army of the heavens standing near him*," xxii. 19; and in David, "Bless Jehovah *ye angels of his*, powerful in strength; bless ye Jehovah *all ye his armies*, his ministers," Psalm ciii. 20, 21, where angels are called armies from the truths and goods in which they are principled; nor were the angels alone called the armies of Jehovah, but also the luminaries of heaven, as the sun, the moon, and the stars, and this because by the sun was signified the good of love, by the moon the good of faith, and by the stars the knowledges of good and truth; that those luminaries are called armies, is evident in the book of Genesis, "The heavens and the earth were finished, and *all their armies*," ii. 1, where by armies are meant all the luminaries of heaven, but, in the internal sense, in which the new creation of man is there treated of, are meant truths and goods: in like manner in David, "Praise ye Jehovah all his angels, *praise him all his armies;* praise him sun and moon, praise him all ye stars of light," Psalm cxlviii. 2, 3: that the sun denotes the good of love, and the moon the good of faith, see n. 1529, 1530, 2441, 2495, 4060, 4696, 5377, 7083; and that the stars denote the knowledges of good and truth, n. 1808, 2120, 2495, 2849, 4697. The reason why the sun, the moon, and the stars signify goods and truths, is, because the Lord in heaven is a sun to the celestial, and a moon to the spiritual, see n. 1521, 1529, 1530, 1531, 3636, 3643, 4300, 4321, 5097, 7078, 7083, 7171, 7173; and because the angelic habitations shine as stars, according to these words in Daniel, "Then the intelligent shall be bright as the brightness of the expanse, and *they who justify many shall be as the stars*, for an age and eternity," xii. 3. Inasmuch as the angels from truths and goods are called the armies of Jehovah, and also the sun, the moon, and the stars, and all truth and good proceeds from the Lord, therefore the Lord in the Word is called *Jehovah Zebaoth* or *of armies*, n. 3448; he is so called also from this consideration, because he fights for man against the hells. From these considerations now it may be manifest what is meant in the internal sense by the armies of Jehovah: that the sons of Jacob, who went forth out of Egypt, were not those armies, but that they represented them, is evident from their life in Egypt, in that they did not know Jehovah, not even his name, until this was told to Moses out of the bush, Exod. iii. 13, 14, 15, 16; also that they were adorers of the calf, alike with the Egyptians, as may be concluded from Exod. xxxii., also from their life in the wilderness, in that they were such, that they could not be introduced into the land of Canaan; thus they had no claim at all to the title of the armies of Jehovah.

---

* In the original Latin it is expressed, *exivit cornu unum de exiguo hirci*, which appears to be the literal rendering from the original Chaldee.

7989. "A night of watches* was this to Jehovah."—That hereby is signified the presence of the Lord with those who are in truth and good, and with those who are in evil and thence in the mere false, appears from the signification of night, as denoting a state of damnation, see n. 7951; and from the signification of watches to Jehovah, as denoting the presence of the Lord and thence protection; for by the presence of the Lord they are illustrated who are in good and thence in truth, and they are blinded who are in evil and thence in the false; also by the presence of the Lord they are brought out from damnation who are to be elevated into heaven, for they are withheld from evil and held in good, and this by a strong force from the Lord; and by the presence of the Lord also they who are to be cast down into hell, are brought into damnation, for according to the degree of the Lord's presence they are in evil, n. 7626, 7643; hence now it is, that that state and that time is called a night of watches to Jehovah. The presence of the Lord in what follows is described by a pillar of a cloud by day, and a pillar of fire by night, to lead them, Exod. xiii. 21, and the presence both with those who were in good and truth, and with those who were in evil and the false, is described by that pillar interposing itself between the camp of Israel and the camp of the Egyptians, and by this circumstance, that when Jehovah looked thence to the camp of the Egyptians, the Egyptians were immersed in the red sea (*mare suph*), Exod. xiv. 19, 20, 24, 25, 26, 27.

---

* See note above, at verse 42 of the text of the chapter.

7990. "To bring them forth out of the land of Egypt."—That hereby is signified liberation from spiritual captivity, appears from the signification of bringing forth, as denoting to liberate, and from the signification of the land of Egypt, as denoting where they were infested by the evil, thus where they were in spiritual captivity, according to what was adduced, n. 6854, 6914, 7035, 7091, 7828, 7932, 7985. They are said to be in spiritual captivity who are held as to the interiors by the Lord in good and truth, but as to the exteriors by hell in evil and the false; whence a combat of the external man with the internal: in this state they are held who are infested; and on such occasions the Lord, by an influx through the interiors, fights for them against the afflux of evil and the false from the hells; in this case they are held as it were captive, for by influx from the Lord they are willing to be in good and truth, but by afflux from the hells they seem to themselves not to be able. This combat has place on account of the end, that the external man may be reduced to obedience to the internal, and thereby natural things be made subordinate to spiritual.

7991. "This is that night of watches to Jehovah."—That hereby is signified that on this occasion they were withheld from all false and evil, appears from what was said just above, n. 7989, concerning the night of watches to Jehovah.

7992. "For all the sons of Israel to their generations."—That hereby are signified those of the spiritual church with whom there is good derived from truth, and truth derived from good, appears from the representation of the sons of Israel, as denoting those who are of the spiritual church, see frequently above; and from the signification of generations, as denoting those things which are of faith and charity, see n. 2020, 2584, 6239, thus those with whom there is good derived from truth and truth derived from good, for they who are of the spiritual church by the truth which is of faith are introduced to the good which is of charity, and when they are introduced they are led from good to truths: they who are led from good to truths, are they who constitute the internal church, but they who by truths are introducing to good, are they who constitute the external church.

7993. Verses 43 to 49. *And Jehovah said to Moses and Aaron, This is the statute of the passover, every son of a stranger shall not eat it. And every servant of a man* (vir) *the purchase of silver, and thou shalt circumcise him, then shall he eat it. A lodger* (inquilinus) *and a hireling shall not eat it. In one house it shall be eaten, thou shalt not bring forth from the house aught of the flesh abroad; and ye shall not break a bone in it. All the company of Israel shall do it. And when a sojourner sojourneth with thee, and doeth, or offereth, the passover to Jehovah, let every male be circumcised to him, and then let him come near to do it, and he shall be as a native of the land; and every one uncircumcised shall not eat it. One law shall be to the native and to the sojourner sojourning in the midst of you.* And Jehovah said to Moses and Aaron, signifies information by truth divine. This is the statute of the passover, signifies the laws of order for those who are liberated from damnation and infestation. Every son of a stranger shall not eat it, signifies those who are not in truth and good, that they are separated from them. And every servant of a man, signifies the natural man as yet. The purchase of silver, signifies who has any spiritual truth. And thou shalt circumcise him, signifies purification from filthy loves. Then shall he eat it, signifies that he shall be with them. A lodger and a hireling shall not eat it, signifies that they who do good from mere natural disposition, and who do good for the sake of gain, shall not be with them. In one house it shall be eaten, signifies consociations of suitable goods, that they make together one good. Thou shalt not bring forth from the house aught of the flesh abroad, signifies that this good shall not be mixed together with the good of another. And ye shall not break a bone in it, signifies scientific truth that it also shall be entire. All the company of Israel shall do it, signifies that that law of order is for all who are in the good of truth and in the truth of good. And when a sojourner sojourneth with thee, signifies those who have been instructed in the truth and good of the church, and have received those principles. And doeth, or offereth, the passover to Jehovah, signifies if he is willing to be together with them. Let every male be circumcised to him, signifies that his truth must be defæcated from impure loves. And then let him come near to do it, signifies that then he shall be with them. And he shall be as a native of the land, signifies that he shall be received as he who is in that truth and good, and is purified from filthy loves. And every one uncircumcised shall not eat it, signifies that he who is in the loves of self and of the world cannot be together with them. One law shall be to the native and to the sojourner sojourning in the midst of you, signifies that he who being instructed receives the truth and good of the church, and lives according to those principles, shall be as he who being before instructed is within the church, and lives a life conformable to the precepts of faith and charity.

7994. "And Jehovah said to Moses and Aaron."—That hereby is signified information by truth divine, appears from the signification of Jehovah said, when the statutes of the church are treated of, as denoting information or instruction, see n. 7186, 7267, 7304, 7380, 7517, 7769, 7793, 7825; and from the representation of Moses and Aaron, as denoting truth divine, Moses internal truth, and Aaron external, see n. 7009,. 7010, 7089, 7382.

7995. "This is the statute of the passover."—That hereby are signified the laws of order for those who are liberated from damnation and infestations, appears from the signification of a statute, as denoting that which is grounded in order, of which we shall speak presently; and from the signification of the passover, as denoting the presence of the Lord and liberation from damnation, see n. 7093, 7867. As to what concerns that which is of order, which is signified by a statute, it is to be noted, that all the statutes which were commanded to the sons of Israel, were laws of order in the external form, but those things which they represented and signified were laws of order in the internal form; the laws of order are the truths which are from good; the complex of all the laws of order is the divine truth proceeding from the divine good of the Lord; hence it is evident, that the divine principle itself of the Lord in heaven is order, the divine good the essential principle of order, and the divine truth the formal principle thereof.

7996. "Every son of a stranger shall not eat it."—That hereby are signified those who are not in truth and good, that they are separated from them, appears from the signification of a stranger, as denoting those out of the church who do not acknowledge any thing of the truth and good which are of faith, as were the nations of the land of Canaan, see n. 2049, 2115, thus who are not in truth and good; and from the signification of not eating it, as denoting not to communicate and be conjoined with them, thus to be separated from them: the subject treated of in what now follows is concerning those who should together eat the passover, and who should not eat; the supper of the passover was what represented the consociations of the good in heaven; in the statutes which follow, it is declared who could consociate, and who could not. In general, feasts, both dinners and suppers, in ancient times, were made within the church, to the intent that they, the members, might be consociated and joined together as to love, and that they might instruct each other in those things which are of love and faith, thus in those things which are of heaven, see n. 3596, 3832, 5161; such were at that time the delights attending meals, (*commessationes*, messings together,) and such was the end for the sake of which dinners and suppers were instituted; thus the mind was nourished, and also the body unanimously and correspondently; hence they had health and longevity, and hence they had intelligence and wisdom, also hence they had communication with heaven, and some had manifest communication with the angels. But as all internal things in process of time vanish, and pass off into external, so also the ends of feasts and meals, which at this day are not for the sake of any spiritual conjunction, but for the sake of worldly conjunctions, viz., for the sake of gain, for the sake of the pursuit of honor, and for the sake of pleasures, whence the body has nourishment, but the mind none.

7997. That the paschal supper represented the consociations of the angels in the heavens as to goods and truths, see above, n. 7836, 7996, and because it represented those consociations, it was ordained, that not only every house by itself should on this occasion be together and eat, but also that no others should be consociated, but they who represented the conjunction of love, such as is that of the heavenly societies, and thus that the rest should be separated; they who were to be separated were strangers, for by them were signified those who are not in the good and truth of the church; also lodgers and hirelings, because by them were represented those who from mere natural disposition, and who for the sake of gain did and made a boast of good and truth; the latter and the former cannot be consociated with the angels in the heavens, but when it is allowed them to wander about, as is the case at the first time of their coming into the other life, before they undergo the vastations of good and truth, on these occasions when they come to any angelic society, and are sensible of the sphere of sanctity derived from the truth of the good of innocence, which is signified by the blood of the paschal lamb, n. 7846, 7877, they cannot approach, but from fear and aversion immediately fly away.

7998. "And every servant of a man."—That hereby is signified the natural man as yet, appears from the signification of a servant, as denoting the natural principle, see n. 3019, 3020, 3191, 3192, 3204, 3206, 3209, 5305, thus the natural man; the reason why the natural man is called a servant, is, because he was made to minister to the spiritual, also to obey him, as a servant his lord

7999. "The purchase of silver."—That hereby is signified who has any spiritual truth, appears from the signification of purchase, as denoting acquisition and appropriation, see n. 4397, 4487, 5374, 5397, 5406, 5410; and from the signification of silver, as denoting truth, see n. 1551, 2954, 5658, in the present case spiritual truth, because the servant who is bought, in the internal sense, is the natural man, and therefore the lord who buys is the spiritual. How this case is, cannot be known, unless it be known how the spiritual principle buys, that is, acquires and appropriates to itself the natural; when man is regenerating, his internal and external principles, that is, the spiritual and the natural, at first disagree, for the spiritual principle wills those things which are of heaven, but the natural those things which are of the world; nevertheless on this occasion the spiritual flows-in continually into the natural, and brings it to agreement, this is effected by truth; and what the spiritual principle in the natural brings to itself, this is called bought with silver, that is, acquired and appropriated by truth.

8000. "And thou shalt circumcise him."—That hereby is signified purification from filthy loves, appears from the signification of being circumcised, as denoting purification from the loves of self and of the world, thus from filthy loves, see n. 2039, 2056, 2632, 3412, 3413, 4462, 7045.

8001. "Then shall he eat it."—That hereby is signified that he shall be with them, appears from the signification of eating, viz., the paschal lamb together with the rest, as denoting to communicate and to be conjoined, see n. 2187, 5643; for the paschal supper represented, as was said above, n, 7836, 7841, 7996, 7997, angelic consociations as to goods and truths; and by the statutes concerning strangers, servants, lodgers, hirelings and sojourners, who are here treated of, in the internal sense, is declared who might be consociated, and who might not; hence it is that by eating is signified to be with them, or to be consociated, and by not eating, not to be with them, or to be separated.

8002. "And a lodger and a hireling shall not eat it."—That hereby are signified they who from mere natural disposition do good, and who do it for the sake of gain, that they cannot be with them, appears from the signification of a lodger, as denoting those who do good from mere natural disposition, of which signification we shall speak presently; and from the signification of a hireling, as denoting those who do good for the sake of gain, of which signification we shall also speak presently; and from the signification of not eating it, as denoting not to be with them, see just above, n. 8001. The reason why a lodger denotes one who does good from mere natural disposition, is, because lodgers were those who came from other people, and were inhabitants, and dwelt with the Israelites and

Jews in one house; and to dwell together signifies to be together in good; but whereas, as was said, they were from people out of the church, the good which is signified is not the good of the church, but is a good not of the church, which good is called natural good, because it is possessed hereditarily by birth; such good also some derive from ill health and infirmity; this good is meant by the good which they do who are signified by lodgers. This good differs altogether from the good of the church, for by the good of the church conscience is formed with man, which is the plane into which the angels flow-in, and by which is given consort with them; but by natural good no plane can be formed for the angels; they who are in this good, do good in the dark from blind instinct, not in the light of truth by virtue of influx from heaven; wherefore in the other life they are led away, like chaff by the wind, by every one, both evil and good, and more by an evil one, who has the skill to adjoin to reasonings something of affection and persuasion, nor in this case can they be led away by the angels, for the angels operate by the truths and goods of faith, and flow-in into the plane which has been formed inwardly in man from the truths and goods of faith: from these considerations it is evident, that they who do good from mere natural dispositions, cannot be consociated with the angels: concerning them and their lot in the other life, see n. 3470, 3471, 3518, 4988, 4992 5032, 6208, 7197. That lodgers are they who stay not in their own land, nor in their own house, but in a strange land, is manifest from Moses, "The land shall be sold precisely, for the land is mine, but ye are *sojourners and lodgers* with me," Levit. xxv. 23: and in David, "Hear my prayers, Jehovah, be not silent at my tear, because *I am a sojourner with thee, a lodger* as all my fathers were," Psalm xxix. 12; and in the book of Genesis, "Abraham said to the sons of Heth, I am a *sojourner and lodger* with you, give me the possession of a sepulchre," xxiii. 4; by a sojourner alike as by a lodger is signified a comer and inhabitant from another land, but by a sojourner are signified those who were instructed in the truths of the church and who received those truths, but by lodgers those who were not willing to be instructed in the truths of the church, because they were not willing to receive them. As to what concerns hirelings, they were such as laboured for hire, being servants, but not bought; that these were called hirelings, see Levit. xix. 13; xxv. 4, 5, 6; Deut. xxiv. 14, 15; inasmuch as hirelings were those who laboured for hire, by them, in the internal sense, are meant those who do good for the sake of gain in the world; and in a yet interior sense those who do good for the sake of hire or reward in the other life, thus who are willing to merit by works. They who do good merely for the sake of gain in the world cannot in any wise be consociated with the angels, for the end regarded is the world, that is, opulence and eminence, but not heaven, that is, the blessedness and happiness of souls; the end regarded is what determines actions, and gives them quality: concerning those who do good merely for the sake of gain, the Lord thus speaks in John, "I am the good shepherd, the good shepherd layeth down his soul for the sheep; but the *hireling* and who is not the shepherd, whose own the sheep are not, seeth the wolf coming, and forsaketh the sheep, and fleeth, and the wolf seizes them, and disperseth the sheep, but the *hireling* fleeth, because he is a *hireling*," x. 11, 12, 13: and in Jeremiah, "Egypt is a most beautiful calf, destruction from the north cometh, *her hirelings are as fatted calves*, for also they have converted themselves, they have fled together, they have not stood, because the day of their destruction cometh upon them," xlvi. 20, 21. That lodgers and hirelings were not to be consociated as to holy things with those who are of the church, is plain from Moses, "*No stranger* shall eat what is holy, the *lodger* of a priest and a *hireling* shall not eat what is holy," Levit. xxii. 10: and that from the sons of lodgers were to be bought servants who should serve for ever, is plain from the same, "Ye shall buy a man-servant and a maid-servant from the nations which are round about you; and also *from the sons of lodgers* sojourning with you, from these shall ye buy, and from their family which is with you, although they have brought forth in your land, that they may be to you for a possession, and for an inheritance; ye may transmit them to your sons after you, to inherit by possession, ye shall rule over them for ever," Levit. xxv. 44, 45, 46; by the sons of lodgers are signified the scientifics which are derived from mere natural lumen; that spiritual truth should rule over them, is signified by servants being bought from the sons of lodgers for perpetual possession. But they who do good for the sake of hire or reward in the other life, who are also signified by hirelings, differ from those just now spoken of, in that they regard as an end life and happiness in heaven; but inasmuch as that end determines and converts their divine worship from the Lord to themselves, and thence they will well to themselves alone, but to others only so far as they favour them, and in this case self-love is in singular the things they think and do, but not the love of the neighbour, thus they have not genuine charity; neither can these be consociated with the angels, for the angels are altogether averse from both the name and idea of hire or recompense: that good ought to be done without a view to hire or reward, the Lord teaches in Luke, "*Love ye your enemies, and do good*, and lend, *hoping nothing thence*, then shall your hire or reward be much, and ye shall be the sons of the Highest," vi. 32 to 35; also xiv. 12, 13, 14. Concerning meritorious goods and their quality, see n. 1110, 1111, 1774, 1835, 1877, 2027, 2273, 2340, 2373, 2400, 3816, 4007, 4175, 4943, 6388, 6389, 6390, 6392, 6393, 6478. The reason why it is so often said by the Lord, that they who do good should have hire or reward in heaven, as Matt. v. 11, 12; vi. 1, 2, 16; x. 41, 42; xx. 1 to 17; Luke vi. 23, 35; xiv. 14; John iv. 36, is, because man, before he is regenerated, must needs think of hire or reward; but it is otherwise when he is regenerated; in this case he is indignant if any one thinks that he does good to his neighbour for the sake of hire or reward, for he is sensible of delight and blessedness in doing good, but not in recompense; that hire or reward, in the internal sense, is the delight of the affection of charity, see n. 3816, 3956, 6388, 6478.

8003. "In one house it shall be eaten."—That hereby are signified the consociations of suitable goods, that they may make one good, appears from this consideration, that the paschal supper represented the angelic consociations in heaven, and that every house of the sons of Israel represented a society in particular, see n. 7836, 7891, 7996, 7997; the angelic societies are all distinct amongst themselves according to goods, and this in the genus, in the species, and in the particular, n. 3241, 4625, they are consociated who are in similar good: the reason why these make one good, is, because every one exists not from one but from several; for from several various things or principles, but still agreeing together, is effected a form, which makes one by harmony, in heaven by spiritual harmony, which is that of the goods of love, see n. 3241, 3267, 3744, 3745, 3746, 3986, 4005, 4149, 5598, 7236, 7833, 7836: from these considerations it is evident, that by being to be eaten in one house are signified the consociations of suitable goods, that they may make together one good; that to eat, viz., the passover, denotes to be consociated, or to be with them, see above, n. 8001.

8004. "Thou shalt not bring forth from the house aught of the flesh abroad."—That hereby is signified that this good shall not be mixed together with the good of another, appears from the signification of bringing forth from the house abroad, as denoting to give to another to eat, thus to commix with another good than what is of his own society; and from the signification of flesh, as denoting good, n. 6968, 7850. For the societies in heaven are distinct according to the functions of all the members, viscera, and organs in the body, as has been shown at the close of several chapters; the function of each member, viscus, and organ by correspondence has reference to the peculiar good, distinct from another; hence it is evident, that goods are manifold, and that, in order that from them distinct forms may exist, which taken together may constitute the most perfect form of heaven, they are in no wise to be mixed together, for if they should be mixed together distinction would perish: this is signified by the law, that they should not bring out of the house aught of the flesh abroad.

8005. "And ye shall not break a bone in it."—That hereby is signified scientific truth that it also shall be entire, appears from the signification of bone, as denoting the ultimate in which interior things terminate as in their bases, that they may be supported to prevent their being severed asunder; such an ultimate in spiritual things is the scientific principle, for all spiritual truths and goods flow-down according to order to inferior things or principles, and terminate at length in scientifics, and there present themselves visibly to man: that not to break denotes that it shall be entire, is evident. The scientific principle is said to be entire, when it admits into itself nothing but truths which are in agreement with their good, for the scientific principle is the common receptacle. Moreover, scientifics are circumstanced as the bones in man; if they be not entire, or in their order, as when they are out of joint, or when distorted, the form of the body hence varies, and according to it the actions. Scientific truths are doctrinals.

8006. "All the company of Israel shall do it."—That hereby is signified that that law of order is for all who are in the good of truth and in the truth of good, appears from the signification of the company of Israel, as denoting all truths and goods in one complex, n. 7830, thus those who are in truth productive of good, and in good productive of truth, n. 7956, consequently who are of the spiritual church. The reason why all those might do or offer the passover was, that they might represent the liberation of those of the spiritual church who were detained in the lower earth even to the Lord's coming, n. 6854, 6914, 7091, 7847, 7932; and by eating together in one house might represent the angelic consociations in heaven, n. 7836, 7996, 7997, thus by all the company of Israel doing, or offering, might represent the whole heaven. At that time there was no where a church, but only the representative of a church, to which the posterity of Abraham from Jacob were appointed; by the representatives of a church was given communication with heaven, and by, or through, heaven with the Lord; hence it was that it was enjoined to that nation to observe strictly all the statutes and all the laws, especially the statutes concerning the passover, insomuch, that he who was clean, and did not do, or offer, the passover, was to be cut off, Numb. ix. 13.

8007. "And when a sojourner sojourneth with thee."—That hereby are signified those who have been instructed in the truth and good of the church, and have received those principles, appears from the signification of a sojourner, as denoting those who were instructed, and received the statutes and laws of the church, see n. 2025, 4444, 7903; it is said, when he sojourneth with thee, because by sojourning is signified to be instructed and to live, n. 1463, 3672; thus by sojourners sojourning with them are signified not only those who were instructed in the truth and good of the church, but also who lived according to those principles.

8008. "And doeth or offereth the passover to Jehovah."—That hereby is signified if he is willing to be together with them, appears from the signification of doing or offering the passover to Jehovah, or eating it, as denoting to be together with them, see n. 8001.

8009. "Let every male be circumcised to him."—That hereby is signified that that truth was to be defæcated from impure loves, appears from the signification of being circumcised, as denoting to be purified or defæcated from impure loves, see n. 2039, 2056, 2632, 3412, 3413, 4462, 7045; and from the signification of a male, as denoting the truth of faith, see n. 749, 2046, 4005, 7838.

8010. "And then let him come near to do it"—signifies that then he shall be with them, as above, n. 8008.

8011. "And he shall be as a native of the land."—That hereby is signified that he shall be accepted as he who is in that truth and good, and purified from filthy loves, appears from the signification of a native of the land, as denoting one who is born within the church, and is in its truth and good, consequently who is purified from filthy loves; he is called a native of the land, because by land or earth is signified the church; that land or earth in the Word denotes the church, see n. 566, 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2571, 2928, 3355, 4447, 4535, 5577; the reason why land or earth denotes the church, is, because by land or earth in the Word the land or earth of Canaan is meant, and by the land or earth of Canaan is signified the Lord's kingdom and church, n. 1413, 1437, 1585, 1607, 1866, 3038, 3481, 3705, 4116, 4240, 4447, 4454, 4516, 4517, 5136, 5757, 6516. By every land or earth, which is named in the Word, by the angels is not understood land or earth, but the nation which dwells there, and when the nation is understood, the quality thereof is understood as to its spiritual principle, that is, as to that which is of the church: that the idea of the quality of a nation occurs, when mention is made of a land or earth, is a known thing, for this is the case even amongst men, and more so amongst the angels, who think spiritually of every natural thing.

8012. "And every one uncircumcised shall not eat it."—That hereby is signified that he who is in the loves of self and of the world cannot be together with them, appears from the signification of one uncircumcised, as denoting one who is in the loves of self and of the world, see n. 2056, 3412, 3413, 7045; and from the signification of eating it, viz., the passover, as denoting to be with them, see above, n. 8001.

8013. "One law shall be to the native and to the sojourner sojourning in the midst of you."—That hereby is signified that he who being instructed receives the truth and good of the church, and lives according to those principles, shall be as he who being before instructed is within the church, and lives a life conformable to the precepts of faith and charity, appears from the signification of the expression, "One law shall be," as denoting a similar right, thus that he shall be as another; and from the signification of a native, as denoting one who is born within the church, and is in its truth and good, as to doctrine and as to life, see just above, n. 8011; and from the signification of a sojourner that sojourneth in the midst of you, as denoting one who is instructed in the truth and good of the church, and receives those principles, and lives according to them, see also above, n. 8007. It is said according to the precepts of *faith and charity*, on account of the difference; for the life before regeneration is according to the precepts of faith, but after regeneration it is according to the precepts of charity: before regeneration no one knows what charity is from affection, but only from doctrine; according to the precepts of this latter, viz., doctrine, which are called the precepts of faith, the life is then formed; but after regeneration it is known from affection what charity is, for a man then loves his neighbour, and has a hearty good-will towards him, and in this case the life is formed according to an inscribed law, for the man acts from the affection of charity: this state differs altogether from the foregoing state; they who are in the first state are in obscurity as to the truths and goods of faith, but they who are in the latter state are respectively in clearness; these latter see truths and confirm them from illustration, but the former do not see truths and confirm them from illustration, but from persuasion concerning the doctrinals of the church that they are truths; and whereas they do not see them from illustration, they can confirm falses alike as truths, and after they are confirmed, they see them altogether as truths: from these considerations it may be manifest what is meant by living according to the precepts of faith, and what by living according to the precepts of charity. As to what concerns sojourners, it was occasionally commanded in the Word, that there should not be any distinction made between a native of the land and a sojourner sojourning with them, by reason that the nations or gentiles, from whom the sojourners came, are alike received into heaven as they who are within the church, after that being instructed they have received the truths of faith; concerning the nations or gentiles in the other life, see n. 932, 1032, 1059, 2049, 2284, 2589 to 2604, 2861, 2863, 3263, 4190, 4197; hence it was commanded, that as the native is, so should the sojourner be, as in Moses, "*But if a sojourner shall sojourn with you*, who shall make a fire-offering of an odour of rest to Jehovah, as ye do so shall he do, as to the assembly, *one statute shall be to you and to the sojourner that sojourneth*, a statute of eternity to your generations; *such as ye are such shall a sojourner be before Jehovah; one law and one judgment shall be to you, and to the sojourner sojourning with you*," Numb. xv. 14, 15, 16. Again, "*As the native of you, shall be to you the sojourner that sojourneth with you*," Levit. xix. 34. Again, "One judgment shall be to you, *such shall it be to the sojourner as to the native*," Levit. xxiv. 22. Again, "*When a sojourner shall sojourn with you*, he shall do or offer the passover to Jehovah, according to the statute of the passover, and according to the statute thereof so shall he do; *one statute shall be to you, both for the sojourner and the native*," Numb. ix. 14.

8014. Verses 50, 51. *And all the sons of Israel did, as Jehovah commanded Moses and Aaron, so they did. And it was in this same day, Jehovah brought forth the sons of Israel out of the land of Egypt as to their armies.* And all the sons of Israel did as Jehovah commanded Moses and Aaron, signifies an act of obedience according to truth divine. So they did, signifies an act from the will. And it was in this same day, signifies a state of the presence of the Lord. Jehovah brought forth the sons of Israel out of the land of Egypt, signifies that the Lord liberated those who were in the good of truth and the truth of good from damnation. As to their armies, signifies them distinguished according to the quality of good from truth.

8015. "And all the sons of Israel did as Jehovah commanded Moses and Aaron."—That hereby is signified an act of obedience according to truth divine, appears from what was said above, n. 7944, where like words occur.

8016. "So they did."—That hereby is signified an act from the will, appears from the signification of doing, when it is said repeatedly, as denoting an act from the will, as above, n. 7945.

8017. "And it was in this same day."—That hereby is signified a state of the presence of the Lord, appears from the signification of day, as denoting time and state, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 7680; the reason why it denotes a state of the presence of the Lord, is, because it was the day of the passover, and by the passover is signified the presence of the Lord, and the liberation of those of the spiritual church from spiritual captivity, and from damnation, n. 7867; that on this occasion there was liberation, is signified by what follows in this verse, viz., that "On that day Jehovah brought forth the sons of Israel out of the land of Egypt as to their armies;" that this was on the morrow after the passover is evident from Moses, "They departed out of Egypt on the fifteenth day of the first month, on the morrow after the passover, in the eyes of all the Egyptians, the Egyptians on this occasion burying the slain first-born," Numb. xxxiii. 3, 4. That the presence of the Lord liberates those who are in good from damnation, and leads those who are in evil into damnation, see n. 7926, 7989.

8018. "Jehovah brought forth the sons of Israel out of the land of Egypt."—That hereby is signified that the Lord liberated those who were in the good of truth and in the truth of good from damnation, appears from the signification of bringing forth, as denoting to liberate; and from the representation of the sons of Israel, as denoting those who are of the spiritual church, or what is the same thing, who are in the good of truth, and in the truth of good, see above, n. 7956, 8006; and from the signification of the land of Egypt, as denoting damnation; the reason why the land of Egypt here denotes damnation, is, because by the state of the Egyptians is now signified damnation, n. 7766, 7778. That the Lord liberated from damnation those who were of the spiritual church, that is, who were in the good of truth and in the truth of good, see n. 6854, 6914, 7691, 7828, 7932. Their liberation by the Lord, when he rose again, is signified by the Lord's descent to those beneath; and was manifested by the rising of the dead out of the tombs, concerning which it is thus written in Matthew, "And the tombs were opened, and many bodies of sleeping saints were raised up, and going forth from their tombs after his resurrection entered into the holy city, and appeared to many," xxvii. 52, 53; their going forth from the tombs, and entering into the holy city, also their appearing, existed for a testification that they were liberated by the Lord, who had been hitherto detained in spiritual captivity, and that they were introduced into heaven; heaven, in the internal sense, is signified by the holy city; on this account it is said the holy city, when yet it was not holy but profane, since its inhabitants had so cruelly treated the Lord himself, who was represented in all the rituals of their church, and described in the Word which they were in possession of, and thus who had been the God of their church. The like is signified by this passage in Daniel, "At this time thy people shall be snatched out, every one who shall be found written in the book: finally many of those who slept in the dust of the earth shall awake, these to life eternal, but the rest to disgrace, to eternal ignominy," xii. 1, 2. And also by these words in Ezekiel, "Prophesy and say, Thus saith the Lord Jehovah, Behold I am about to open your sepulchres, and I will cause you to come up out of your sepulchres, my people, and I will bring you upon the land of Israel, that ye may know that I am Jehovah, when I shall open your sepulchres, and cause you to come up out of your sepulchres, my people, and shall give my spirit in you, that ye may live, and shall place you upon your own land, that ye may know that I Jehovah have spoken, and have done, saith Jehovah," xxvii. 12, 13, 14; where by the land of Israël, or by the land of Canaan, is meant heaven, n. 8011; by these words in the prophet is described the new creation or regeneration of man, and also the vivification of those who are of the spiritual church, by the Lord.

8019. "As to their armies."—That hereby are signified those distinct according to the quality of good from truth, appears from the signification of armies, as denoting goods and truths, see above, 7988; as to armies, signifies that they who are represented by the sons of Israel were distinct, according to the quality of good from truth; that all in the other life are distinct and conjoined according to goods, see n. 7833, 7836, 8003. It is said according to the quality of good from truth, because all good has its quality from truth, and hence varies, see n. 3804, 4149, 5345, 5355, 6917.

8020. From the statutes and laws concerning the eating of the paschal lamb, which are treated of in this chapter, it is manifestly evident, that there are heavenly mysteries contained and stored up in singular the things thereof, and that without knowledge derived from the internal sense, nothing is known but a mere ritual in an external form, and nothing celestial, still less divine; as for instance, why the paschal cattle should be a lamb or a kid; why the cattle should be male, and the son of a year; why it should be slain on the fourteenth day of the month; why the blood thence should be sprinkled upon the door-posts and lintel; why it should be eaten roasted with fire, with unleavened bread upon bitters, and not raw or boiled in waters; why it should be roasted the head upon the legs and upon its middle; why nothing of it should be left to the morning, and why what was left should be burned with fire; why they should eat unleavened bread seven days, and why he who ate what was leavened should be cut off; why a stranger, a lodger, and a hireling should not eat it, but a man-servant the purchase of silver, and a sojourner, if they were circumcised; why it was to be eaten in one house, nor should aught of the flesh be brought forth abroad; why a bone should not be broken in it: what these and very many other particulars involve; and why they were commanded, would be altogether unknown, unless the laws of order in the spiritual world be known, to which they correspond, and unless it be known from the internal sense what singular the things in that world, that is, in heaven, signify; and especially unless it be believed that in all things there is a spiritual principle; unless in all and singular there was a spiritual principle, the angels attendant upon man, when he reads the Word, would comprehend little and scarce any thing from the Word, for the angels comprehend all things spiritually, which in the Word are described in a natural manner.

CONTINUATION OF THE SUBJECT CONCERNING THE SPIRITS AND INHABITANTS OF THE PLANET JUPITER.

8021. *A CERTAIN one from those spirits of Jupiter, who strike terror by their coming, of whom mention has been before made, arrived at my left side beneath the elbow, and thence discoursed, but his speech was grating, nor were the expressions very discrete and separate amongst themselves, insomuch that I was obliged to wait long before I could collect the sense; and whilst he was speaking, he also interjected something of terror; he said, that this is the case on their earth, and that they, before their angels come, are sent before to man, and in this manner prepare him; admonishing me also to give them a good reception on their arrival; but it was given to answer, that this did not depend on myself, for that all were received by me according to what they themselves are.*

8022. *Afterwards the angels of that earth came, and it was given to perceive from their discourse with me, that they differ altogether from the angels of our earth, for their discourse was not effected by expressions, but by ideas, which diffused themselves through my interiors in all directions, and thence also had an influx into the face, so that the face concurred to every particular, beginning from the lips, and proceeding towards the circumference on all sides; the ideas, which were instead of verbal expressions, were discrete, but in a slight degree; they said that this was their manner of discourse with their own on their earth, and that there the discourse is also of the face, beginning from the lips.*

8023. *Afterwards they discoursed with me by ideas still less discrete, so that scarce any thing of interstice was perceivable; it appeared in my perception like the meaning of the verbal expressions with those who attend only to the meaning abstractedly from the expressions; this discourse was more intelligible to me than the former, and also was more full; it flowed-in into the face in like manner as the former, but the influx was more continuous according to the quality of the discourse; it did not however begin from the lips, like the former, but from the eyes. They said that they also speak in this manner with their own on their earth, but with those there who excel the rest in interior sense and apperception.*

8024. *Afterwards they discoursed in a manner still more continuous and full; and on this occasion the face could not concur by a suitable motion; but an influx into the brain was sensibly felt, which was acted upon in like manner.*

8025. *Lastly, they discoursed so that the discourse fell only into the interior intellect, its volubility being like that of attenuated aura; I perceived the influx itself, but not the singulars* *thereof distinctly: they said, that there are men on their earth, with whom they discourse in this manner, and that they are those who after death are immediately carried away into heaven.*

8026. *These kinds of discourse may be compared with fluids, the first kind with fluent water, the second with water more attenuated, the third with the atmospheric air respectively, and the fourth with attenuated aura.*

8027. *The spirit above mentioned, who was on the left side, sometimes interrupted the discourse, admonishing me especially to behave modestly with his angels; for there were spirits from our earth who suggested such things as gave displeasure; he said also, that he did not understand what the angels spake, but that he did afterwards, when he removed to my left ear; on this occasion his speech was not harsh as before, but like that of other spirits.*

8028. *Hence it might be manifest how the case is according to the order in heaven, and hence in the orb of the earths, viz., that when the angels are about to come, a spirit is sent before to prepare the way, and that he strikes terror, and admonishes to receive the angels humanely, and that he interrupts discourse; also that at first he does not understand what the angels speak, but afterwards, when he is reduced to a better state, he understands; in a word, that he is continually at hand, and prepares the mind, and endeavours to avert things unworthy. On this occasion there occurred to me a thought concerning John the Baptist, that it was according to the order of heaven, that he should be sent before and announce the Lord's coming, and should prepare the way, that he might be worthily received, according to what is written in Matthew* iii. 3; *Luke* i. 17, iii. 4; *John* i. 23.

8029. *From what has been before occasionally related concerning the state of man after death, it is manifest that there are few who, when they come into the other life, instantly enter heaven, but that they tarry a while beneath heaven, that those things which are of terrestrial and corporeal loves, which they have brought with them from the world, may be wiped away, and they may thus be prepared to be capable of being in society with the angels; the case is similar with the men of all the earths, viz., that after their decease they are at first beneath heaven amongst spirits, and afterwards, when they are prepared, become angels; it has been given to see, when the spirits of that earth became angels, there appeared bright horses as of fire, by which, in like manner as Elias, they were carried away; bright horses as of fire signify an understanding illustrated; that horses in the Word signify the intellectual principle, see n.* 2760, 2761, 2762, 3217, 5321, 6125, 6534; *and that the horses of fire, and the chariots of fire, which carried* *away Elias, signify the understanding of the Word as to its interiors, n.* 2762.

8030. *This angelic heaven, to which they are carried away, is the first heaven, or the ultimate of the three; this heaven appears to the right from their earth, and is altogether separate from the first or ultimate heaven of the angels who are from our earth; they who are in that heaven appear clothed in blue, spotted with little stars of gold; for they believe that colour to be the veriest celestial colour; when they are in the world, and contemplate the starry heaven, they call it the habitation of the angels, hence also the colour of blue is loved by them.*

8031. *The spirits of that earth are altogether unwilling to be in consort with the spirits of our earth, because they differ in minds and manners; for they say that the spirits of our earth are cunning, and prompt, and ingenious to contrive evils, and that they know and think little about good; also that they do not, like them, acknowledge the only Lord. Moreover the spirits of the earth Jupiter are much wiser than the spirits of our earth, concerning whom they also say, that they speak much and think little, and thus that they cannot interiorly perceive many things, and not even what good is; hence they conclude, that the men of our earth are external men.*

8032. *The subject concerning the spirits and inhabitants of the planet Jupiter will be continued at the close of the following chapter.*

END OF VOL. VII.

AN EXCELLENT BOOK FOR READING CLASSES AND TO PUT INTO THE HANDS OF NEW READERS.

The Divine Trinity, Divine Providence and Related Subjects.

By EMANUEL SWEDENBORG.

Extracted from the closing sections of "Apocalypse Explained."

This work, 207 pages, 12mo., in handsome paper cover, will be sent to any address, postpaid, for twenty cents, or seven copies for one dollar. Fifty copies, postage extra, five dollars. Also, bound in flexible cloth, thirty cents; in half leather, gilt edges, seventy-five cents.

"This is one of the best books we know to put into the hands of those who desire to get a general idea of the doctrines of the New-Church, in a small compass. It is written in a clear and attractive style, and is remarkably free from those peculiar forms of expression which are so distasteful and perplexing to many persons, when they begin to read the writings of Swedenborg."—*Rev. Chauncey Giles.*

"The New-Churchman can have by him no more useful work for devout reading; and its remarkably free and lucid style makes it peculiarly valuable for missionary circulation."—*Rev. L. P. Mercer.*

"One of the most interesting of Swedenborg's works for general reading. It contains a great part of the philosophy of the *Divine Love and Wisdom*, in a pleasant, descriptive form, which is simple and attractive, as well as profound."—*Rev. John Worcester.*

"We hope that the friends of the New-Church every where, will take advantage of the publication of the book in a cheap form, to scatter it broadcast over the land."—*New Church Messenger.*

For sale by

AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY,
20 COOPER UNION, N. Y.

LAKE ERIE COLLEGE LIBRARY
Date Due

Basement

LAKE ERIE COLLEGE - LINCOLN LIBRARY
3 0356 1001 9214 5

24